

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs of the Times.

WASHINGTON D. C. Nov. 2nd, 1864.

BROTHER BEEBE:—In compliance with the request of brother James F. Kelly, of Pleasureville, Ky., I forwarded you for publication in the "Signs of the Times," some remarks upon the following declaration of scripture: "The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isaiah xxi 11, 12.

Since I hope the Lord gave me an evidence of my acceptance in the Beloved, my mind has been directed to the scriptures; but I find it to be one thing to read them, and quite another to have a correct understanding of their import, and be able to set forth in an intelligent and simple manner the views presented. I view the larger portion of the prophecies as containing very ponderous subjects; and, for some years, it has been with much anxiety and solicitude, that I have attempted to speak from any portion of the awfully sublime imagery, contained in the language of prophecy, or write upon a subject presented in any of those declarations, fearing that I might present a wrong view of the true meaning of the portion so used as a text; for one may use a declaration of scripture as a foundation of remarks, and go on and set forth sound doctrine, and still not elucidate one important principle involved in the scripture so used.

The Old Testament is written in a very peculiar manner; for many of the sublime declarations, concerning God's power, as manifested in the blessings that would be bestowed upon His people, in shielding them from all harm, and in the destruction of the enemies, are set forth figuratively; and some of the emblems used, are couched in language of the loftiest character; for they were, and, still are words *fitly* framed together; so that they represent the greatest depth of meaning, and the most exalted thoughts that the tongue of mortals can utter, or the pen describe.—One of old declared that "A word fitly spoken is like apples of gold in pictures of silver"—Prov. xxv, 11. Can a more strong representation of a word *fitly* spoken be made than to represent it as apples of gold in pictures of silver?

It is clearly set forth in the scriptures that the names, given the ancient patriarchs and prophets, were not simply to designate them as individuals, but were of such a character as to show the important circumstances by which they would be surrounded, or the link in the great chain of events each would fill. Peter says of the prophets, "Searching what, or what manner of time, the spirit of Christ which was in them did signify, when it

testified of beforehand the sufferings of Christ, "and the glory that should follow;" and the spirit of Christ is the spirit of prophecy; for the spirit searcheth all things, yea the deep things of God. It is remarkable that there is a principle involved in every prophet's name to show conclusively that the spirit of God would be in them, for the name Isaiah signifies the *salvation of the Lord*; Jeremiah, *exaltation of the Lord*; Ezekiel, *the strength of the Lord*; and we might go on to show that the other prophets' names represent the same sublime truth that God was them; but a sufficient number have already been referred to, to show that such names were for a definite object.

In the chapter from which brother Kelly has selected the portion of scripture, there was uttered, "Babylon is fallen, is fallen;" and it is announced in the present tense, after certain other things are represented in vision. The prophets saw future events pass before them as though they then were transpiring, when at the same time hundreds of years, in many instances, had to transpire between the predictions and their fulfillment, which showed with unerring certainty that the spirit of inspiration was the spirit of Christ; and such being the case, the predictions could not fail of being accomplished.

In setting forth briefly what I understand to be involved in the text, I shall not dwell long upon literal Babylon, but merely make a hasty reference to it, and then speak of mystery Babylon, the mother of harlots, and abominations of the earth. The name Babylon is of itself very significant, for it signifies *mixture* or *confusion*. The ancient city of literal Babylon was one of great splendor, being according to history about *sixty miles* in circumference, having walls very high and thick so wide on the top that four Egyptian chariots could be drawn along side by side; and around the walls were terraces ornamented in the grandest manner; also hanging gardens, containing the most choice flowers, and richest fruits; and the city was the finest display of architecture in the costly mansions. In short Babylon was truly the great city of the East, in that age of the world; yet all its splendor had to pass away; and now not a vestige of it remains to mark the site of the metropolis of the ancient Babylonian kingdom.

To every one alive from the death of sin (in which the whole family of mankind is in their carnal state) and whose mind has been led to reflect upon this subject, how plain a type was literal Babylon of mystery Babylon; for as ancient Babylon became a mighty power from a small beginning, so has mystery Babylon; for now she wields an almost universal sceptre over the na-

tions of the earth; and her influences and abominations meet us every side. It were useless to continue the description of mystery Babylon, as her abominations are so great, and visible to the heaven-born, and heaven taught, more than to say she must fill up the measure of her iniquity.

The burden of Dumah. It would seem that we are justified in the conclusion that a weighty load was pressing down with much power, when the fulfillment of the declaration should take place; and, if the name Dumah truly signifies *silence*, so great would be the distress that an awful sense of deep woe would be openly seen, and known, by the stillness of that distressing period. There is such a thing as the silence of despair; a painful kind of silence, known only by them who experience its sorrowful effects; not that we are to understand that a state of entire despair would be upon the inhabitants of the land of Seir, while passing through the scourge that would be upon them; but, on the contrary, the larger portion of them would be so under the influence of Satan, that even then, when God's judgments would be so sore upon them, they would blaspheme his holy name; but there would be that class, who would cry and sigh for the abominations done in the land; and they (the last named) would be in a condition of silence, so far as any heed would be given their warning, by the larger portion of the inhabitants of the land of Seir.

Anciently, watchmen were placed upon the walls of cities to take notice of all transpiring, in and about the city; and it was ordered that they should give certain answers to them within the city, and that they should call and respond to each other as watchmen as to whether "all was well," the hour, or watch of the night.

It was very necessary that great vigilance should be exercised during the night, as then was the time when thieves, robbers and murderers sallied forth to do their work of destruction; and when night had spread her sable mantle of gloom over such cities, they were the same identical ones, as when seen in the full sunshine of mid-day; and night's dark curtains did not change their location, nor alter the material of which they were composed; but they could be seen only partially or in an obscure manner. Watchmen had to be kept continually upon the watch-tower in the day-time, and continue whole nights in their wards.

The church of the blessed Redeemer is set forth under the similitude of a city; and, as ancient cities had watchmen placed upon the walls, so, to a certain extent, I understand the faithful ministers of the New Testament may be termed watchmen; though I am aware the term watchmen more particularly applies to

those fenced cities of the Jews, which they occupied as a literal people, while they inhabited the land of Palestine. Although the church of our God is set forth as a kingdom diverse from all other kingdoms, yet the children of the kingdom, as men, have to mingle with society; but their spiritual life and immortality are *entirely separate* from the descendants of Adam, for it was given them in Christ before the world began; and *because* they (the children) are in such a horrid land, the watchmen, or servants of the church are not to hold their peace day nor night; they are not only to have a vigilant care for the children, who are inhabitants of the city of our God, but they are to give the trumpet the true and *certain* sound, when they blow it; and it is not only the jubilee trumpet, but sometimes when they see the enemy approaching, they must sound the war-trumpet; therefore a faithful watchman has an awful and responsible position to fill.

It is clearly taught in the Scriptures that not only individual believers must have their seasons of sorrow and darkness, but so is it with the church; and it is not the design of God that the church shall, in all ages of time, enjoy the day of prosperity; but she must have her night of deep sorrow. Were it always day with her, the watchmen would not have such trying times; but the faithful watchmen cannot desert his post, when night with all its gloom closes in around the beloved city.

I expect that brother Kelly concludes that it is night *now*; to which I respond, that darkness now covers the land, and gross darkness mantles the people; and, in that sense, it is an awful night indeed; but when great darkness covered the land of Egypt, the Israelites all had light in their dwellings; and I am confident that the spiritual Israel of God, *even now*, have light in their dwellings, or earthly tabernacles; and it is that *light of life*, which shows to them the darkness of the present period; but the great body of professors of religion tells us this is an age of great light; that the progress of the present time, far surpasses that of any other age of the world; yet how plain to the discerning mind *now* is the declaration of the dear Redeemer; for said he, "If therefore the light that is in thee be darkness, how great is that darkness."

There is a burden now resting upon this once favored land, and upon its inhabitants of immense weight; and while carnal men do not see its effects, nor feel the weighty load, the spiritually minded and God-fearing do behold it, in its awful and alarming features. Why it seems so weighty to the watchmen is, they see the hand of their God in it, and know that His purpose must be accomplished;

for He enlarges the nations, and straitens them again; and they are fully satisfied that his purposes are all ordered in wisdom, however dark and inscrutable they may appear unto the children of men.

He calleth to me out of Seir, Watchman, what of the night? If we are to understand by the land of Seir, the land of apostates, as the word Seir signifies apostate, it is certain that God's dear children are now scattered abroad in just such a land; and it is evident that many of them are now in deep distress on account of the alarming state of things; and the inquiry in their hearts is, "Watchman, what of the night?" How can the watchman respond to the important inquiry? His own judgment cannot answer the interrogation put forth with so much solicitude. The scriptures contain the only answer that can be given to the all-absorbing question. God has declared the end from the beginning; and He also says, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these (things)."

When darkness has gathered thick over the church, and the world is wrapt in gloom, the children of the Most High cannot change the purpose of Jehovah, they cannot remove the dark clouds, which, to them, seem to hide the face of His throne. One of old could declare that He was a God who hides himself. When it is his pleasure to cover the heavens with blackness, and clothe them in sackcloth, then, if grace be given them, the children must enter into their chambers, and shut their doors, submissively and patiently await the developments of their Father's will; for the language by the mouth of the prophet is "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast; for behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The chambers into which they enter must be the secret place of the Most High; and that place must be Christ; for "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God; IN him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: His truth (shall be thy) shield and buckler. Thou shalt not be afraid, for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked." Psalm xci. 1-8.

The awfully sublime language of the entire psalm, from which the quotation has just been made, although addressed directly to the dear Redeemer, applies, also, to the members of his body; for they are one with him; and though they, as men, may have to suffer much; yet none of those things, set forth with such cogent language, can ever destroy their

spiritual life and immortality. Though the eternal God goes forth, out of His place, in judgment, to punish the nations of the earth, it will be well with God's loved ones, in their relation to the Lord Jesus Christ, as it was anciently with a class, when God's judgment was visited upon a certain people for their iniquity; and the characters spared were they, on whom, the man clothed "with linen, with a writer's inkhorn by his side" had set a mark; and those characters thus marked were they, who sighed and cried for the abominations done in the land; and there is a class now who are sorrowful, on account of the abominations done in the land; and characters who sigh and cry when iniquity is abroad in the land, we are satisfied, are a God-fearing people.

WM. J. PURINGTON.
(TO BE CONTINUED.)

THE WALK IN DARKNESS.

(CONTINUED FROM PAGE 179, VOL. 32.)

Under the walk in darkness is further reckoned:

III. Substitution of self for God. There is in the believer's nature a spirit of religion which is in opposition to the Spirit of Truth dwelling in him. The god of this spirit of religion is self. The God of the Spirit of Truth is the Spirit of Truth Himself, even God.

The chief end of the believer's experience is to put self down into its own place; while the chief effort of the believer's nature is to put self up into God's place. The undetected continuance of this effort belongs to the walk in darkness. It manifests itself:

1. In a feeling that one's ability to follow Jesus lies in self. In the glad opening of one's experience, when Jesus stands beautiful before the eyes, and one is filled with the new wondrous sense of his love, and the overflowing heart finds utterance in the words: "Thou art the Christ, the Son of the living God!" Then does there creep insidiously into the soul and strengthen there the feeling that this state of mind originates with self, belongs to self, and that with it the whole world's frown could be faced in clinging to the Divine One, and there flows forth the utterance, "Though all men shall be offended because of thee, yet will I never be offended!" The inward spirit rebukes the self-sufficiency: "Thou shalt deny me thrice this very night." But self keeps on asserting: "Though I should die with thee, yet will I not deny thee!" Night comes. The Holy One is under the world's frown, is under the world's stroke. The high, the powerful, the influential are risen against him; and where now is self? Following afar off, uttering its first denial; uttering its second denial with an oath; uttering its third denial with cursings and swearings. What darkness!

2. It shows itself in a parade of its zeal for Jesus before the world. It takes every opportunity of showing those of other religions that it stands aloof from them because of holding a faith that is utterly antagonistic to theirs. It would seem to regard its views as though they were some gorgeous pageant to be passed along the street for the masses to admire and envy, and so it is ever presenting them for the sake of show, and not for

the sake of blessing. It points to the "little flock" and makes its littleness an evidence of its being the true fold as contrasted with the greatness of the sects around which must therefore be herd of wolves; and then enters the true fold, with wolfish intent, to devour brethren's good names. It weeps and bites. Like Diotrefes, it walks in darkness.

3. It is seen also in a defence of the truth with carnal weapons. The sword of the Spirit is laid aside, and the sword of natural reason is taken up. Controversy takes the place of preaching and discussion. Men are talked with as though their natural understandings were able to comprehend the truth. The things of the Spirit of God are thrust upon the natural man as though they were no longer foolishness to him, but as though he could know them, as though these things were at last naturally discerned. It is that walk in darkness in which Peter was walking when he drew his sword and with it struck off the ear of the enemy of him who could have summoned more than twelve legions of angels to his defence, and would not. It is the darkness of a man who has lost sight of the fact of the new man in the heart.

4. It darkens counsel by words without knowledge. The physician of no value obtrudes his services upon the wounded spirit which would have God alone to deal with it; and offers prescriptions which imply, as the cause of the believer's suffering, a guilt which the believer knows to belong not to him, and the pharisaic charge of which excites his righteous indignation, while he sees that God is trying him in the fires in order to refine him as gold is refined. It is ignorant that all things in the solemn assemblies of the saints are to be done decently and in order, and brings up foolish questions and unsensical propositions for the sake of appearing prominent. It loses sight of the fact that what is to be spoken in the churches is to be a revelation of some portion of scripture truth come from God into the heart, but speaks on all occasions, fit or unfit, for the sake of speaking. Self talks, and not God in self; and here-in is a walk in darkness.

5. It manifests itself also in asserting the possession of more light from God than God has really given. The glimmer of dawn is mistaken for the fulness of light. The limited knowledge for enough knowledge, the small experience for sufficient experience. It is like that period of youth in which the young man is wont to think himself superior to the older man in knowledge, experience and wisdom. The sun is indeed approaching, but has not yet risen. There truly is light, but there is too much darkness still. So much darkness is there that the darkness is thought to be light; self is mistaken for God, error for truth, self's aspirations for God's urgings. It is a walk in darkness.

6. It shows itself in assuming the position of Rabbi. The true teacher utters what God speaks in him. The Rabbi utters what he finds in himself as taken from some creed. Natural piety, as it is called, intellect and learning are assumed to be sufficient warrant for clothing him with religious authority. He is a master as well as teacher. The Rabbi manifests himself in that sort of utterance of truth-

ful statements which flows neither from his own heart nor to the hearts of his hearers. For example, the doctrine of election is stated with a degree of accuracy without being stated experientially. It is not uttered as true because the speaker sees it written by the finger of God in the Eternal Life developing within him in token of God's eternal, predestinating will, but because it is in a book printed by man and revered as authoritative. The very bible itself may be so preached from. It is a part of the warfare in the believer's experience to war against the rabbinical spirit within his nature. All the doctrines and priest machinery of Popery are within. Self is the man of sin, the son of perdition. In self is the mystery of iniquity working. In self are the signs and wonders and all the deceivableness of unrighteousness. Self developed religiously is the rabbi or his adherent, and the rabbi takes the place of God; and since the visibility of the church is God's visibility in the church, therefore the recognition of the rabbi is the destruction of the church's visibility, and the rendering it an abomination of desolation.

His great manifestation is in Babylon. And there the children of God are no doubt unanimously in professed fellowship, but their walk is in darkness. While the living spirit within them is seeking God, they are ever striving to conform themselves to the rabbi's ways of thinking and doing. The rabbi is an offence to them, savoring of things that be of men and not of God, yet they think they must keep on reverencing him and conforming to him. His words and ways contradict their experience, weigh them down as with heavy burdens, are stones offered instead of bread, are a serpent instead of a fish, are stripes instead of healing, are burning instead of cooling water, are darkness instead of light. From the rabbi's teachings they go forth cast down, dull, weary, heavy laden, longing after rest, yearning for liberty and not knowing perhaps for what they yearn, clinging to the yoke that galls their neck as though it were God's own fetter which they ought to strive to love—they go forth walking in darkness.

Through what humiliations must the believer pass in all this dark walk! He that exalteth himself shall be abased. But it is a part of his schooling. He must learn that he is nothing. He must learn to leave the work of God to God. Blessed lesson! God teach us it!

WILLIAM W. TUFTS.

[TO BE CONTINUED.]

McCONNELLVILLE, Ohio, Nov. 3, 1861.

BROTHER BEEBE:—I feel inclined to write a few thoughts on the pilgrimage of a christian. Should you deem it of me an intrusion to communicate my thoughts so frequent to be inserted in the "Signs of the Times," I hope you will pardon me, if I am encroaching on the rights of others, and forgive me for my intrusions.

DEAR BRETHREN AND FELLOW-PILGRIMS:—I venture to write a few thoughts to you about the journey we have professed to take in hope of that felicity of eternal glory which awaits all the heaven-bound travelers who are the followers of Jesus, the Captain of their salvation, who hath conquered death, hell and the grave on

their behalf. The word "pilgrim" denotes a person who is wandering from place to place to do homage and worship to an object which he loves. We have not left our homes to go a journey to the tombs of departed saints, but by faith we are journeying to the heavenly place where our Savior lives and reigns. Yes, my fellow-pilgrims, he lives for us, and reigns to protect us from our adversaries, that nothing shall by any means harm us while we be followers of that which is good.—Mark x. 29, 30. Jude, the servant of Jesus Christ, wrote to the saints

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Now, the question to be considered is, When did the saints receive this faith of God's elect, the delivery of which released them from the reigning power of sin, death, hell and eternal wrath, to obtain the enjoyment of life, grace, glory and eternal felicity with Christ, who is their faith. Then they are in possession of these known facts, its being revealed to them by the holy spirit of promise, and sealed, ratified and confirmed by the truths of the law and the gospel in their minds. Then for to contend for this faith righteously they must live in it, as well as to walk by it, so as to combat successfully with their adversaries and their inward corruptions, for it is only by faith they can overcome the world, the flesh and the devil. It is not every professor of religion that can be called a pilgrim, for none are truly pilgrims but those who have received the power to become the sons of God, even to them that believe on his name.

Here the word name is very significant. It denotes the Jehovah in covenant for the salvation of his people. "And God spake unto Moses and said unto him, I am the Jehovah, and I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by my name, Jehovah, was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. Wherefore, say unto the children of Israel, I am the Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and redeem you with a stretched out arm, and with great judgment; and I will take you for a people, and I will be to you a God, and ye shall know that I am the Jehovah, your God, which bringeth you out from under the burdens of the Egyptians."—Ex. vi. 2, 3, 6, 7.

The ministers and churches of Jesus Christ I think have been too remiss in not duly considering the glorious perfections of the two natures in the one person of our perfect and glorious Captain, who is the commander and the leader of his people. It is but just, however, to acknowledge that some who have espoused the doctrine of Jesus' antiquity as the man, have too much lost sight of his personal divinity, and who seem to have had no other idea of his divinity than that of union of the man to the person of the Father; and though they object not to call him God, and apply to him every divine title and character, yet they by no

means believe he is personally God, but that the man is called God because the Father is in him. Christ's divinity shines conspicuously in the different branches of his mediation. Had he, indeed, been only a human person, his services, though readily offered, had never availed for the salvation of his people. His personal dignity is highly requisite to the performance of his mediatorial office, and in his mediation his personal glories shine. Had he not been man he could not have become our Surety, and had he not been God his services had been without saving virtue; for while as God he has no superior, so as man he has no equal. Such is the transcendent excellence of our adorable Immanuel.

I did not design when I took up my pen to write what I have of the personal glories of Jesus Christ, the Captain of our salvation. But it was expedient to notice to some extent the object of our faith in our spiritual pursuits to ascertain whether we have a spiritual knowledge of who Jesus Christ is. The christian pilgrim walks and seeks cautiously and prudently for those things which are above, for in God's presence is fulness of joy; at his right hand there are pleasures forevermore. It is true that the believer through his timidity blunders often and wanders from the path of life because his faith is weak, and not being mindful of the voice of his Captain he loseth his way, for no pilgrim can make any progress towards the mark for the prize of the high calling of God in Christ Jesus without the life and walk of faith, for if he will examine himself he will find that his faith was more nominal than real when he departed from the right way that a true pilgrim pursues.

It has appeared to me somewhat strange that an aged pilgrim should complain so much of his inability to attend to do his spiritual obligations which are the rightful dues of his sovereign Lord and King, having passed from death unto life, while being conscious of such a transition having taken place. The love of God teaches those who are pilgrims to abstain from fleshly lusts which war against the soul. We should distinguish between being under the condemnation of a righteous law and being justified by faith in the risen Savior. No sinner can do anything to deliver himself from the curse of the law or to acquire an interest in the Son of God. The sinner who has been quickened by the Spirit of God entertains his righteous Judge for mercy; but when he received the gift of faith that the Holy Spirit delivers unto him through his revelations and teachings, which conform his mind to Christ's, he is then desirous to obey his sovereign Lord in all things he has commanded him to observe, and exclaims that he can do all things through Jesus Christ, which strengthens him. Having put on the Lord Jesus Christ by baptism, he desires to walk as he has received him, and avow himself to be a pilgrim while passing through a new element, being the subject of newness of life. He resolves in his own mind if all men should forsake the Lord he will not. He does not consider he is dwelling in a corrupt and sinful body of flesh, although a new creature, and that he will have to tarry in it during his pilgrimage, and to contend against all the corrupt influences arising from a relative connection with

his fleshly sensibiles. Now, being so enamored with the sensibility of his mind of seeing Jesus, he desirous for all to come that fear God and hear what he has done for his soul. He says, "O taste, and see the Lord is good." A babe in Christ, his knowledge is very limited as respects the mystery of the kingdom of God, and also the depths of corruption in human nature, yet apparently has a greater desire to look on and do the things that concern the Lord Jesus Christ than the father, whose knowledge is of greater maturity. The babe's sensible enjoyments are in the formation of his own mind, and anything should disturb the state of it; falls into despondency, and fearful that he has been deceived. The father in the faith of the knowledge of Christ and of the corruptions of human nature are not so sensibly moved to actions as the babes because they are not enjoying those sensible feelings that they once did. Therefore, they think at times it would be presumptuous of them to do a spiritual service in the church of God. The question may be asked by these fathers, Is faith the act of the judgment or sensitive feelings? In other words, would be presumption to think that I was believing in Christ for salvation at times when I am without any feeling of sensation towards Christ? To which I answer, sensitive feelings are produced by an apprehension of external corporal objects though the medium of the bodily senses. The feelings which this question mean are doubtless those spiritual feelings which arise from a perception of union to the glorious and invisible Savior of sinners, and is not presumption, but a proof of sanctification for a person in whom the Holy Ghost dwells to believe at all times his interest in Christ. Even when he is much involved in worldly cares and sin has a considerable ascendancy over his mind, it is a righteous, not an arrogant act to believe he is complete in the Redeemer, for such a completion is a fact. See Psa. lxxii. Is there a christian on earth without any feeling towards Christ? I think not, for the spark of immortal life being once kindled never becomes extinct, so every saint must necessarily have religion somewhere, either in his head, his heart, or his feet, for I have no conception of a religious person wholly irreligious—a christian altogether destitute of the constituents of christianity. He may indeed be so sunk into a state of apathy as that his religion may seem to be confined to his judgment, but even then he must at least desire a revival and an extension of godliness. But as the human mind is liable to various impressions and subject to innumerable changes and feelings, whether painful or pleasant, it is not always the safest and sometimes a very precarious rule by which to form a judgment of and decide on a spiritual state. The scriptures of truth change not; they invariably speak the same things. In them the characters both of the children of wrath and the children of the Lord are conspicuously delineated. A regenerate person is by holy writ thus described: "Blessed is the man that feareth the Lord; blessed is he whom thou chooseth and causeth to approach unto thee; blessed is the man that trusteth in thee; blessed is the man that walketh not in the counsel of the ungodly;

blessed is the man who is poor in spirit; blessed are they that mourn; blessed are the meek; blessed are they who hunger and thirst after righteousness." This scripture contains plain features of a heaven-born soul. And we are not to suppose it is the pleasure of Almighty God that his people's views of interest in him should vary in proportion as their feelings vary. He can hide his face, he can correct their follies and improprieties without destroying the knowledge they have of interest in him. When a parent, for instance, frowns on and keeps his child at an unpleasant distance, he has no more intention of obscuring the knowledge the child has of its father than he has of destroying the relationship itself. The character to be maintained, the privileges to be enjoyed, the duties to be performed by the followers of their Captain require perpetual belief in God their Savior.—Luke ix. 23; Heb. iii. 1; Luke xviii. 1; Heb. xi. 6.

The words grace and sanctification have become commonplace words in the mouths of our professors of religion. It is of no difference what they believe, so only they profess they have got religion, and they tell us their religion is of grace, and they are sanctified. But to the sinner who is really the subject of grace these words are of great importance for him to understand their spiritual import, because they are expressive of the gracious and holy will of God towards him. Except a man be born again he cannot see the kingdom of God; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." These scriptures denote that a sinner must be changed through a spiritual operation of the power of God from death unto life to become a son of God. It is true, those who were, and are, and shall be the children of God and heirs of eternal glory were predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved." There has been much controversy with learned men about what constitute the ability to qualify a sinner who is dead in trespasses and sin for him to come to Christ and obey him. The ministers of Christ all contend there must be a change in the sinner by the operation of God in some way, either by the means of grace or by the absolute power of God, before a sinner destitute of spiritual life can come to Christ or obey him. But the difficulty is to understand scripturally what constitutes the new birth, or what principle it is that gives life or power to the sinner to obtain the salvation of God through Jesus Christ. The reason why I notice this important doctrine of sonship is because many who assume to be the children of God are justifying themselves in the neglect of submitting themselves to the laws of Christ, by pleading inability and declaring they have no ability to attend to spiritual services only when God operates within them.

It is evident in the scriptures that God Almighty never has commanded his creatures in any state of their existence to obey his laws without first implanting a principle to qualify them to perform. The first man, Adam, was made a living soul; the last Adam was made a quickening spirit. These two Adams are the representatives or roots of their respective seeds, and as the children of God have borne the image of the earthly they shall bear the image of the heavenly. These words denote that the children of God who have received him as their heavenly father, possessed the likeness of the image of the only first begotten Son of God, who was from heaven, being supernaturally begotten as the production of God's power, and is the express image of his person, the invincible God, the first born of every creature. Adam, the first man in order, was made a living soul, yet not without a principle of moral rectitude to adore his Creator, law-giver and benefactor, and for this was his chief end. His soul in its innocency had the moral likeness of its author, and resembled in its qualities in a faint degree the moral perfection of Deity. This natural image may be observed as personal and as accidental, or as what was essential to Adam's being a man, and what was necessary to his being a good man, for he continued to be the former when he ceased to be the latter. He continued accountable to his Maker, though he became incapable of his service. He retained his physical powers when he had lost his moral quality, and these ideas are applicable to his sinful posterity. The last Adam was made a quickening spirit. The adopted children of God were foreknown and predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. Therefore, for them to possess his likeness, they must be quickened. It is evident from our own experience, for we know that a sinner before he can receive and discern spiritual things, must be subject of a spiritual principle or root of holiness from Christ, who is the original image, who of God is made unto his adopted family wisdom and sanctification. Christ said to his disciples, "I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing."—John xv. 5.

This metaphor used by our Lord was a comparison presented to the understanding of his disciples of their spiritual life, union and interest in him. This figure is very striking and impressive to the mind of the careful and serious reader of the Lord's sayings. We all know what a living vine is, being composed of a root, stem and branches. The branches of the vine bearing fruit is not of itself; the fructification of the root to the branches is the cause of the branches bearing fruit, and the nature and quality of the fruit correspond to the root. The root is hidden in the earth, yet the stem that bears the branches is visible to the eye. But our true vine is not of the earth, earthy, but is of heavenly origin, and now lives in heaven as the spiritual head and root of life and influence to his body and members, the stem and branches to this true mystical vine. The believer is too frequently, to his great sorrow, the subject of very corrupt and rebellious dispositions

of mind, but it cannot be properly said that he is the subject of very holy and Christ-like disposition of mind at the same time and an other way than he is possessed of them racially or in the root of them, which root will again produce heavenly fruit under the reviving beams of the sun of righteousness. Thus the believer has frequent cause to pray for the washing of regeneration and renewing of the Holy Ghost, though it be inconsistent for him to pray to be regenerated. "This renovation is spoken of the mind, and not of a principle in the ind; for the sinner's faculty renewed is not the sinner's principle. It is but the instrument of the use and motion of grace; the Spirit's hand. He himself by in-dwelling is the principle without which, a sinner had become the author of sanctification, and had changed the faculty to a god state, the faculty would relapse into a total deprivation of the habits and abilities of the new creature. Grace, as a habit or quality, could never subsist in the faculty of a man separate from the Spirit's principle, to maintain by in-being and in-dwelling what he once created by working.

The sinner who has been called and received power to become a son of God has the knowledge to know where his strength is. Strength for coming to Christ is prepared in his headship and mediation for all his chosen members, all of whom are foreknown and predestinated to be called effectually, and to be conformed to the image of Christ. So all that the Father hath given to him in due time come to him in his own strength seeing him in his own light and glorifying him through the Holy Spirit, who endears him to them as the author, the object and the finisher of their faith. This spiritual ability then is rooted in Christ; it is peculiar to his seed; it is required in the exercise of it by his command as the spiritual head and king of the spiritual world, and all who are born of the spirit are racially capacitated to obey, enjoy and honor him. The rational faculties and bodily powers of the Lord's elect are reserved to them, as theirs in Christ, and all the gifts and the grace super-added to those creature endowments are theirs also in and with him. He is their ability and their all in all. This ability made no part of that natural holiness which Adam lost by sin; its being absent from the Eden state was no mark of imperfection in that state. It was Adam's excellence not to need a Savior, and the nature of his state was such that for him to have renounced all confidence in himself for acceptance, as all who are spiritual do, would have been to renounce his religion instead of honoring God according to his natural ability.

I have digressed from the subject on which I intended when I commenced this communication, to state some points of doctrine on which the children of God in some respects differ in their judgment. The train of thought which governed my mind on the power of sight, for the saint of God to come to Christ to receive grace to help in every time of need, led me to transcend the limit of a letter that may be allowed for the "Signs of the Times." Yet, if you think the subject noticed will be useful or interesting to the brethren, it will not be so great a trespass. It is of the highest importance for us to have a

clear, scriptural knowledge of the object of our faith we are pursuing for to obtain the joy and peace which are in Christ Jesus. But if we pursue otherwise than in the way, the truth and the life, we shall be entangled and the way mazy and perplexing. I remain your affectionate brother in Christ,

JAMES JANEWAY.

MATTOON, Ill., 1864.

DEAR BROTHER BEEBE:—If I should be allowed the privilege of calling you brother, as I feel so desolate at times, that I cannot claim any relationship with one so pure as I look on you to be. I wish to try to tell you what I hope the Lord has done for my poor wretched soul, although it appears to me that it is a hard task for me to do it in a proper way. In reading in your "Signs of the Times," I find so many dearly beloved brothers and sisters who seem to be traveling my road, that has called me to let them know there is one more that is traveling the same strait and narrow path which leads to life everlasting, although our eyes have never met face to face, there is something within that binds us together, and that is the life of a crucified Redeemer who died upon Mount Calvary, where he redeemed the last one of his children; not that he will do it if we will do something, but that he hath done it—it is in the past tense. Christ says he came to seek and to save that which was lost, and he cried out on the cross, It is finished. I understand our blessed Lord that he had paid the last mite. Dear brothers and sisters, can you behold him nailed to the cross for our sins; how our blessed Lord sweat great drops of blood for his children—I feel to praise him forever.

It has been something like two years since I professed to know the dealings of the Lord with christian people. All through my life I always loved to hear true christian talk and tell what the Lord had done for them. I was attending an old School Baptist meeting where I heard some of the brethren tell their experience; it did seem to set hard with me; I felt condemned before the Almighty. I felt as though I was one of the worst men that lived, although I knew I had never committed such out-breaking sins as some men have, still I thought I would give worlds if I had them, to be as some men are; but alas for sinful me; I could not rest day or night; I rolled from one side of the bed to the other, lamenting over my awful case; when I would awake at the still hours of night it appeared that I could see our blessed Lord hanging upon the ragged cross, I was of all men most miserable. I felt so bad that I did not take care of my family as I ought; nothing seemed to draw my attention but a bleeding Savior. I felt so mean I was afraid of lightning; I did not see how God could be just and save such a poor wretched man as I was. I have often put myself into rough company to see if I could not drive those desperate feelings away, but alas when I would be alone again I would feel worse than ever; I would try to pray to God to have mercy on me. It did appear to me that the more I tried to do something, the worse I felt; all I could say or do was Lord, have mercy. I went on in this way some two years. The Old School Baptists held an association near where I

lived; I first thought I would not attend meeting; I felt so distressed I wished to be where no one could see me; but as my wife wanted to go to the meeting I went along with her. There were two or three sermons delivered there which I thought were the sweetest and best I had ever heard in all my life; there is where I first saw that Jesus was my friend; it did seem to me that all my sorrow was turned to joy, that was unspeakable and full of glory; it did appear to me that everything seemed to be praising the Lord; my heart seemed to soften; I felt willing to be anything God willed me to be, and as Christ had suffered, I felt that I could endure sufferings and persecutions for his sake. I returned home that evening; everything seemed to be changed; earthly objects seemed to be praising the Lord; those words would often come to my mind, He has taken my feet out of the mire and the clay and placed them upon the Rock of Ages, not that I have, but that Christ has done it all. I felt willing to give God all the praise, and do to this day. I thought that if I could only enjoy the Lord's presence all the time, that mine would be a happy life. I thus rejoiced in the presence of the Lord; my mind and study was on the promises of the Lord; not a dark cloud to be seen, for the love of God did seem to steal into my poor soul; I did not think I could ever doubt the love of Christ. But my brothers and sisters, if I may be allowed to call you such, I find it different; I am made to doubt, and feel at times that I never knew our Savior; or in other words, our Savior ever knew me. I was made to mourn at times, after I had experienced a hope in our blessed Lord, and fear that I had never felt what I thought I did; and at times these lines would appear to my mind:

"Fear not I am with thee, O, be not dismayed,
I am thy God, and will still give thee aid,
I will strengthen you, help you and learn you to stand,
Upheld by my righteous omnipotent hand."

I can feel to say, with the poet, It is with his righteous and blessed hand that we are upheld; I am made to cry out and say, Glory and honor be to his blessed and glorious name. But I am made to feel sometimes that I am acting the hypocrite, at the same time I will ask myself, do I love the blessed Savior? I can say with the poet:

"Jesus all the day long,
Was my joy and my song,
O, that all his salvation I may see."

I was passing through a very doubting and dark, gloomy time, when it looked to me that I never had had any reason to profess to have a hope in Christ. I went to bed feeling condemned before the Almighty, and that I was not what I professed to be. While in this condition, I dreamed of being in heaven; I thought the people were as fine gold, the most loving of people. While I was there, an opportunity was given, if there were any wishing to go with them. I thought there arose a couple of them, who came to me and took me by the hand, and said to me: Arise and go. I did go. The enjoyment I had in that dream no tongue can express. When I awoke from my sleep, the doubts and fears were all gone; everything seemed to be praising the Lord; my soul was made to rejoice in the dear Redeemer. I could then sing with the poet—

How happy are they who their Savior obey,
Who have laid up their treasures above;
No tongue can express the sweet comfort and
peace
Of a soul in its earliest love.

Oh, my dear brothers and sisters, there is no tongue that can express the feelings of a new born soul; one that gives God all the praise. Sometime before I was baptized, every stream of water I would pass it seemed to me that I could see my Savior calling me to follow his command. But when I come to be led down into the water, I was afraid I was not fit for such a sacred ordinance; still at the same time, the water looked sweeter than honey; not that I thought it was a saving ordinance, but the answering of a good conscience towards our blessed Lord. Since then I have had some very cold seasons; sometimes doubting and fearing that I am not what I profess to be. Sometimes I feel that I would like to hear the trumpet sound. When I feel thus, I feel that the Lord is my helper, and not only my helper but my builder, and feel to exclaim:

Here, Lord, I give myself away,
'Tis all that I can do.

Dear Brother, I have written much more than I intended, but still my thoughts and desires are just merely hinted at. I hope to meet all of God's chosen people in the world above, where we can give him all the praise, and sing to his holy name. There is nothing I love to read as well as the "Signs of the Times." Sometimes I feel cast down in doubts and fears when I go in from work, I pick up the "Signs" and read some of my brothers or sisters travels, being the same as my own, and then turn to the sacred word, where it says, He that has no chastisements, or trying seasons is not a son, but is a bastard. These and other words of our Savior give some little encouragement. My hope and consolation is in God, who worketh everything after the counsel of his own blessed will. I don't know, brother, but that I have talked too long; if so, pardon me, one who desires to be called a brother. Do with this as you wish, and all will be well with your unworthy brother, if a brother at all,

ISAAC WAGGONER.

RILEY, BUTLER CO., OHIO, July 24, 1864.

DEAR AND ESTEEMED BROTHER IN CHRIST:—Through the mercy of Israel's God, I am once more permitted to give you some thoughts on 1st John, 4 and 19. We love him because he first loved us. Here I consider is the greatest subject that ever employed the mind and pen of man, or the tongue of the angelic host. When we consider the awful state of those upon whom this love is centered; but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) Eph. 2, 4, 5. By this we see that the cause of God's love to sinners was not in them, nor had they ever in their head Adam, done anything but what justly merited everlasting punishment. When we examine this subject, we shall find there was great cause for this first love of God towards his people. It is said of Christ, that having loved his own, he loved to the end. And the Lord, by the mouth of the prophet, in speaking of these same people, says: I have loved thee with an everlasting love, therefore

with loving kindness have I drawn thee. Paul acknowledges this to be a great mystery; but says he, I speak concerning Christ and the Church. Here is the wonderful mystery of the love of God to his people. By our nature, received from the first Adam, we were without strength and without hope, without the least shadow of an excuse, to lessen or extenuate our crime; yet in due, just time enough to its being the time appointed for Christ to come into the world and die, to save the ungodly, was a great and glorious display of God's first love to us. In the Scripture, we are taught that there is but one God. And he is sometimes characterized by the name of love, as God is love, and it is also said, that whosoever dwelleth in God, dwelleth in love. It is evident that those who truly love God for his first love to them, have their life hid with Christ in God, and never lost this life by the transgression and fall of the earthly man. Let us take a view of those characters who are brought to view, in the subject under consideration, before they are made acquainted with the love of God to them, and of course, before they truly could say, we love him because he first loved us. Were they not once dead in sins, and walked according to the course of this world, according to the prince of the power of the air. And the very same spirit that now worketh in the children of disobedience, did it not work in them? Did they not all have their conversation in the lust of the flesh, and were they not by nature, children of wrath, even as others? Evidently they were destitute of eternal life in them, and without God and hope in the world. But at the same time as many as the second Adam, even Jesus Christ, represents as a spiritual head, had their spiritual or eternal life hid in God, and dwelt there in the love of God at the time of man's fall from his primeval state, and was not the least endangered, for it was beyond the reach of harm, or power of the devil to touch or molest it. And therefore I say, this life that was hid with Christ in God, never was defiled with sin, the satanic poison, but was ever pure and holy as God himself. This is eternal life, because God is eternal; it is spiritual life, because God is a spirit, and God or his spirit dwells in those who love him, and this produces their love to God. Can it be otherwise, for no man ever yet, hated his own flesh, neither can God hate his own spirit, nor his spirit which dwells in the true believer, cannot hate God, but it enables him to call on all the powers of his soul and say, I love God because he first loved me. Bless the Lord, O my soul! All within me bless his holy name. We see that the promise of eternal life to God's elect, was before the world began. If it had been given to Adam in his state of innocency, he surely would have lost it in the fall, and consequently no chance ever to have been enjoyed by any of his posterity afterwards, but nothing like this has ever been done. God who first loved us, has been pleased to fix it more securely than to leave it to the will of man or to consult him. This is the record that God hath given to us, eternal life, and this life is in his Son. 1 John 5, 11. So we discover that it is nothing good that man ever done, that entitled him to the love of God, but we

are his workmanship created in Christ Jesus, and chosen in him, that we should be holy and without blame before him in love; that the purpose of God, according to election might stand, even before the children are actually born. But what are the marks that prove we do really love God. Christ says, if you love me, keep my commandments. This appears to be the only way for us to show ourselves, and if so, is it not to be lamented that so few professing godliness come up to this mark. If you believe that every word of God is pure, and that all scripture is given by inspiration of God and is profitable, why not obey the word of God and prove your faith by your works, for I tell you of a truth, that God's eternal purpose to save his people with an everlasting salvation, does by no means set aside your or my duty that we owe to him or to ourselves, and to his people. As well might Paul have said, that faith makes void the law, as for the Christian to say that God's purposes make void his duty. Ye are my friends, says Christ, if ye do whatsoever I command you, and if any man serve me let him follow me. John, 12, 26. The Scripture thoroughly furnish the man of God unto all good works, and therefore will show him what is his duty, and what becometh him possessing godliness, and it will tell the unguarded to let no corrupt communication proceed out of his mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. Eph. 4, 29. As the design of the Scriptures is that the man of God may be perfect, how, says one, shall I arrive at this state, when I see so much frailty and imperfection about me in all I think and do. James says, If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Well, say you, but the tongue no man can tame, very true; but still remember that you do not live upon, nor depend on your own strength in this matter, and if you cannot tame the tongue, there is one that can, and it is only your duty to bridle it. If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Eph. 5, 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks. These passages, my friends, are the word of God, and we would do well to give earnest heed to these things, lest at any time we let them slip. Farewell for this time.

JOHN H. SMITH.

MANCHESTER, Ohio, Adams Co., Nov. 28, 1864.

DEAR BROTHER BEEBE:—If one so unworthy may be permitted thus to address you. I am aware that the time is at hand for me to renew my subscription for the "Signs of the Times." I say mine, for, O, dear brother, I am now left alone in this cold, unfriendly world. My dear husband is gone the way of all the earth. It has pleased the good Lord to lay his afflicting hand heavily upon me; but I trust he has said unto me, My grace is sufficient for thee. Mine is truly a sad story. In the month of July, 1864, it was my painful duty to lay five of my dear family in the cold and silent tomb. My dear husband was taken violently sick on Thursday morning, July 1st, and on Friday, July 15, he closed his eyes on all

things earthly. His disease was flux. On the Sunday morning following, which was the 17th, my dear little son Maynard, aged two years and five months was called, and he too had to go. On the Saturday following, the 23, my dear little son Bejamamin Franklin, aged seven years, also had to go. On Tuesday following, the 26, my dear son Abram K., aged almost twelve years; and then on Saturday, the 30, my dear little Emma, aged seven years and five months. They were all interesting children, in whom were centered a parents fondest hopes. But the Lord had need of them, and I felt constrained to say, Thy will, O Lord, be done." I have neglected to say that the disease in each case was flux. During these awful scenes of death the remaining portion of my family (being six in number) were all prostrated, except myself and one son. We were a happy family, enjoying almost uninterrupted good health up to that time, with the exception of my husband—he had been afflicted for several years with dyspepsia. I feel that mine was truly a sad case beyond description; but while bowed down under a heavy weight of affliction, I was enabled to say, The Lord giveth and the Lord taketh away; blessed be his holy name. Though my afflictions have been great, yet I feel that I have much to rejoice over, for I sorrow not as those who have no hope. My dear husband, though he had never made a public profession of his faith in Christ, had entertained a precious hope for nearly five years; he was a firm Old School Baptist in sentiment, and was ever ready to defend their doctrine. Being a good scholar he read much and was blessed with a tolerably clear understanding of the sacred scriptures. He was at the Association held with the Mount Gilead church five years ago last September, where you, brother Beebe, and many other able ministers proclaimed the glorious gospel in its purity. He became wonderfully affected under the preaching, especially under Eld. Johnson's able discourse on Monday. He ever afterwards seemed to cherish the warmest affection for that dear, good preacher. O, that he could come here and preach a discourse on the occasion of his death; it would be such preaching as was never heard here in this place. It was shortly after that meeting that my dear husband experienced that happy change. He was in his field ploughing. He told me he became so overcome with joy that he had to stop his team and praise the Lord. He told the friends around his death bed, when and where the happy change took place. When near his approaching end, I asked him if he felt any fear of death? His answer was, "O, no, the Lord has manifested his love to me, at different times;" and when in the agony of death, his language was, "Bless the Lord! O my soul, and all that is within me, bless his holy name." O, what a comfort it is to poor, unworthy me to know that death had for him no terrors.

I feel that I cannot close without speaking of my dear son Abram, for I have reason to be assured that his was also a happy exchange. He was an uncommon child for one of his age; for, unlike most other boys, it seemed that harm was not in him; he was beloved by all who knew him. His grandmother, who is a

firm Old School Baptist, stood over him in his last hours; she conversed with him about death; he told her he was not afraid to die. She feels satisfied that she witnessed a happy change which came over him just before his spirit took its flight.

Dear brother I know that you can sympathize with me in my afflictions, as you too have had to part with near and dear friends. I have often felt that a word of comfort from your able pen, would be soothing to my aching heart. I hope you will excuse this long, imperfect letter; for I thought, when I commenced, that probably I could write a letter that would do for publication, but not being very well, I see I have failed to do so. I would cast it aside and wait until another time, but as I wish to send my subscription now for the coming year, I will send it along. —probably you can spare time to read it. I enclose two dollars for the coming volume.

ANN DAVIDSON.

BELOVED ELDER BEEBE:—Enclosed I send you five dollars, for which I wish you to send me one volume of the "Signs of the Times," for 1865. You will please direct them to me, instead of Nicholas Worthington, my beloved son, who God in his wisdom, has taken from us. Yes, Brother Beebe the prop and comfort of my old age is gone. Oh! what a loss, not only to his family, but to the community. My breast is filled with anguish while I write. His disease was Typhoid Fever followed by Diarrhea. He was sick about three months, and never in all that time did I hear a murmur escape his lips; he never found fault with anything that was taken to him, or done for him. His attending physician said he never in all his practice, met with his equal. Oh! my dear friend, pray for me, that God may prepare me to meet him in glory. For we have great reason to hope and believe that he is now rejoicing in the presence of God.

The night before he died he sent for me to come in, and as I entered the room, he said, 'Here comes my poor old mother.' His countenance was bright and lovely. I asked him if he was willing to die; he raised his dear hands and said, Perfectly. I asked him if he felt any pain, and he replied, "Not a bit, not a bit," and said that "Jesus could make a dying bed, feel soft as downy pillows are." He begged for us not to grieve after him, that he should soon be happy. Said he loved his family, but God would take care of them. He addressed every one standing around him separately, thanking them for their kind attention to him during his long spell of sickness; then to his physician he said, "and you, Doctor, have done everything in your power; you have been with me day and night, wet and dry, for which you have my most heartfelt thanks, and may God bless you and yours." In a short time after, he fell asleep and slept sweetly for some time. He lived until the next day. A short time before he died, his daughter who was standing by him, wiped the cold sweat from his brow, he opened his dear eyes, looked at her and smiled. I was not present when he breathed his last, but they told me that he was calm and peaceful, not a struggle or a groan having escaped his lips, but that he seemed to be falling into a sweet sleep.

Farewell, Yours,
ANN H. WORTHINGTON.

NEW ALBANY, IND., Nov. 15, 1864.

BROTHER BEEBE:—Feeling somewhat lonesome in religious matters, and knowing no other method through which I could express my feelings to the brethren, I have concluded to write a few lines for publication in the Signs, provided you think it worthy of a place in that dear messenger of the gospel of the Son of God. By way of an introduction, I will say, that I became a member of the Regular Baptists, while living in the State of Missouri, about 5 years ago, and enjoyed many happy seasons with them for about 18 months. And then going into the Army, I have been deprived of their society at intervals ever since. Though I still believe the doctrine of salvation by grace; and that alone of God through the merits of the shed blood of Jesus Christ, and I still feel like trying to live the life of a christian, although entirely deprived of their society. Now I sometimes think that I have lived the most lonesome life for the last two or three years of any poor mortal in this world. I have not heard an Old School Baptist preacher, or had a social chat with one, for over three years. Now this gives me great sorrow of mind, to think that they are dwindling away so fast. For I am fully persuaded that they are the true church, for God assures us there is such a thing on the earth, and I am persuaded from the teachings of the Bible, that God has still a people on this earth; and I hope to return home and enjoy some happy seasons with them yet, before I am called on to render up an account for my stewardship here below, though if I should not, I am still in hope that I will meet them in that world where parting is no more. And where there are no more cruel wars to separate the christians and mar the peace and harmony of the children of God. Now this is the great end that I have in view, and if I attain this end at last, it will be an ample recompense for all of my sufferings in this world of sin and sorrow. Now, I am surrounded almost every day with anti-Christ of every name and order, though all contending for salvation by works in some way, which you know is poor comfort for an Old School Baptist. Now brother Beebe, if you think this worthy of a place in the Signs, you can publish it, if not, lay it aside, and all will be well.

ASHFORD, July 10, 1864.

DEAR FRIEND:—I now take time to write a few words to you again, according to promise, and send you a little money. I was glad to receive that paper, for it brought old fashioned news to a weary and almost worn out traveler in this world; yet I have a hope in the Savior that by grace I am what I am. It is none of my good works, for I once thought all I had to do, to be a christian, was to live the life of a christian; and I tried it for eighteen months, until I worked myself out, and I found them to be all nothing; yea, worse than nothing, and I was brought to cry out in my soul, "Lord, save, or I perish;" and at that instant there came a flash down before my eyes that caused me to sink, and when my eyes were opened it seemed as if everything was praising God, and for a time I was the happiest of men.

Soon the warfare began, and ever

since I have been groveling along here in this world of sorrow; and how much longer I shall be permitted to stay the Lord only knows; yet, thanks be to him for the many blessings I have received from time to time.

I must close by saying that I send you two dollars, it being all I can raise at this time, to apply on my account.

Yours, in haste, L. WAITE.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1865.

THE NEW YEAR AND THE NEW VOLUME—
RETROSPECT OF THE PAST, &c.

On entering upon the labors of a new year, after having spent just one half of our life in connection with the publication of this paper, we are reminded of the amazing goodness of God in sustaining us through so many years of conflicts, trials and discouragements which we have encountered, and which by his grace abounding we have been enabled to overcome. Truly, the goodness and mercy of God has followed us all our days, and as we have obtained help from him we continue to the present, a living monument of his sustaining power and grace. And now at the commencement of the new year, and of the thirty-third volume of our publication, we would gladly set up an Ebenezer to the praise of God, whose mercies to the chief of sinners endure forever.

It would not be inappropriate at this time to review the history of our journal, and the circumstances of its commencement, the difficulties it has encountered, the course it has uniformly pursued, the embarrassments it has survived, and the prospects of its future. But of all this many of our present readers are informed. Still, as a generation has passed to its final destiny since we issued our first number in 1832, we will be excused for saying that for some years before this paper was presented to the public, great innovations upon the ancient faith and practice of the Baptist church had been introduced and were spreading with fearful rapidity throughout our churches, and as new and strange policies and inventions were inaugurated which the world admired, worldly minds were attracted, and worldly converts were nominally added to our profession until many more were the children of the bond woman in our ranks than of the free. Thousands who have always bated and despised the doctrine of divine sovereignty in the salvation of sinners, and the order and ordinances of the house of God, as held by the apostles and primitive saints, when they saw these prominent landmarks of the kingdom of Christ being rapidly superseded by humanly invented institutions, and the heresies of anti-christ and doctrines of men preached and taught for doctrine under Baptist patronage, came in upon us like a flood, until every distinguishing characteristic which had formerly identified the church of Christ as a *little flock*, and as a *poor and afflicted people trusting alone in the name of the Lord*, were being hurriedly obliterated. Following hard upon the heels of *Fullerism* came a perfect avalanche of organized institutions claiming the flattering but false title "Benevolent," among which were Baptist State Edu-

cational Societies, with theological machinery for preparing pious young men for the ministry, Missionary Societies to supply work for their humanly qualified ministers, Bible Societies, Tract Societies, Sabbath School Unions, with many other inventions of the same kind, all of which being popular in the world, and profitable in a pecuniary point of view, especially to those who managed the machinery, soon brought a severe trial upon those who desired only to follow in the footsteps of Christ and his apostles. Such were denounced as enemies to the progress of the gospel, opposers of all that was good, and charged with covetousness because they withheld their contributions, which were continually demanded, for the salvation of the heathen and evangelizing of the world. Those who could buy membership in any or all of these church and world establishments for dollars and cents, without pretending to any knowledge of the work of the spirit in quickening the dead, and occupy the most exalted positions of honor and power to direct their working for an additional price, soon so swelled the ranks of what then claimed to be the church of God as to render communion and fellowship with the living children of God impossible.

At the time this paper was proposed there were many papers published by the new order or school of Baptists in various parts of the States, but those oppressed brethren who stood aloof from the popular doings were comparatively so few and far between that no one seemed to believe there remained enough of them on the American continent to sustain a periodical—even at the low price of one dollar per annum. After much consultation with brethren, we ventured to issue a prospectus, which like the *barley cake* in the dream of the Midianitish soldier, was seen to tumble into the enemy's camp, producing great confusion, and we were published by all the New School papers, and in the minutes of many of their Associations, and the people warned to beware of us, and of our forthcoming paper. The opposers of our proposed paper, overdoing themselves in their effort to frown us down, published extracts from our prospectus, showing that the "Signs of the Times" would contend for the cardinal doctrine and order by which the church of Christ had always been distinguished, and would oppose the "Mother Arminianism, and her entire brood of institutions," including those before named; and they also were sufficiently short sighted to give our terms and post office address. Had they designed to use their influence to aid us they could in no other way have done us more efficient service, for their violent opposition reached many thousands who otherwise were inaccessible to us, and like us, supposed themselves alone in opposing the delusions which were prevailing.

A few, and but a few, who stood with us at the commencement, are now living; nearly all have been called from their labors, but those who have preserved the old volumes of the "Signs" will not need to be informed of the violent opposition through which we have been brought. Simultaneously with the advent of this publication, a general meeting, or convention of the Old Order of Baptists throughout the United States, was by a circular

called to meet at Black Rock, Baltimore Co., Md., which was held Sept. 28, 1832. We attended, and there met and became acquainted with brethren from many States, whose views were in harmony with our own. We published an address prepared by order, and approved by that meeting in which we took a firm and united stand upon the platform on which the church of Christ was organized in the apostles' days, and refused to fellowship the new order of things.

From the commencement of our labors as editor and publisher of this paper, as our readers and hearers will witness, we have not ceased, from the pulpit and from the press, to warn the people of God to beware of the spirit of fanaticism, priestcraft, will-worship and general opposition to the plain simple teachings of the word and spirit of our Lord. The admonitions of the apostles that "Evil men and seducers should wax worse and worse, deceiving and being deceived," we have not failed to reiterate constantly. The specious pretensions of our adversaries that they by their modern inventions were to convert the heathen, evangelize the world and hurry on the millennium, we denounced as delusion, because in contradiction of divine testimony; and we have ventured the prediction more than thirty years ago, that their delusions would culminate in bitter persecution, and their millennium would produce a sea of blood. That our apprehensions were not unfounded, and that our fears were just, we have lived to realize a full demonstration. But alas! the end is not yet. The very elements which caused a separation of the Old and New order of Baptists more than thirty years ago, have been all the time being developed among the other religious orders, in the production of sectional jealousies and strife between the North and the South, leading the way, several years in advance, for the fratricidal war now raging with more than human violence. Whatever other causes for our national calamity may be involved, certain we are that the anti-christian spirit which divided nearly all the religious orders except the Old School Baptists, has been the most turbulent and belligerent the world has witnessed since the days of Cain, for it has been indefatigable in stirring up the worst passions of men to deeds of blood. We are still in an enemy's land; the world, the flesh and Satan are still at open war against truth and holiness, and we still seem to require the columns of the "Signs" through which to maintain a correspondence with the scattered, meek, lowly and peace-loving followers of the Lamb of God.

We therefore enter upon our new volume, under the conviction that our labor is not in vain in the Lord. We need to speak often one to another words of comfort, encouragement, instruction, admonition, and if need be, words of reproof, in christian love meekness and humility.

For the utility of the "Signs of the Times," we are indebted to our numerous correspondents whose communications have been productive of edification, instruction and thereby of fellowship in the Spirit. The circulation of our paper throughout the country, so far as we have mailing facilities, has searched out many of the Lord's hidden ones, who have

from time to time acknowledged the heartfelt joy they have felt in reading the epistles of love published in our columns.

We are aware that the advance in the nominal terms of subscription will greatly reduce our circulation, and require the continued efforts of those who desire its continuance to procure paying subscribers. The terms are only nominally increased, for in reality the two dollars now required are not equal to one dollar in specie or the equivalent of specie, while almost every article required in printing and publishing are much more than doubled in cost, and the heaviest articles required, such as printing paper, type &c., are three times greater than formerly, and still rising.

We do not propose to make any change in our manner of conducting the publication, but hope to be able to make it a welcome visitor to those who know and love the truth. Some new and valuable contributors are expected to supply interesting and profitable articles which will be duly appreciated by our readers.

We shall send this number to some who have not ordered it, and whose term of subscription has expired, but after the issuing of this we shall strike off those who have directed us to do so, and others who are now in arrears, and from whom we have no recent intelligence; and should we by mistake drop the name of any who wish it continued, we on being so informed will reinsert them.

ORDINATIONS.

By request of the Middletown and Walkkill Old School Baptist Church of Orange Co., N. Y., a Council of Elders and Brethren convened at the meeting-house in Herrick, Pa., on Wednesday, December 7th, 1864, to examine, and, if thought expedient, to set apart brother Silas H. Durand by solemn Ordination to the work of the Gospel Ministry.

Messengers were present as follows:

Middletown and Walkkill Church.—Brethren Wm. P. Carey, Mahlon S. Beakes and Geo. H. Seybolt.

New Vernon.—Elder Gilbert Beebe and Dea. Loton Horton.

Warwick.—Elder Leonard Cox, Jr. and brother J. L. Sayer.

Burdett.—Elder A. St. John and Dea. Wm. Ayers.

Asylum.—Elder Chester Schoonover and brother Wm. Chamberlain.

Brethren of our faith and order, present were invited to take seats with the Council, whereupon Elder Jairus Smith and brother John Day of Delphia church, N. Y., Elder K. Hollister of Caroline church, N. Y., brother David Mulock of the church of Horseheads, and the brethren generally of the Asylum church, within the bounds of which the council held its session, took seats.

The services were commenced with a sermon by Elder St. John, from 1 Cor. 1, 23, 24. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God."

After which the council was organized by appointing Elder Gilbert Beebe, Moderator and brother James B. Durand, Clerk.

The candidate was then called upon,

and gave a relation of his christian experience, call to the ministry, and his views of the doctrine and order of the gospel.

The Council, being fully satisfied with the experience, doctrine, ministerial gift, and unblemished character of the candidate, unanimously resolved to set him apart by solemn Ordination to the work of the Gospel Ministry. Adjourned till Thursday morning.

THURSDAY, Dec. 8th.

The Council met pursuant to adjournment. The Ordination Sermon was preached by Elder Gilbert Beebe, from Matthew 28th chap., 18, 19 and 20 verses.—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

The Ordination Prayer was made by Elder St. John, with the laying on of hands by the Presbytery of Elders viz. Elders St. John, Beebe, Cox, Hollister and Schoonover. The Charge was given in a very impressive manner by Elder Leonard Cox, Jr., and the Right Hand of Fellowship by Eld. K. Hollister.

Elder Jairus Smith offered the closing prayer, after which the candidate read and sung the 613 hymn and dismissed the congregation with the benediction.

There was preaching on the evening of both days, by Elders Smith, Cox and Hollister.

GILBERT BEEBE, MODERATOR.

JAMES B. DURAND, Clerk.

NEAR NEW CASTLE, Del., Dec. 1, 1864.

BROTHER BEEBE:—I will send you for insertion in the "Signs of the Times" a copy of the proceedings of the meeting at Indiantown, Worcester Co., Md., on the 23d ultimo, which meeting was convened for the purpose of setting apart a brother to the work of the gospel ministry.

E. RITTENHOUSE.

INDIANTOWN, Md., Nov. 23, 1864.

Pursuant to a call of the Old School Baptist church at Indiantown, a number of ministering brethren from abroad, viz: Elders S. Trott, D. L. Harding, Leonard Cox, Jr., and E. Rittenhouse, together with brethren from the surrounding churches, Salisbury, Nassaongo, Little Creek, Upper Pitts' Creek, and others, met with this church to sit in counsel with them, and if thought advisable, to set apart by solemn ordination to the work of the gospel ministry brother Geo. W. Staten, of this church.

At eleven o'clock, a. m., the meeting was called to order and organized by the appointment of Eld. S. Trott, Moderator, and Eld. E. Rittenhouse, Clerk.

The order decided upon to be observed was as follows, viz: Elder S. Trott to preach a sermon to the congregation on the occasion, Eld. Harding to lead in prayer, Eld. Rittenhouse to extend the hand of fellowship to the candidate, and Eld. Cox to deliver a charge.

After singing and worship Eld. Trott preached a sermon from Acts xx. 28: "Take heed, therefore, unto yourselves, and to all the flock over the which the

Holy Ghost hath made you overseers," &c. After preaching the candidate was questioned as to the grounds of his hope and in relation to his call and exercises in regard to the public ministry, &c.

The examination gone through with, it was voted unanimously to proceed with the ordination. The laying on of hands was participated in by all the ministering brethren present, Elder Harding leading in prayer. The right hand of fellowship was then given by Elder Rittenhouse, and a solemn and appropriate charge by Elder Cox, after which the hand of fellowship was extended by all the ministering brethren present. The attendance was large and solemn, and the season very interesting to the church and impressive to all present.

S. TROTT, Moderator.

E. RITTENHOUSE, Clerk.

APPOINTMENTS.

Elder L. Cox will preach at the Ramapo church on Thursday evening, January 5th, and be with the Mount Salem church on Saturday and Sunday, the 7th and 8th days of January, 1865.

Eld. L. Cox, and perhaps Beebe, will if providence permits, be with the Salem church, in Philadelphia, on Monday night, Jan. 9th.

Elder Silas H. Durand will preach at Brookfield Meeting House, providence permitting, on the third Sunday in January, inst., at 10½ o'clock, a. m., and at the Orchard Street Hall at 3 o'clock, p. m., of the same day.

Obituary Notices.

Departed this life November 30, 1864, Mrs. JANE SPRUANCE, faithful consort of the late John Spruance, deceased, at the residence of her daughter, at Kenton, of bilious fever. When death knocks at the door of the soul and demands admittance, the young, the gay, the robust, as well as the feeble and infirm, must obey the call. In the present instance it has been the will of divine providence to spare the victim along life and voyage, and when at last he has called her to that better world, we can scarce become convinced of her eternal exit. Yet the will of divine providence is just and good in all its details. For 86 years of care and turmoil the subject of this obituary was doomed to be an inhabitant of earth. But at length the fatal word was spoken, and God took the weary-laden soul from her earthly pilgrimage. But she died as she had lived, beloved and without an enemy on earth. In recording the history of the deceased we should say a few words regarding her private character, and by doing this we may well say that her virtues were well worthy to be preserved as future memorials of her past life. She was a woman with a full possession of nerve and ability, and capable of carrying into effect any project she may have had in view. As a mark of her private character we will point to the many benefits the poor have derived at her hand. The rich had in her an example, and the poor a generous friend. An irreparable loss to her family and friends, her death will be long lamented. To see a woman aged and infirm, with so bright an intellect as she possessed, would be no common signs of the present day, and indeed for generations back they would be very few. But her life has been an exemplary one, and one by which younger heads than her's can worthily fill their course of life. She sought remission of her sins at the early age of twenty, and became a member of the Baptist faith, and had since continued firm in the faith she professed. When God thy ruler calls, all must obey. The rich as well as the poor must lay down the garb of earth for one of heaven. And as I now sit down to pay a poor tribute to the virtues of the deceased matron, tears of sorrow and sadness steals down my cheek, for I recall too vividly the many kindnesses she has visited upon me for me thus soon to forget.

She died as she had lived, beloved,
Without an enemy on earth;
In word and deed she breathed and moved
The soul of honor and of worth.
Her hand was open as the day,
Her bearing high, her nature brave;
And when from life she passed away,
Our heart went with her to the grave.
"DENNY."

BROTHER BEEBE:—Please publish the following notice in the "Signs of the Times."

DIED—In Reisterstown, Md., Mrs. AMY CHOATE, aged 88 years, 3 months and 25 days. Sister Choate departed this life November 25th, 1864, having been a member of the Old School Baptist church nearly thirty-three years. During the time she was a member of the church, she defended the doctrine of God our Savior by precept and example, and was an uncompromising opponent of false doctrine in all its various forms. I was at the place and called to see her but a few hours before she died. Then she was conscious and knew her friends; and her last request to me was: "Pray for me that Jesus may soon take me home." All who became acquainted with her knew her as a person of strict integrity, and inflexible in her belief that salvation is by grace. Her conflicts are all ended. WM. J. PURINGTON.

WASHINGTON, D. C., Dec. 6, 1864.

Original Poetry.

THE BIBLE.

This precious book of truth and love
Was sent to us from him above,
That we from it might learn and know
What his Almighty hand can do.

It says by him the world was made,
And that he its foundation laid,
While yet all nature was asleep,
And darkness reigned upon the deep.

And that he said, Let there be light,
And darkness fled, and with it night;
And when arose the dawning ray
He saw 'twas good, and called it day.

It tells us how the seas were made—
That he but spoke and was obey'd;
The waters rolling off the land,
As soon as he had giv'n command.

And that He call'd the dry land earth,
And bid it grass and trees bring forth,
And fruit and herbs of ev'ry kind,
And it was so throughout the land.

It says he made the shining sun
To rule by day—at night the moon;
And then he made the starry host
And set them each one at its post.

And that he made all living things
That swim in seas or sail on wings;
Yes, every creature great and small,
With man the last to finish all.

S. F. SMITH.

CLAY VILLAGE, KY., Nov. 9, 1864.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurren here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

Donations and Subscription Receipts.

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B. C. Gibson, Silverton, Oregon.....	50
Philip Glover, Salem, Oregon.....	50
B. Townsend, Wilton, Me.....	1 00
Mrs. A. H. Worthington, Urbana, Md.....	3 00
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ILLINOIS—C. Hazelrigg 3, Eld. Jas. B. Chenoweth 5 50, Mrs. H. D. Boyden 2, I. B. Parr 10, M. Dunham 2, Jas. Wood 5.....	26 50
IOWA—I. H. Allen.....	1 00
KENTUCKY—Richard Gaines.....	10 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$138 40

NEW AGENTS.

Eld. G. W. Staten, Md., Eld. S. H. Durand, N. Y.

THE BANNER OF LIBERTY.

CHANGE OF TERMS.

MR. EDITOR:—As many readers of the *Signs of the Times* annually subscribe for the *BANNER OF LIBERTY*, some of whom may not now be receiving it, and may not, therefore, be aware of its present terms, you will confer a great favor and save much inconvenience from mistakes of the proper amount to be transmitted for yearly subscriptions, by inserting these few lines.

The present terms of the *BANNER OF LIBERTY*, (published weekly,) are as follows: \$2 per year payable in advance; clubs of six will be supplied for \$10; or clubs of ten for \$15. If paid in gold, half these rates will be accepted.

During the ensuing year the *BANNER OF LIBERTY* will contain, in weekly chapters, the *History of Priestcraft in America*; including the origin and history of the Puritans, their Persecutions of Baptists, Quakers and Catholics, their *Blue-laws* and *witch-burnings*, &c.; and an exposure of their Pharisaic hypocrisy, and of their agency with their kindred clergy of Satan throughout our country, in instigating the disruption of our once happy country, and bringing about the present dreadful war, with all its attendant horrors.

Those who subscribe by the first of the new year, or soon after, will receive all the numbers containing the above, as we shall publish a few hundred extra copies for the purpose of supplying distant subscribers, whose orders may not be received at the commencement. Address:

G. J. BEEBE,

Middletown, Orange Co., N. Y.

Yearly Meeting.

BROTHER BEEBE:—Please publish that there will be a Yearly or two days' meeting, if providence permits, the first Saturday and Sunday, 7th and 8th days of January, 1865, with the Old School Baptist church of Roxbury, Delaware Co., N. Y., at their meeting house. Brethren and sisters of our faith and order, and friends generally, are invited to attend, and especially ministering brethren. ISAAC HEWITT.

THE BAPTIST HYMN BOOK.—We are

now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success. Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

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Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that he may recommend, may be used with confidence.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., JANUARY 15, 1865.

NO. 2.

For the "Signs of the Times."
THE DIRGE AND THE ANTHEM.

ISAIAH XL. 6-8.—1 PETER I. 24, 25.

Hark to the dirge! All flesh is grass,
And all its glory but the flower
O'er which the winds of summer pass
And blight its beauty in an hour.
Thus breathed the Prophet's solemn strain,
And Autumn winds, each fading year,
Sighing, take up the sad refrain,
And pour its burden on the ear.

All flesh is grass,—and all its boast
Is but the fleeting moment's birth;
The pomp of kings—the conqueror's host
That shook with war the startled earth,
The cities builded great and strong,
The monuments of human pride,
All vanish like the breath of song
Or sunset hues at even-tide.

The three-fold cords of human love,
That seem but now as strong as death,
Frail as the spider's weaving prove
And they are broken by a breath.
Our precious treasures take them wings,
Hope perishes, and joy lies dead,
And thus earth's unsubstantial things
We only grasp to find them fled.

Nothing continues in one stay,
Of all our mortal eyes behold;
This firm-set earth shall pass away,
The very heavens themselves grow old.
They shall be rolled away in flame,
And a great voice, from shore to shore,
The awful sentence shall proclaim
That earth and time shall be no more!

Weak, doubting, trembling, thus we stand
Midst this vain show with fearful feet,
While mournful tones on every hand
The Prophet's solemn words repeat.
Are all things, then, delusions vain,
And man but earth's unnoted dust?
Doth no foundation then remain
On which to build a hope or trust?

O trembling one, O fainting soul,
Turn from the dirge, and thou shalt hear
A great rejoicing anthem roll
From the same tongue to bless thine ear!
Earth's shadows vanish as they came;
But though the sun itself grow pale,
God is forevermore the same,
His years, O man, shall never fail.

We are the creatures of his hand;
His eye beholds both great and small;
His throne forevermore shall stand;
His kingdom ruleth over all.
From everlasting is the Lord,
And all his promises are sure;
Faithful and true, the Eternal Word
Through endless ages shall endure.

Pilgrims of earth, fresh courage take;
The Lord of all, who reigns above,
Has promised never to forsake,
Or leave the children of his love.
The mighty God, he fainteth not,
Neither is weary, but will keep,
His chosen in their earthly lot
As the good shepherd keeps his sheep.

Because he lives, his own shall live,
And in his glorious presence stand;
To them all blessings he will give,
And none shall pluck them from his hand.
Midst tears and sorrow, sin and death,
And all earth's troubles and alarms,
He is their refuge, and beneath
They find his everlasting arms.

Daily to them his grace shall come,
Whom his redeeming love hath blest,
And he, at last, will take them home
To his eternal heaven of rest.
Around his throne the saints behold,
Redeemed from earth and sin's alloy,
In robes of white, with harps of gold,
Raising eternal songs of joy.

JAMES B. DURAND.

HERRICK, PA., Christmas, 1864.

Correspondence of the Signs of the Times.

(CONCLUDED FROM PAGE 2, VOL. 33.)

WASHINGTON, D. C., Nov. 2, 1864.

The watchman said the morning cometh and also the night. It seems evident that there existed a oneness of interest between the watchman and him who made the inquiry; and if we are justified in drawing the inference that the watchman and he who called represent children of God, there is a oneness of spirit as well as interest; but it would seem that the watchman is in a position to have a more extended view than he who called; and it is certain if the watchman is a servant of God that the Spirit of Christ is in him; and it is equally true of him who is not placed as a watchman, if he is a child of God. Therefore it seems there is, at such a time, a oneness of desire concerning the night.

It would seem from scripture testimony that the legal dispensation was night compared with the gospel dispensation; and the order of creation I think clearly points it out as such, for "the evening and the morning were the first day." The holy prophets were enabled to look forward through succeeding ages of time and see the glorious gospel day dawn upon the world with all its resplendent brightness; and although they so pathetically set forth the sufferings of Christ as a servant under the law, they also sang in songs of sublime adoration his resurrection from the grave. The precious Redeemer, speaking through David said, "Thou which hast showed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side." The prophets in vision saw Jesus arise from the dead; saw him ascend to his God; and had a sublime and exalted view of him on his mediatorial throne as King in Zion, reigning in righteousness and his princes ruling in judgment.

The apostle in contrasting the two covenants said of the first, "Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed (on them) until the time of reformation." During the law dispensation, when the Jews obeyed their God and complied with the ritual binding upon them, they were blessed. But alas! they became a stiff-necked and idolatrous people, and finally as a nation sank down into the dark night of Judaism. God's protection was withdrawn from them, and they scattered amongst all nations.

When the substance of all the types, shadows and ceremonies, the Son of God, had come, or was manifested in the flesh, the law, magnified and made honorable, the atoning sacrifice offered, divine justice satisfied, and Christ raised up by the

power of the Father from the dead, then did not the glorious morning of the day of salvation dawn upon the church? Soon afterwards she is visibly organized, according to the Redeemer's command, and obeying his word by keeping the ordinances enjoined upon her by her Lord.—When the church, thus organized, was seen moving on in her majesty fair as the moon, clear as the sun, and terrible as an army with banners, had not the glorious morning, or the beginning of that day so long predicted, fully come?

Soon after the gospel church was organized corruption was brought into the church; and during the apostle's day certain judaizing teachers came down from Judea and taught the brethren that except they were circumcised and kept the law of Moses, they could not be saved; but Paul severely rebuked such heresy. Upon another occasion he told the brethren that after his departure grievous wolves would enter in among them, not sparing the flock. As time moved on the visible church became corrupted, dissensions caused divisions, she changed localities, the faithful suffered persecution, at times; but, although, during the long lapse of ages, the faithful have had to experience much sorrow and distress, there is, at this day, a remnant according to the election of grace, who cannot depart from Jesus Christ as their Redeemer and Law-giver.

The law was given to the Jews by God through his servant Moses, as their guide; and although its precepts were so plain, and the injunctions so binding, those carnal Israelites, after a time, almost ignored its entire teachings, especially that portion that involved the setting apart of proper persons for the priesthood, the building of altars, and the offering of sacrifices; so was the New Testament given to the true church for them to obey in all things pertaining to the order of the house of God; but carnal men soon assumed the name of christian, and insinuated themselves into favor with the church; but the direful consequences are but too plainly seen at the present day, for they have continued to belittle some portions of scripture, and ignore others, until now. With the great mass of professors, there is no more regard for the precepts, recorded in the scriptures, than there was for the Jewish ritual, by the large portion of the Jews at the time the Savior came to earth. And who is it that thus denies the scriptures? He is anti-christ, for the non-professing world cares nothing about the scriptures; but anti-christ does, because he is there "advertised," and the old mother of harlots and her daughters are fully delineated by such significant marks that they who have eyes can see them.

As there was such a total disregard of all the commandments of God by the Jews,

just before the Messiah's coming to redeem his chosen people, so at the present day there is a denial, by the great mass of professed religionists, of nearly every principle of the doctrine of grace. The doctrine of the new birth, of a definite atonement, of the final victory of all the children of God over all their enemies, are all openly set aside by the popular sects, at the present hour, as well as many other important principles which might be named. Often when some pointed declaration of scripture is quoted, carnal professors reply: "I know it reads so, but then it does not mean that." The writer of this article has conversed with such characters. Solemn thought! awful reflection! that professed followers of Jesus Christ can treat the written word of God with such contempt. Well may the saints exclaim, "Watchman what of the night!"

We will refer to an inspired apostle, and see what he says of the last days, when the dark night should close in around the beloved church, and see if we can discover any of the ominous signs that we are now in the last times. His declaration upon one occasion was: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away."

Was there ever a time when the vile passions set forth by Paul were more rife amongst the children of men than at the present hour? Do not such ominous signs show that we are about entering the night of sorrow through which the beloved church has got to pass prior to her dear Redeemer's second coming? At the present hour pride, lust, infidelity and avarice seem to be let loose and running riot amongst us. Truly, the gloomy shades of moral darkness are spreading out apace upon us; but the saints should not despair, but lift up their heads and rejoice; for as there was a gloomy morning dawned upon the church at the close of the legal dispensation, so when the man of sin is fully developed, and the iniquity of anti-christ full, the glorious Redeemer will come; but what a coming will that be! Said Paul, "For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceiv-

ableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Many dear brethren think the dark night of sorrow is nearly over; that but a brief period will elapse before Babylon will fall to rise no more. Be that as it may, I do not know as the time should so much excite God's children as to cause them to enter into speculations upon so important a matter, for it is emphatically declared that he will come; therefore, it should be the daily concern of the followers of Christ to live daily as though they expected each day would be the last. For come when it may, Babylon will be overthrown, and Zion rise, having on her beautiful garments.

If ye will inquire, inquire ye; return, come. It would seem that there had been inquiring of the improper source for the answer to the important question; for it was declared, "*If ye will inquire, return, come.*" Having made the inquiry at the improper place, the announcement was return, come. Now have not the children of God, many of them at least, been inquiring of men about the second coming of Christ, who do not believe the doctrine of grace in any of the important principles involved in it? If so, it certainly was, and still is, a bad place to inquire about their Lord of characters who have no just knowledge of him. Many times have been fixed for the personal second appearing of our Lord to take his ransomed people home; but all their prognostications and mathematical calculations have failed. And I think some of the dear brethren in Christ have fixed upon the year one thousand eight hundred and sixty-six as the period when Babylon will be overthrown, basing their calculations upon the dates of the times of certain events which transpired in ages that are past; but time only can prove whether they are correct in their positions.

To return implies clearly to come back to a place occupied before. Then if any of God's children have left the scriptures and sought the counsel of men, the only path of safety is to return to the scriptures as the only guide. There is no doubt but that many of the children of God have read so many theories and heard so much about the second coming of Christ that they have become very much confused. But let us see what the scriptures say about it; and in so doing we will quote a few passages bearing directly upon the subject, as we understand them. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation; for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not

ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat the earth also, and the works that are therein shall be burned up." To come, as well as to return, plainly shows that there had been a separation either in affections, or literally; and when we have left the scriptures, and wandered far off in the fertile fields of imaginary theories, and find ourselves lost in the labyrinths of human speculations, it is our duty to come directly to the scriptures, remembering that there is to be found the only true declarations concerning the coming of our Lord Jesus Christ to take his ransomed people home. It matters not whether one, two, a thousand or ten thousand years of time are yet to pass before the end of time or the coming of the Savior, for that period will not be delayed one moment beyond the appointed time; and, if the church is now passing through her last night of sorrow, and the man of sin is about matured, the day of the Lord is not far distant; and, while we feel satisfied that no mortal man can fix the exact period when mystery Babylon shall lose her power to afflict the saints, and cease to have dominion over the nations of the earth, neither can any tell the precise time when our Savior shall come. We are fully satisfied that all the events now transpiring are evidences that the times for those two events, the destruction of Babylon and the resurrection of the sleeping saints are near, and they may be just at the door. We were often told in our youthful days that by the middle of the nineteenth century the world of mankind, or that portion of them called enlightened nations, would become so evangelized that wars would cease, and the law of love would rule the nations; but an inspired apostle had declared many hundred years ago that men would wax worse and worse, deceiving and being deceived, and were it possible, would deceive the very elect. And although many hundred years have passed away since the voice of that eminent servant of God was hushed in death, his declarations still live; and a fulfillment of them is taking place just as fast as time moves on.

King David said, "Forever, O Lord, thy word is settled in heaven," which awfully sublime declaration should forever settle the question in the mind of God's children concerning all the events that are to transpire in time; but poor human, depraved nature often causes me to have dismal forebodings and gloomy anticipations of the future, yet I must acknowledge that I am satisfied that all things will transpire for the declarative glory of God, and redound to the ultimate good of all his dear children; and if God be for us, who can be against us.

Now, from his high imperial throne
He looks far down upon the spheres;
He bids the shining orbs roll on,
And round he turns our hasty years.
Thus shall this moving engine last
Till all his saints are gathered in;
Then for the trumpet's dreadful blast,
To shake it all to dust again.

Yet when the sound shall tear the skies,
And lightning burn the globe below,—
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you.

Brother Kelly, I have drawn some inferences from the portion of scripture you requested my views of; but whether I have touched the spirit of the text or not, you as well as others must decide. I hope that truth is uppermost with me; and what I have penned down I hope contains no false doctrine, if there is a false view of the text. If we are in the last prophetic night of the church's travel, the glorious morning will succeed it in God's own time.

WM. J. PURINGTON.

CONTINUED FROM PAGE 170, VOL. 32.
THE CHRISTIAN HELMET.

The gospel of the grace of God differs from that of human free-will and effort, among others, in two particulars; first, that it stands connected with sound, thorough, personal conviction, and a vital and actual experience of heavenly and divine things. The natural mind may entertain the ideas of profit and loss, and the natural passions may be aroused by appeals which are calculated to calm the conscience and produce the intensest emotion. There is a vast difference between an object seen and the emotions that object excites. It is not the fact of fear, or alarm, or dread, which indicates a work of grace, but the objects which produce them. Thus when the soul is brought from darkness to light, the discoveries he has of himself and his wretched state, of God and his holiness, can but produce fear and alarm; for "The fear of the Lord is the beginning of wisdom;" while "The sorrow of the world worketh death." Moreover these emotions of a heaven-born soul are not the cause and conditions of his salvation, but the evidence of it, for sorrow for sin is the result of the love of God shed abroad in the heart. Fears are often entertained by the children of God lest their emotions be not of the right character; or sufficient intensity. Establishment in the principles of the gospel of Christ is designed to correct their fears. While an anxious desire to be assured of an interest in the pardoning love of God is good evidence of a quickened state; a knowledge and hearty reception of the great facts of the gospel is calculated to give peace in believing and joy in the Holy Ghost. In order, therefore, that the christian soldier may be prepared for the conflicts to which he is called, he is furnished with the helmet of salvation. In order that we may understand the nature of the protection which this gives, let us enquire.

I. What is salvation? The term implies loss and condemnation. A radical mistake with regard to the facts of man's moral condition is the basis of all the mistaken notions of a conditional salvation. This mistake is that man is now in a state of probation, that life and death are set before him, and that upon certain conditions, which he has the power to perform, his future happiness or misery depends. In opposition to this theory the scriptures teach that men are condemned already, as sinners against the holy law of God; that they are in a state of death and moral degradation; that in their misery and guilt they are as helpless as they are

guilty; and that there is but one name under heaven whereby we can be saved. In answer to the question which we have proposed, the scriptures teach us.

1. It is the recovery of that which was lost. The redemption of the purchased possession, the recovery of his church from the dominion of sin, the condemnation of the law, the power of the grave, and perfect conformity to his own image in the resurrection, was the great object Jesus had in view, when he descended into our fallen world; "who, though he was rich, for our sakes became poor, that we through his poverty might be rich." The love of God towards his people was from everlasting, and his declaration is "Ye have sold yourselves for nought, ye shall be redeemed without money;" "The prey shall be taken from the terrible one, and the lawful captive shall be delivered." All the types of the Levitical dispensation, the day of atonement and the ordinance of the jubilee, clearly point to the relation which Christ sustained to his people as their nearest of kin, their eternal life. The terms Redeemer and Savior imply this, and the declaration of the Apostle is conclusive; both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."

2. Salvation is deliverance from the thralldom of sin. Deliverance from the consequences of sin, while sin itself remains, would be no salvation. The pardon of a criminal, while the crime is unatoned, is violence to justice. The admission of a sinner to the holiness and happiness of heaven, while yet in his sins, is clearly an impossibility. The great question, then, with every conscious sinner, is how his guilt can be removed and he be made holy. This is the peculiarity of the salvation by Christ, that he "saves his people from their sins." The process the scripture explains to us: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Now "as sin hath reigned unto death; grace reigns through righteousness unto eternal life, by Jesus Christ our Lord." Both the fact and guilt of sin are removed. The alienated sinner is recovered and brought back, his guilt is washed away, and he is presented spotless before the Father with exceeding joy. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is the discovery of this salvation which removes the fear and sorrow of the guilty sinner, and which enables him to realize that God can be just and yet justify him that believeth in Jesus.

3. Salvation is also from the condemning power of the law. This is what stands in the way of the guilty sinner. The law is holy, its demands are just, no abatement can be made, no excuse for violation received. Perfect obedience is required. No repentance, or amendment, or faith on the sinner's part can meet this requirement. Hence the declaration is that "Men are condemned already, and the wrath of God abides upon them." Now any method of escape which does not meet the demands of the law, is no salvation. But Christ hath redeemed us from the curse of the law, being made a curse for us. In the legal relation he sustained to us, he perfectly obeyed every demand, he endured all its penalty; he magnified the law and

made it honorable, and thus we are said to be dead to the law by the body of Christ. His own resurrection attests the completeness of his obedience; and as he was put to death in the flesh, but quickened in the spirit, or by the power of an endless life, his people are said to be raised up together with him. No longer under the law, but under grace, there is no condemnation to them who are in Christ Jesus. They are now justified. The law acquits them, declares them innocent. They are married to him who is raised from the dead, consequently they bear his name; "And this is the name wherewith she shall be called, the Lord our Righteousness." Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again; who rose for their justification, and because He lives they shall live also.

4. Salvation also respects the preservation of the people of God and all the trials and perils of their earthly way, their triumph over death and the grave, the redemption of their bodies, and their full participation in all the glories of the resurrection. They are now said to be saved by hope, and the apostle in one place says, "Having on the breastplate of righteousness, and for a helmet the hope of salvation." Now we have the spirit of adoption, but by and by we shall realize the adoption itself. Kept by the power of God, through faith, unto salvation ready to be revealed in the last time, all the saints of God await the glorious consummation when Christ shall come the second time without sin unto salvation.

II. We may now briefly inquire in what respects salvation is a helmet to the believer, and the peculiar advantages its possession gives. This portion of the armor was designed as a protection for the head, and by the figure, as we conceive, the Apostle designs to set forth the pre-eminence of Christ in his church. He is the head of the body, the source of all rightful authority; it is his will which is to govern all nations in the spiritual kingdom; and therefore in all things which relate to the faith or the practice of his people his supremacy is to be acknowledged.

1. Christ is to be recognized in his supremacy in the great work of redemption. It pleased the Father that in him should all fulness dwell. In his own person he is the brightness of the Father's glory and the express image of his person. There is in Him a fulness of divine power, for He is the mighty God, the everlasting Father, and the Prince of Peace. As the eternal life of his church, he was duly authorized and fully empowered to accomplish the great work of their redemption. To him every bleeding victim of the former dispensation points, and his advent into our world, his perfect life, his agonizing death, and triumphant resurrection, all attest the completeness of that work which he accomplished for us. Deny the fact of his vital and indissoluble union to his people, the vicariousness and efficacy of his atonement, and you destroy forever the existence of the church of God. A consistent and scriptural recognition of the doctrine of Christ lays the only foundation for the faith of the believer, and is the

only ground upon which we can hope for acceptance with a holy God.

2. The doctrine of Christ, or the doctrine of salvation, is to be the great theme of the gospel ministry. "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The apostle declares he was not ashamed of the gospel of Christ, for it was the power of God unto salvation to every one that believeth." We preach, not ourselves, but Christ in the glory of his character, in the perfection of his work, and in the fulness of his authority; as the anointed of the Father, the Redeemer of his people and the King in Zion. The preaching of Christ is something more than talking about him. It is an exposition of his character, his authority and his power. "Whom we preach," says the apostle, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." The duly authorized and properly qualified minister of the gospel is an ambassador for Christ, and as such it will be his great business to hold forth Christ in the glory of his mediatorial kingdom and in the authority of his kingly power. Solemn and weighty is the responsibility of one who is appointed an overseer over the flock, "to feed the church of God which he hath purchased with his own blood." Well may we inquire, Who is sufficient for these things? But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. The exhortation of the apostle should be carefully heeded: "Take heed to thyself, and to the doctrine, and continue in them, for in so doing thou shalt both save thyself and them that hear thee." Something more is necessary than a form of sound words. But a small part of the minister's time is spent in the pulpit. His life should be an exemplification of the doctrine of Christ, that in all things he may be an example to the flock.

3. Christ has peculiar pre-eminence in the experience of the believer. The apostle says, "To you who believe he is precious." In the first joyous experience of a heaven-born soul, "He is the one altogether lovely and the chief among ten thousand." His language is "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." Christ is the foundation of all his hopes, the object of his highest love, the source whence he derives all his consolation and daily supplies. With the apostle he can say, "For me to live is Christ." It is a great thing to realize that "The life we live in the flesh we live by the faith of the Son of God;" that "we are no more our own, but bought with a price." He who realizes this will have Christ predominant in his thoughts and affections, and with the apostle will desire to grow in grace and in the knowledge of our Lord Jesus Christ, to know more of him, and the power of his resurrection and the fellowship of his sufferings, that he may be conformable to his death. How precious will Christ be, not only in his doctrine and ordinances, but in his members, and how earnestly will such strive to pursue the unity of the spirit in the bonds of peace.

4. Christ is recognized as possessing pre-eminent authority in all nations

which pertain to his visible kingdom and his spiritual house. He is exalted above every name which can be named in heaven or on earth. He is King of kings and Lord of lords. No rule or law can come in competition with those which he has given. The government is upon his shoulder, and of the increase of his kingdom and peace there is to be no end. All power is given to him in heaven and on earth, and to his rightful dominion all his people bow. He is a crown of glory to his people and the helmet of their salvation. They glory in his doctrine, they rejoice to bear his cross, they follow in his footsteps, even though their steadfastness should require the sacrifice of every worldly comfort or life itself. God grant it may be ours, amid the trials and darkness which now surround us, the spirit of strife and bloodshed which prevails, to have the spirit of Christ, and to obey the command of him who is higher than the kings of the earth.

LEONARD COX, JR.

HERBICK, PA., Dec. 22, 1864.

"Let us praise the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely."

There are times when the child of God is made to feel that praise is pleasant and comely; when there go up from within him songs of praise and rejoicing, as the breathings of a new life; when the very emotions of his soul are melody made to the Lord. How it humbles the old nature, and silences the mutterings of the carnal mind and its denials of the truth, when we are thus enabled by faith to receive and proclaim the victory which has been achieved for us. It is not when we will—not at stated intervals—not always when we meet in the assembly of the saints, that this spirit of assurance and rejoicing in Christ falls upon us. Our times are in the hands of our God, who hideth his face from Israel. For days we may go mourning without the Sun. Then it is night with us, wherein all the beasts of the forest do creep forth. From the wilderness of our hearts all evil and terrible things come out to haunt and affright us; wicked and harrassing doubts and fears, evil surmisings, rebellious murmurings against the truth and against the dealings of Providence with us. Then we are in a dry and thirsty land where no water is. In the parched desert of our heart we seek water and there is none, and our tongue faileth us for thirst. Then it is winter with us, and we go chilled and benumbed, while the winds moan drearily around us. We strive to compass ourselves about with fires of our own kindling, but they give no warmth. Such a state of mind can only be described to one who already knows it by experience, as what child of grace does not? Then if faith were something to be obtained by our own power, how soon would we have it, and be revived and warmed. Whenever we have had a view of our Savior it was given us by the light of his own face shining in our hearts, causing us to believe and hope against all the opposition of our own minds. This is faith, by which we receive the truth that the carnal mind denies—by which we lay hold of the promises that our natural hearts tell us are not for us. But so strong was it at times, so victorious over all the opposition of our old nature, that we thought

we had been entirely changed in our natural belief, and that of ourselves we received the truth, and could never be shaken in our hope. So now, when the face of our God is somewhat withdrawn, and we are left to ourselves, we sink into despair, doubting if we have ever truly believed—if we have ever known the way, the truth and the life. Failing in all our efforts to recover ourselves, finding our own light darkness and our own strength weakness, and thus severely taught our own helplessness, and the opposition of the flesh, we can but cry unto him who is able to break the thick clouds and dispel the darkness. When we thus cry unto the Lord by reason of our deep affliction; when, like Jonah, we are brought to see and acknowledge that salvation is of the Lord; when from the depths of darkness we look again towards his holy temple, and from our fainting soul our prayer goes up to him, then he will hear us, for it is the spirit making intercession for us according to the will of God. It may be as we walk by the way, or pursue drearily our daily toil, or sit alone by our hearth, or listen as some christian speaks of grace, or meet with the saints in the house of God—perhaps when we least expect it, softly and silently light dawns upon us, and warmth steals into our soul. The words of our Savior come falling as the gentle rain upon our hearts, and his gracious doctrine distils as the dew upon us. Belief takes hold of our minds. We rest in him as our righteousness and complete salvation. All the tumults within us are stilled into a heavenly peace, passing understanding, and joy that is unearthly and unspeakable pervades all our being. Now from our rejoicing soul does not the language arise, Praise the Lord! We feel that to him alone praise is due. It is good and pleasant for us, and we see also that it is comely to sing praises to him. Having been thus led about and instructed, and by afflictions as well as by joys made to know the Lord as our only help, we are prepared to sing his praise with the spirit and with the understanding also.

Let us accept these refreshing seasons with grateful acknowledgements, speaking our joys in the congregation of the saints. When he thus gives us assurances of his love,—when the day-spring from on high is risen upon us, and the truth shines clearly in our minds, why should we be silent among our brethren, or why talk of doubts and trials? Shall we fear that appearing glad, when so many speak in mourning accents, they will look with distrust upon us? We have thousands of promises and assurances from our God to warrant our rejoicing, though so lately we could not find them. All the truth of God, all the blessed doctrine of our Savior is authority for our confidence and joy.

Does the truth reveal to us our depravity and utter helplessness—our want of holiness of heart, without which none can please the Lord? It also reveals to us a great salvation; teaching us that it was helpless sinners Christ came to save; that his salvation is finished; that he is the righteousness of all who are brought to see that they have none of themselves; that the light which makes our sins manifest to us, is the life which was in him from the beginning, and those to whom it

is communicated shall never perish; that having loved us while we were yet dead in sin, and quickened us by that life, he will never forsake us, and nothing shall be able to separate us from his love; that the tie which unites his people to him is eternal life, they being members of his body, and though remaining for awhile in a world of sorrow and evil, since their head is exalted in the heavens, their life is everlastingly secure. Let us then rejoice in the Lord and joy in the God of our salvation. Let us gladly receive his promises, which are all sure, and stand steadfast in the truth, upon which only our hope can rest, and through the belief of which we are chosen unto salvation. In this evil day let us contend earnestly for the faith. While error is all around us, and the devices of Satan to turn us aside meet us at every step, let us be careful that we forsake not the law of our God, nor neglect any of his commandments. It is not the law that was written on tables of stone under which we are, but the law which our Savior has written in the fleshly tables of our hearts. It is perfect, converting the soul. Walking in his judgments, we are enabled to say, "Oh, how I love the law! it is my meditation all the day." Oh that we might adequately praise him for his goodness, and for his glorious works. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to shew forth thy loving kindness in the morning, and thy faithfulness every night. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands."

SILAS H. DURAND.

ATHENS, PA., Dec. 18, 1864.

DEAR ELDER BEEBE:—I have been exercised in my mind a great deal on the subject of writing some of the dealings of the Lord (as I humbly hope) with my soul, but have been putting it off from time to time, hoping I might feel a little more like it. I believe I am daily made to feel more and more my own weakness, and the great goodness and loving kindness of my dear Lord and Master, and in writing this it is my sincere prayer that he may grant me his blessed Spirit to bring such things to my mind as may most redound to his own honor and glory.

I was born in a small village in the county of Norfolk, England, where I resided with my parents and brother until I reached my seventeenth year, at which time we emigrated to this country, where I have lived ever since. I have mentioned these things to make room for a dream which I had when very young, and which made so deep an impression on my mind that I have never forgotten it. As long ago as I remember I had ideas of death, eternity and judgment to come, and when I had done anything which I knew to be wrong, great fears of future punishment. One night I awoke from sleep in great terror and fright. I had been dreaming. I dreamed that the judgment day had come, and I with a great many people was standing on the very edge of a deep yawning abyss, and expected every moment to be swallowed up in it, when all at once there appeared one in our midst who went and took one here and another there. I was in agony for fear he would not take me, when at last, oh joy unutterable, he

approached me and took me by the hand, when I immediately awoke. I have often thought of this dream since the Lord has been so gracious to me in opening my blind eyes to admire his plan of redemption by grace alone, and when meditating on the electing love of our blessed Savior to his chosen people, my dream would often recur to mind. After I came to this place to reside I mingled much in young company, and tried to get rid of all serious impressions as much as possible, but they would return at times and render me very uncomfortable, even in my most vain and frivolous days. To quiet these thoughts I tried hard to believe in a universal salvation, but I could not. The doctrine of the bible would recur to me and strip me of all fancied security. My blessed Lord did not let me rest in this delusion. About twenty years ago I was brought to see myself a great sinner in the sight of a just and holy God, and as I thought I could get religion at any time by being very good I went to work, read the scriptures, and prayed daily, but my prayers were of no more avail than my good resolutions, and how many such I made, until at length I had such a sense of my condemnation that I dare not lift my voice in prayer to so holy and just a being. At this time what wicked rebellion was stirred up in my soul against the doctrine of election and predestination. I thought that if I could go and tell my father my trouble, that I should receive some comfort from his counsel. He was a faithful Old School Baptist. I did go and tell him, and he directed me to look to the Savior, and gave me such advice as he thought best. I came away disappointed. I was not to find relief by applying to an arm of flesh; that was to be applied by that blessed Spirit which takes of the things of Jesus and reveals them to his chosen people.

Thus I groped in the dark until the winter of 1853, when the Methodists had a protracted meeting in this place. I attended their meetings; many went forward, but I could not see it my duty to go to their anxious bench, but after coming from these meetings my heart would seem harder than a stone. How I mourned over this hardness of heart; what I felt all through this winter no tongue can tell. I dare not lift my soul in prayer to a just God, against whom I had sinned all my life long. I felt to say with doctor Watts:

"If my soul were sent to hell,
Thy righteous law approves it well."

But oh, the thought that I must be forever banished from the presence of the Lord. On the 11th of April following, after my family had retired to rest, I sat thinking on my miserable condition. The thought came to me that I would kneel down once more and ask for mercy, when all at once there seemed to be a spirit of prayer given to me. After words failed my soul seemed kept in a waiting frame, and all at once I looked up and I saw the Savior extended on the cross, and I said, Dear Savior was it for me you bled and died? He answered for all that believe on me. I felt that I did believe, and oh, the flood of joy and happiness that filled my soul was more than pen or tongue can describe. It was unspeakable and full of glory. I lay blessing and praising that dear Savior, who had forgiven all my sins

the greater part of the night, and when at last I fell asleep it was only to wake with his praises on my lips. The words of the poet were ever in my mind, and seemed lifting my soul from earth to heaven. These were the words:

Dear Savior, let thy beauties be,
My soul's eternal food,
'Till grace command my heart away
From all created good.

In the midst of my great happiness I said to my father, What is great happiness. I feel it is a foretaste of heaven. Ah, he said that is indeed; could any one have told that to you? No, I said, no one could have told it to me; it as far surpasses all earthly joys, as the heavens are high above earthly things; it was free unmerited, as far above my comprehension as my deserts; it was all free grace, from first to last.

I thought now my troubles were over, but ah, to soon, my great happiness left me, and I began to doubt, not of my acceptance, but of what was my duty, and now the doctrine of election and predestination troubled my mind. I could not understand them. The Methodists in this place were very anxious I should unite with their church, but I could not believe in their way of getting religion. Mine had been a free gift, and I could not believe that our blessed Redeemer had suffered in vain. I believed his blood was abundantly sufficient for all for whom it was shed, and according to their doctrine there are millions of souls in torment, for whom he died, but it was of no avail; he had done all he could, but they would not come. This did not agree with my experience. I knew that I was made willing in the day of his power.

I felt that it would be a duty and a privilege to unite with the people of God, but my mind was yet dark on doctrinal points. The next May I went up to the Old School Baptist covenant meeting on Talmadge Hill. I had no idea of saying anything to the church, but hearing the brothers and sisters relate their joys and sorrows, I felt such a love and union with them as I never had with any other people. After they had all related their exercises, Elder Alling asked me if I had not something I would wish to say. Immediately I commenced and related some of the dealings of the Lord with me, and greatly to my surprise he asked me if it was my wish to be baptized the next day. I told him I had reasons for wishing to defer it.

In June my husband went with me to Burdett, to the Association, where I saw Elder Beebe for the first time. He preached from the 21st Chap. of Revelations and 2d verse: "And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." He spake much of this city, whose stakes could not be moved, or her cords lengthened. I received much light and instruction from this sermon, as well as the rest of the preaching. I felt that these were the people of God—those that worshiped him in spirit and truth, and that they were the only people that I could fellowship. A short time after this I was thinking on the doctrine of election, when these words were applied with such a power to my mind as I shall never forget. "Nay but O man, who art thou that repliest against

God, shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump, to make one vessel to honor and another to dishonor." This with the whole connection, came with such force to my mind that I immediately acknowledged that he had, and I have never felt any wish to doubt his sovereignty since I was led to admire and rejoice in the glorious plan of redemption laid down in the word of truth. It is the only one in which a poor sinner can be saved. On the fourth Saturday in September following, I went up to covenant meeting, and signified my desire to have a name and a place amongst these people, for I felt that they were the people of God. I was received and baptized the next day by Elder Alling, and the next meeting received the right hand of fellowship by the same. The same day there was communion. I felt great reluctance to unite in this ordinance. I felt my unworthiness was so great, they all looked so lovely, and were so much better than I, but I knew that I loved them with a different love from any other people; and it is my greatest joy to meet with them as often as I can.

Thus, dear brother Beebe, I have put down something of the way in which I hope the Lord has led me from darkness to light, and from the power of sin and Satan unto God. I have my trials in the way, but believe they are all sent for my good. They are amongst the all things that work together for good to them that love him, and are the called according to his purpose. The most of this was written a long time ago, but, I did not esteem it worth sending. I submit it to your disposal with all its imperfections. May the choicest blessings of God rest upon you, and all the dear saints of God, is the prayer of your unworthy sister,

MARY A. WATKINS.

NEW HOPE, Lincoln Co., Mo., Nov. 29, 1864.

DEAR BROTHER BEEBE:—I have been a member of the Old School Baptists for more than forty years. Whether I deserve a place among them is a different question, but by the grace of God I am what I am. I have been a reader of the "Signs of the Times" for twenty-five years, and it was always a welcome messenger, from the fact that it always came richly laden with things pertaining to the kingdom of Christ, not only in its rich editorials, but also in the communications from ministering brethren. Not the least of what it contains are communications from sisters; their clear views of doctrinal truth, and of how an individual is brought from nature to grace, are calculated to revive the despondent in this dark day of wickedness, and the reign of terror. If there ever was a time more than any other, that the ministers of Christ should earnestly contend for the faith once delivered to the saints it is now, particularly in this section of country. Some months since our beloved pastor (William Davis) was driven from his home and family, to seek refuge in another State, for no other offense than the preaching of the gospel of the Son of God. And now we hear nothing but the do and live system. Upon such food the Christian must starve. Send us the "Signs of the Times," for we have not got it since the first of October.

Brother Beebe my prime object in

sending you these lines is to request brother J. A. Johnson of Indiana, to give his views at an early opportunity, on the 8th verse of the 47th chapter of Ezekiel, it reads; "Then said he unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea, which being brought forth into the sea, the waters shall be healed." I hope brother Johnson will take the whole connexion. Your brother, in hope of eternal life,

B. W. HAMMACK.

MIDDLETOWN, December 7, 1864.

DEAR BRETHREN AND SISTERS:—As my husband has gone to attend the ordination of brother S. H. Durand, being alone, I feel inclined to address a few lines to you, a practice which I have thought I would follow occasionally, as long as I can use a pen, unless your better judgment shall decide that I had better leave it to those who are better qualified. Sometimes I feel to say:

"Awake my soul, in joyful lays,
And sing thy great Redeemer's praise."

O, if I could tell the half of his loving kindness to me, although so vile and unclean, and when sinking down under a sense of my guilt. As the poet says:

"The legal hopes I trusted in,
Most wretched did appear!"

But I heard the sweet whisper of his voice, saying, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Hope sprang up, and I could say:

"How can I sink with such a prop,
As my Eternal God?"

His grace appeared to be inexpressibly great, and my tongue broke out in unknown strains; but I confess that my ways have been crooked and perverse, and my feet had well nigh slipped. My desire is that the Lord may keep me in the strait and narrow path, in the highway that is cast up for the redeemed of the Lord to walk in, which the vulture's eye hath not seen, nor any ravening beast trodden. Oh! how great a debtor I am to grace, that I am permitted to walk therein, and also that my dear companion should be constrained to own his Lord. I felt to say with the psalmist, Praise the Lord, Let all within me praise his holy name, for his goodness to the children of men. I could then say with the poet,

"Let worldly minds the world pursue,
It hath no charms for me;
Once I admired its trifles too,
But grace hath set me free."

I was, as it were, weaned from the world for a while, and felt to say:

"Make me to walk in thy commands,
'Tis a delightful road."

Yes, and his yoke was easy to my neck, and his grace made my burden light. But since that time I have been made to enquire:

"If I am, why am I thus?
Why this dull and lifeless frame?"

There has been so much noise and confusion, that I nearly fainted by the way.

It was with a mournful pleasure I read the letters of the prisoners. It seems the Lord was with them, their troubles to bless. It reminded me very forcibly of the case of Paul and Silas, when in prison, and their feet made fast in the stocks, they sang praises to God, whose glory and majesty shook the foundations of their

prison. Tears of sympathy fell from my eyes as I read the lines of brother William L. Beebe, to his dear mother; but it is consoling to know the Lord is with him, and that his hope is on high. I was glad also to hear from sister LaRue. I often think of her, and of the pleasant hours we have passed together. May a kind Providence guard her from all surrounding dangers. With love to all the saints,

MARY CAREY.

FROM HOME, September 1, 1864.

DEAR BROTHER BEEBE:—As it is useless to pay postage for blank paper, we will fill up the balance of our little sheet with something relating to the kingdom of our God. If there is some corner in the beloved family paper of the Old School Baptists that this will not crowd out more valuable matter, you can insert it in the "Signs of the Times."

When having the pleasure of meeting you at the Salisbury Association we intended soon to return to the West, but finding the harvest so great in Delaware and East Maryland, and the laborers so few, we felt it a duty to protract our Eastern visit and labor among the destitute feeble churches of this region of country. In our travels East and West, North and South, we never found such a destitution of God's laborers and so many little hills of Zion forlorn, praying the Lord of the harvest to send them laborers, they being all poor in spirit, whose is the kingdom of heaven, and not in the habit of going down to Egypt nor over to Babylon for help to obtain preachers, nor ever having adopted the fashionable system of hiring men to preach for dollars and cents. It did seem as if the gloomy time the croaking sons of Ashdod had long predicted was really at hand, when the witnesses of Christ were extinct. And what chuckling there was among the children of the bond women. There we found twelve churches scattered over an extent of country embracing the southern part of Delaware, Eastern Maryland and a part of Eastern Virginia, and not an acceptable ordained minister to break bread or administer baptism for any of those churches only as some distant servant of Christ was among them. And in some cases they felt so lonely, sad and gloomy some churches had almost ceased to keep house, even those that had enjoyed the labors of those amiable, faithful men of God, Dr. Lemuel Hall, Jesse Green, Daniel Davis, Warner Staten, and others. And but for the generous labors of the faithful old Gideonites of Warwick, Delaware, Delaware River, Baltimore and other Associations, they would have been scattered in these dark and cloudy days as in ancient times Israel was. Ye lovers of Zion and of Zion's God, we have the pleasure of informing you that Broad Creek, Little Creek, Indiantown and the Head of the Sound are regularly supplied with the word, and frequently Salisbury, Nassaongo, Rewastico, Upper Pitts Creek, and occasionally Jones Mills and Fishing Creek, and the glorious head of the church has not refused to hear our mournful cries, but has sent some of the little gardens of grace refreshing gentle showers. But our thirsty souls are crying, Lord send us copious showers. At Little Creek, Head of the Sound, and at Indiantown, there has been baptisms, and

O, the astonishing crowds of people that witnessed those burials. Brother Beebe, if brotherly love, humility, meekness and a steadfast adherence to the despised doctrine of Christ is amiable among professors and adds to the joys of preachers, it is seen and felt here. We have also the pleasure of saying we have Warner Staten the 2d in the person of George, blowing the silver trumpet made of one piece. Find enclosed five dollars for the "Signs" accredited as above.

May God bless you and yours, and long preserve your life, is the prayer of yours to serve. J. B. BOWEN.

AN IMPRESSING EXTRACT.

I make the following extract from a letter recently received from my son, G. M. Beebe, who buried his first-born while residing in St. Joseph, Missouri, and is now living in the new State, Nevada. The heart-touching remarks will be read by his brothers and sisters, who are separated from him and each other by the events of life, with fraternal feelings of sympathy. Therefore, our readers will pardon the intrusion, if the following extract be such: P. A. BEEBE.

Grief is selfish! In my heart there is scarcely room for sympathy for others. The tear that gathers in my eye on reading of the death of my sister Fannie's babe, is crowded down my cheek by those that follow in memory of my own little one, who sleeps so far, so far away in that lonely resting place, where none in passing pause at his little grave. My heart has known a double agony for him. After Cornie left for the East, I went to his grave to show it to a friend with whom I left means to procure a tombstone to mark his resting place. After my friend left I staid leaning over the little mound. Cornie had gone, and I too, was about to go. It seemed so cruel to leave him there alone. Yes, it seemed like belying a parent's feelings to leave him there where no one would come who cared for him. Mother, I felt like staying there with him, and I felt no more the first time when I turned from that little grave than I did the last time. You cannot imagine what a solace it would be if he were only in the old familiar New Vernon Grave Yard; for no matter where I wander through life, I want by its close to be back among old scenes, and in death to rest with father and mother. Remember me to all my brothers and sisters. Tell Harriet and William I deeply sympathize with them. G. M. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1865.

THE SABBATH.

We have been strongly urged by some two or three of our readers to give our views on the Sabbaths which were enjoined on the people of Israel "Throughout their generations." One of the number has desired us to give a reason why it was changed from the seventh to the first day of the week. We have frequently expressed our understanding on the subject in the past volumes of the "Signs," and still retain only such views as we have frequently given on the subject. Other

brethren have also from time to time written and published in our columns their understanding in perfect harmony with our own. Having no new light to give, we would decline writing farther upon the subject, were it not that those who now urge us have not the files of our former volumes to refer to. Feeling bound to give such views as we have on all scriptural subjects when called to do so, we will briefly repeat that we have no reasons to give for changing the sabbath from the seventh to the first day of the week. We search the scriptures in vain to find any such change made by divine authority. Human laws are liable to change; they may require to be modified, amended, or abolished altogether; but it is not so with the law of God. Heaven and earth may pass away, but no jot or tittle of God's law can change until all is fulfilled.

Those who profess at the present day to regard the Sabbath law as binding on the Gentiles, are responsible for changing the day specified in the law. We may address to them the interrogatory of the apostle. "Tell me, ye that desire to be under the law, do ye hear the law?" If the Sabbath law is binding on us at all, we are bound to observe it as it came from the mouth of God, lest we may be charged with the hypocritical pharisees, of making void the law of God by our traditions. But the law commanding the observance of a legal Sabbath was never given to the Gentiles at all. For about twenty-three hundred years from the creation of the world, not a word is recorded to indicate the existence of a Sabbath day; nor in all the record of crime which provoked the deluge, which destroyed the old world, is the violation of a Sabbath mentioned. Nor from the beginning of the world to the present day, is there a charge recorded in the scriptures against any but the descendants of Jacob for transgressing the law of the Sabbath day. The first mention of a Sabbath is found in Exodus xvi. 23, in which the institution was so new to the children of Israel, that they went out to look for manna on that as on other days.

In Exodus xx. 8-11, the institution is embraced in the ten commandments given to a people, whom the Lord God said he had brought out of the land of Egypt, out of the house of bondage, &c. In Exodus xxxi. 12-17, Moses was commanded by the Lord to speak to the children of Israel saying, "Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore THE CHILDREN OF ISRAEL shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

This Sabbath was a sign and a covenant

between God and the children of Israel, wherein they were sanctified or set apart from all the families of mankind forever, throughout their generations, extending from the date of the giving them this law in the wilderness, until the time of the summing up of their generations, as in Matthew i, and Luke iii. Where can we find this or any similar sign given to the Gentiles? As a covenant, Moses declares that it was not only not given to the Gentiles, but that it had not been given to the patriarchs, their fathers. Hear him! "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

If this law had been given also to the Gentiles, in what respect could it have sanctified, or distinguished Israel from the rest of mankind? If it were also a sign to the Gentiles, what did it signify, as God had not brought the Gentiles out of Egypt, out of the house of bondage; nor consecrated them for the sabbath of rest. If it were given to the Gentiles for a covenant, what were its stipulations? What promises did it record for, or guarantee to them? None whatever.

Israel in and throughout their generations were the type of the spiritual Israel, or the church and kingdom of our Lord Jesus Christ, in its gospel organization. The laws, ordinances, and ceremonies enjoined on the carnal, or fleshly Israelites, including meats, drinks, holy days, new moons and sabbaths were a shadow of things to come. As saith the apostle, "Let no man therefore judge you in meats, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come: but the body is of Christ."—Col. ii, 16, 17.

All these institutions, in their legal observance by that fleshly, but typical people but cast the shadow before of the body of Christ, which body is his church.—Eph. i, 23. Hence as signs they signified those things which were to come, and as a covenant, they described that Christ whom God has given for a Covenant unto his spiritual people.

The Sabbath of the law, as a sign to Israel, signified a coming rest. As the Israelites rested from manual labor on the seventh day,—were forbidden to gather manna, or to kindle fire, or to think their own thoughts, or to speak their own words; they nor their sons, or daughters, nor their man-servants, nor maid-servants, nor the stranger within their gates—on pain of death, so it signified a day of spiritual rest unto the people of God under the gospel dispensation. When the carnal Israelites should have fulfilled their typical record, and the gathering of the people should be to Shiloh, not to Moses, and when he should no longer be a Jew who was one outwardly in the flesh; but he should be a Jew who was one inwardly, and circumcision that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

Turn to the third and fourth chapters of the epistle to the Hebrews, and you will find a complete and perfect applica-

tion of the type to its special anti-type, of the shadow to its appropriate substance. The spiritual Israelite when circumcised in heart and spirit, becomes a believer on the Lord Jesus Christ, and ceaseth from his own works, as God did from his when he had created the world and rested on the seventh day, and blessed and hallowed it. Even so, says the inspired apostle, "We which have believed do enter into rest." While of them that do not believe, God has sworn that they should not enter unto his rest, or his sabbath, for sabbath is rest. And God, by the mouth of his prophet, has declared that the wicked are like the troubled sea that cannot rest, which continually casteth up mire and dirt.

Instead of the Sabbath of the law being given to pre-figure another day of the week, to be substituted in its place, and used by Gentile "Clergymen," for vending their Babylonish merchandize, its spiritual significance points to the day which was ushered in when Jesus arose from the dead, having finished transgression, and made an end of sin: when he had redeemed his people from the wrath, the toil and labor of a yoke which neither we nor our fathers were able to bear. That day which the Lord has made, by the rising of the Sun of Righteousness with healing in his wings. The rising of that Sun that should never again go down, and who should secure to his redeemed, quickened, believing children that rest which remaineth to the people of God; and which was never found anywhere but in our Lord Jesus Christ, whose rest the prophet of the Lord said "Shall be glorious." As in the sign or type given to the children of Israel, the six days of labor, in which all their servile works should be done, represents the legal dispensation under which the carnal tribes were held under a covenant of works, an endless routine of rites, and carnal ordinances which could never make the doers of the service perfect. The seventh, or Sabbath, foreshadowed a full and perfect release from the law of commandments, ordinances and unavailing works, and an entrance into that rest which remaineth for the people of God. Weary and heavy laden with their own fruitless works, the imperfection of which continually drew down on them the curses of the law, quickened souls are called by the great law fulfiller, to, Come unto him, and assured that they shall find rest to their souls. Instead of the Yoke of Moses, which was a yoke of bondage to them, they are to put on Christ's yoke, which is easy, and bear his burden which is light, and learn of him who is meek and lowly in spirit, and find rest to their souls. They are no more under the law, but under grace. Redeemed from the law which was written on tables of stone, and brought under law to Christ, under the power and dominion of the law of the spirit of life, which is in Christ Jesus, and free from the law of sin and death. Dead to the law which could not give life, and by the obedience of which no flesh can be justified in the sight of God, they are delivered by the body of Christ, that they might be lawfully married to him who has risen from the dead, that they may bring forth fruit unto God, not to Moses. The hand-writing of ordinances are blotted out, and the law of commandments nailed to the cross, with all its meats, drinks, divers

washings, new moons and sabbaths, and the law of the spirit of Immortality written in their hearts, and in their inward parts recorded, as the royal law of liberty. This hallowed rest is God's holy Sabbath to all who believe and have entered into it, and ceased from their own works as God did from his.

This holy Sabbath of rest to the people of God was not only pre-figured under the law by the seventh day sabbath, but also by all the Sabbatic days and years in which the children of Israel and their lands, their cattle, their servants, their strangers within their gates were to rest. It was also set forth by the land of Canaan, in which Israel rested from the fatigues of the wilderness; and also, as we have seen, it was signified by the day in which God rested from the works of creation.

The law of the legal Sabbath commanded total abstinence from servile labor. No manna was to be gathered on that day, no fires to be kindled, no going out of their tents was allowed, an unbroken rest was commanded, and the penalty for any violation of this law was death. But let the reader observe that none but the Israelites and their households were capable of either keeping or of desecrating the legal Sabbath, or could be subjected to its penalties, so under the gospel dispensation, none but the people of God, who are quickened and have the faith of the Son of God, without which it is impossible to please God, can enter into spiritual rest, to keep or desecrate the spiritual and anti-typical Sabbath of the Lord our God. As the carcasses of the unbelieving Israelites fell in the wilderness, and they could not enter into rest because of unbelief, so falls the carcasses of God's children in the wilderness, because that in their flesh, or carcasses there dwells no good thing, no faith, for faith and confidence in God are not fruits of the flesh, but of the spirit. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. With the mind of Christ, which is in the christian, he serves the law of God, enters into rest, and hallows the holy Sabbath of the Lord his God, suppresses his own thoughts, listens not to human reason, but delights in the revelations of the spirit of truth and holiness. To think their own thoughts, or to speak their own words, or to make any provision for the flesh to fulfill the lusts thereof, is a violation of the law of Christ, and they who are guilty of such desecration of the Sabbath, die short of the promised land, for they cannot enter rest, because of unbelief. "For to be carnally minded is death, but to be spiritually minded is life and peace," or sabbath, "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God."—Rom. viii. 6, 13, 14.

The christian knows from his own experience that all his doubts, fears, carnal reasonings, and unbelief, which hinder him from entering sweetly, calmly, confidently into his Sabbath of spiritual rest, arises from his fleshly nature, for, with his mind he serves the law of God, but with his flesh, the law of sin. And when the law of his members bring him into captiv-

ity to the law of sin, which is in his members, he cannot enter into rest. He breaks his Sabbath, he is pelted with stones, he dies, that is his carcass falls in the wilderness. But, though his carcass or body is dead because of sin, his spirit, or the new man is life because of righteousness. To rest in Christ, his faith must triumph over his fears and doubts, his unbelief; but when his flesh predominates, he is led by the flesh; he dies and his carcass falls.

There is also a fleshly propensity in the christian, when dreary and cold, and hungry, and starving for spiritual life, joy, comfort and food, to attempt some expedient of human origin for relief, to supply present light and warmth, he would gather sticks, kindle a fire, compass himself with sparks, and attempt to walk in the light of his own fire, and warm himself by its heat, but this is Sabbath breaking, and this shall he have of the Lord's hand, he shall lie down in sorrow.—Exodus xxxv. 3. Num. xv. 32, 36. Isa. l. ii. Or if to satisfy his craving appetite for food, he shall go forth contrary to the word of the Lord to seek supplies of manna, they shall find none.—Exodus xi. 27.

The gospel Sabbath of rest to the people of God requires that we shall discard all confidence in the flesh, and trust alone in God, resting on his oath and promise, confiding in his wisdom, power and grace. Being perfectly satisfied with his dealings with us, casting all our cares upon him, waiting patiently and submissively the openings of his providence, and in whatsoever condition we may be, therewith to be content, knowing that all things are working for our good, and that our light afflictions which are but for a season, do work for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal. Those therefore who have the faith of the Son of God which overcomes the world, and which relies unwaveringly on the power, providence and grace of God, are Israelites in a spiritual sense, and the gospel Sabbath is to them what the ceremonial Sabbath was in the type to the carnal Israelites; God's sign and covenant with them. As a sign it signifies to them that God is their Refuge and Strength, a very present help in trouble, that "The Lord is their Shepherd, they shall not want;" and as a covenant, it secures to them all the promises of God which are in Christ Jesus; Yea, and in him Amen to the glory of God by us.

Let then the Scribes and Pharisees of the age quarrel and strive about their days of the week, their new moons, their meat, drink and legal sabbaths; they have only the shadow, or what once was a shadow of things to come, but as the things to come of which they were the shadow have now come, our faith embraces the substance, and we will not debate with them about the shadow. It is enough for us to know that the inspired apostles have decided that the Jewish Sabbath was only typical of spiritual rest. Those who would perpetuate the observance of the shadow now, virtually deny that the substance has come, as do the Jews who continue the other rites and sacrifices of Judaism deny that the true Messiah has come. But when any of God's quickened children are

allured and led astray in these things, we remind them of the apostle's words,—Gal. iv. 10, 11, "Ye observe days, and months, and times and years, I am afraid of you, lest I have bestowed upon you labor in vain."

Those who observe a legal Sabbath, whether on the seventh or the first, or any other day of the week, clearly indicate that they are not under grace, but under the law, that they are not come to Mount Zion, but are trying to approach the Mount Sinai, and that they are strangers to that Sabbath rest which remains for the people of God. But although both parties are manifestly under the curse, being of the works of the law, yet they who observe the seventh day, are for more consistent than they who substitute another day. Those who contend for a first day Sabbath, tell us that the first day has been substituted for the seventh in honor of the Resurrection of Christ, but when, where, or by whom the change has been made, they have never been able to tell.

APPOINTMENT.

Elder Leonard Cox will preach at Brookfield Meeting House, on the first Sunday in February, 1865, at 10½ o'clock, A. M.

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INDIANA—Thomas Hatten 2, J. N. Penwell 9, N. Ingraham 4, G. Jackson 50c, Geo. Glick 2, W. H. Beck 2, Julia A. Williams 2 10, W. P. Powell 2, Wm. Schneer 1 50, P. K. Parr 2, Eld. J. Buckles 10 10, E. Rutherford 2, Mrs. Ann King 2, Kate Curry 2, Eld. A. B. Nay 4, Eld. Wm. Yeomans 4, H. W. Smith 10, J. P. Brady 2, Eld. Wm. Baker 4, James Ball 4, Wm. Pine 1, J. Elston Esq. 2, Abel Lane 2, Lucinda Odell 2 50, E. Staggs 4, Eld. H. D. Banty 2, Eld. J. A. Johnson 20, V. Leonard 2, G. D. Porter 6, C. L.

Canine 10, James Tyner 12, Eld. B. Jones 2, A. Moore 2, James Martindale 3, James Osburn 6, Eld. J. A. Williams 2, Eld. J. McClean 4.....152 20

ILLINOIS—S. R. Patten 2, Robert Fitzhugh 4, T. Merriman 2, E. Y. Berry 2, E. J. Pemberton 6, Wm. Palmer 16, A. B. Kagay 2, T. Sheppard 2, T. Jeffrey 2, Wm. Peach Sr. 2, Jacob Youles 2, Mrs. J. McClain 2, Mrs. M. L. Fish 2 50, S. H. Smith 4, Wm. Metcalf 4, W. E. Vickers 2, J. Rafferty 10, Wm. H. Mahurin 5, P. Riner 10, J. Byler 2, Mrs. J. R. Fraser 2, C. S. Hillsbeck 4, H. Ragan 4, Emily Kincaid 2, S. Edgar 2, Eld. J. B. Chenoweth 3, (former remittance all right) Henry Nace 2, T. Walters 2, Eld. J. Castlebury 8, Robert Look 2, A. Huddleston 2, J. B. Parr 2, Mrs. M. McConkey 2, J. Sanford 2, J. Leach 2, A. F. Purvines 2, L. Linton 3, A. Welch 2, Eld. R. F. Haynes 10, Eld. Wm. J. Fellingham 10, H. Bowman 2, D. Epler 5, J. Smith 2 50.....161 00

MISSOURI—Charles Hunsaker 2, Eld. Wm. Davis 2, Thomas Loyd 4, A. F. Dudley 5, Eld. R. N. Thomas 20 50, John F. Nichols 6, A. Graves 2, Wm. M. Jones 3, Thompson Cox 10, Mrs. L. Stevenson 5, H. Bayne 4, John Clevinger 4, B. L. Daniel 2, C. Hughes 1, John Peal 4.....74 50

KANSAS—Wm. Manck 2, James B. Payne 2, Mrs. E. M. Weatherwax 2.....6 00

IOWA—John Young 2, Morgan Counts 4, Eld. I. Donham 5, Ruth Chilcott 1 30, Wm. Watson 2, John McCreary 4, John Delameter 6, A. B. Foutch 4, Wm. H. Darland 10, Martha A. Young 1, H. Reed 2, Eli Woolery 2, John Williams 2, H. Jones 6, H. Keltner 5, H. N. Gott 4, James H. Funk 8.....68 33

KENTUCKY—Mary Duerson 2, Susan Stewart 5, Jas. Brown 2, J. H. Collins 4, M. Q. Ashby 2, Richard Waller 2 50, F. T. Owens 5, Eld. John Knight 5, D. S. Bradley 10, John Vickers 2, Jonas Utz 2, D. H. Sullivan 3, Mrs. M. H. Wilson 2, A. L. Woodson 2, B. Farmer 10, A. D. Newland 8, Eld. J. Fullilove 7, Mrs. M. M. Burch 5.....78 50

WASHINGTON TER.—H. I. Hale.....5 00

CANADA WEST—E. Gammon 5, Wm. Willett 1, John Lamb 2, F. Elliott 1, I. S. McCall 1, Philip Knight 1.....11 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$1,741 30

Marriages.

Dec. 6—At Grace Church, Great Bend, Susquehanna Co., Pa., by Rev. D. C. Look, Mr. WILLIAM S. MURRAY, of Meadville, Crawford Co., Pa., to Miss RUTH A. CARPENTER, daughter of Nathaniel V. and Julia A. Carpenter, of Great Bend, Pa., formerly of Orange Co., N. Y.

Banner of Liberty and Independent Republican please copy.

Jan. 4—At the residence of Elias Greene, Esq., near New Vernon, by Eld. G. Beebe, Mr. IRA SMITH, and Miss HARTIE AYERS, both of Mt. Hope, in this County and State.

Dec. 8—At the residence of the bride's father, near Pennington, N. J., by Eld. P. Hartwell, Mr. EDMUND BURROUGHS, and Miss MARY A. HART, daughter of Andrew Hart, both of Hopewell, N. J.

Dec. 15—By the same, near Harborton, at the residence of the bride's father, Mr. HENRY L. VAN DOLER, of Delaware township, and Miss LOUISA C. WILSON, daughter of Joseph L. Wilson, of Hopewell, N. J.

Dec. 21—By the same, at the residence of the bride's father, ABRAHAM MANNERS, Esq., of Newark, N. J., and Miss MARY A. STOUT, daughter of Charles W. Stout, of Hopewell, N. J.

Dec. 21—By the same, at the residence of the bride's father, near Mt. Rose, Mr. JOHN S. CRUSER, of Montgomery, and Miss ANN R. STOUT, daughter of Charles H. Stout, of Hopewell, N. J.

Dec. 28—At the residence of the bride's father, Mr. ISAAC G. WATERS, of Hopewell, N. J., and Miss CORNELIA A. REED, daughter of Noah Reed, of Lawrence, N. J.

Nov. 25—By Eld. Wm. Quint, Mr. GEORGE F. GOODWIN, and Miss ROSANNA GOODRICH, both of Berwick, Maine.

Dec. 17—By the same, Mr. GEORGE N. HILL, of Sanford, and Miss LOVINA A. STAPLES, of North Berwick, Maine.

Nov. 7—At the residence of the bride's father, by Eld. Isaac Hewitt, Mr. DAVID W. HUBBEL, and Miss HULDAH JAQUISH, both of Middletown, Delaware Co., N. Y.

Obituary Notices.

DIED—At his residence near Otisville, Dec. 23, 1864, of Typhoid Fever, Mr. EZRA PENNEY, son of John Penney Esq., of Mt. Hope, in this county, and son-in-law of Harvey and Fanny Harding, aged 33 years, 11 months, and 23 days. His funeral was attended by a large congregation of relatives and sorrowing friends at the Presbyterian Meeting House at Otisville, on Sunday Dec. 25, when a sermon was preached by Eld. G. Beebe, from John xi. 25, 26.

DIED—At her residence, near Mexico, Missouri, Nov. 30, 1864, of neuralgia of the stomach and bowels, Mrs. NANCY PEARSON, consort of brother John A. Pearson. Sister Pearson was born in North Carolina, Nov. 8, 1800; was married to brother Pearson January 14th, 1819; was baptized by Elder Reuben Coffee in 1831; removed to Missouri not many years after, and has been a thorough and consistent Old School Baptist until she was taken to enjoy a higher and better world than this. I visited her the evening before her death, and asked her how she felt. She replied she was sinking fast, and would soon be gone. I told her there was a friend that could support and sustain her when man's feeble arm failed. "Yes," she replied with considerable animation, "brother Dudley, the Lord Jesus Christ can save, and he is my only hope." She was very weak, and it gave her much pain to talk. Sister Pearson was a devoted reader of the "Signs of the Times," of which she was very fond; said it was worth more than all the political papers in the world. Her house was the home of the Old School Baptists who visited Mexico, particularly the preachers. She leaves a devoted husband, several children, a number of grand-children, and many friends to mourn their great affliction. Affectionately your brother, A. F. DUDLEY.

AUDRIAN Co., Mo., Dec. 8, 1864.

DIED—At the house of her step-son, Dea. John Calvin Harding, near New Vernon, Jan. 1, 1865, Mrs. BARBARA HARDING, relict of the late Elder Amos Harding, aged 73 years, 8 months, and 25 days. Sister Harding was baptized many years since at New Vernon by Eld. G. Beebe, and has enabled to maintain a consistent and orderly walk, and exemplary deportment. She was more than ordinarily clear and well established in the doctrine of the gospel, and held a high place in the esteem and affection of the saints generally. Some years since, when Elder Harding accepted the pastorate of the Mt. Salem Old School Baptist church, with him she removed her membership to that church, where she continued her standing as long as she lived. Her last sickness was short; she was confined to her bed only from Tuesday till the Sunday morning following, when she was permitted to begin her Happy New Year, where immortal spirits dwell in the presence of God and the Lamb. Her remains were committed to a peaceful grave by the side of her departed husband's, at New Vernon on Monday the 2d inst. A sermon was preached at her funeral from 1 Cor. xv. 63, by Eld. G. Beebe.

DIED—Suddenly, on Thursday night Sept. 29th of hemorrhage, Lucy T. Riggs, youngest daughter of brother William Edward, and Sister Sarah Riggs, of Bryn Zion, near Smyrna, Delaware, in the fifth year of her age. This child, though much afflicted in her infancy had apparently become healthy, and had endeared herself to the family by her interesting and affectionate disposition. The many brethren and sisters who have shared the hospitality of this family will sympathize with them in regard to the sad blank thus suddenly produced in the domestic circle. While she has gone from much evil, we hope she has gone to unbroken rest. E. RITTENHOUSE.

DIED—At his late residence at Otisville, in this county, December 21, 1864, of Typhoid Fever, Mr. GEORGE STRICKLAND aged 45 years 3 months, and 23 days. Mr. Strickland was very extensively known as Conductor on the Milk Train, on the Erie Railway, for many years, and was highly esteemed, as an active, and honorable, and obliging man. He has left a disconsolate and deeply afflicted widow, who has recently experienced sore trials in the mortality in her father's family; three deaths having previously occurred within the brief space of a few weeks. Being herself of a frail constitution, worn down with fatigue and excitement, since the funeral of her dear companion, she has herself sank down, and is at the time of writing this notice confined to her bed.

Mr. Strickland was buried at New Vernon, when a discourse was preached to a very large and solemn assembly by Eld. G. Beebe.

DEAR BROTHER BEEBE:—Please insert in the "Signs of the Times" for the information of surviving friends the demise of brother HATTAN ULM, which occurred on the 28th day of September, 1864, late of Page Co., Iowa, aged 47 years. Brother Ulm was at the time of leaving Iowa an

ordained deacon in a church called Three Forks of Nodaway. Brother Ulm emigrated to Oregon last summer. Was taken sick with the typhoid or mountain fever in the Blue Mountains, about two hundred miles from here. Came here very low; had not been out of his wagon for four weeks. Went into a vacant house on my land claim on the 23d day of September. His stay in Oregon was very short. He died in the triumphs of faith, and bore his sickness with christian patience and resignation. He said the day before he died, O, why can't I die? I long to be gone. When asked by my wife if Jesus was precious to him, he said: O yes, he is my only trust I have been praying for to go, but all in vain. He has left a wife, who is a dear sister in Christ, and four small boys in a strange land and, among a strange people, together with several children remaining in the Atlantic States, (two of whom are in the war,) to mourn their loss, but we trust that their loss is his great gain. My personal acquaintance with our dear departed brother Ulm was very short, only the few days he was permitted to remain after arriving here, most of which time I was with him. Yours, &c.

JOHN STIPP.

SALEM, Marion Co., Oregon, Nov. 7, 1864.

DIED.—In the Village of Kenton, near Bryn Zion, Del., on Sunday, Nov. 29, 1864, sister JANE SPRUANCE, aged about 84 years. This aged sister and mother in Israel was baptized upon a profession of her faith into the fellowship of the Bryn Zion church by Eld. James Jones, as nearly as I can ascertain, about fifty eight years ago. For many years she has been the sole survivor of what at that time constituted the church. She was thus fairly entitled to the honorable distinction of "Mother Spruance," by which the more youthful members have long designated her. Until very recently she was able to fill her place at our meetings, the last time being our Yearly Meeting, in August, last. She was confined to her bed about four weeks, but remained firm and unshaken in the faith she had professed to the last. There is to me, something very interesting and instructive in such a life and death as this. During two entire generations, the profession of humble faith in Christ, and dependence upon him, is not only maintained steadfastly and uniformly, but adorned and exemplified by an unwavering devotion to his truth, and the interests of his cause. How many floods of error, and desolating winds of false doctrine have swept over the land during this long period! How many temptations and discouragements must have been surmounted! In the full enjoyment of the fellowship of the church, and the confidence and esteem of all who knew her, she fell asleep on the above date, and was buried on the Tuesday following, near the meeting house, in which she had occupied a seat for more than threescore years. To her surviving lonesome children, and to the church, she has left the example of a consistent life, and uniform testimony.

As an obituary of Sister Spruance has already been published, the family will excuse this additional tribute to her memory.

E. RITTENHOUSE.

BROTHER BEEBE:—It has become my painful duty to send you for publication, the obituary of my sister, MRS. HELEN D. FELLARS, who died of inflammation of the spine of her neck, Nov. 25, 1864, aged 25 years, 2 months, and 4 days. Her suffering was very great. She had never made a profession of religion, but was of a remarkably good disposition. She loved and respected christians. During the last twelve days of her sufferings, when conscious, she prayed the Lord for mercy. I hope it is well with her. Her husband has lost a kind affectionate wife, her parents, brothers and sisters, a loving daughter and sister; her three small children, the youngest of which is eight months old, have lost a tender mother. May the Lord sanctify this affliction to us all. Please copy the following appropriate verses, which were sung at her funeral:

Sister, thou wast mild and lovely,
Gentle as the summer breeze:
Pleasant as the air of evening
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

Dearest sister, thou hast left us,
And thy loss we deeply feel;
But, 'tis God that has bereft us—
He can all our sorrows heal.

Yet again we hope to meet thee
When the days of life are fled;
Then in heaven, with joy to greet thee,
Where no farewell tears are shed.

E. M. CARPENTER.

LAKEVILLE, N. Y., Jan. 2, 1865.

DIED.—Near Otisville, Dec. 17, 1864, of Typhoid fever, MRS. FANNY HARDING, wife of Mr. Harvey Harding, aged 62 years, 7 months, and 10 days. Mrs. Harding had never made a public profession of religion; but we are told, entertained a hope in the Redeemer. She was decidedly an Old School Baptist, in sentiment, and a lover of the truth; and was most affectionately esteemed by all her neighbors, for her many amiable qualities. She has left a numerous family and a loving husband who was sick of the same fever at the time of her death, and unable to attend her funeral; but is now, as we are informed fast recovering. Her remains were buried at New Vernon on Sunday the 18th ult, when a discourse was preached to a crowded assembly by Eld. G. Beebe.

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You will save us much time and labor, by a strict observance of the following rules:

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 2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
 3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
 4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
 5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
 6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.
- A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE BANNER OF LIBERTY.

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MR. EDITOR:—As many readers of the *Signs of the Times* annually subscribe for the BANNER OF LIBERTY, some of whom may not now be receiving it, and may not, therefore, be aware of its present terms, you will confer a great favor and save much inconvenience from mistakes of the proper amount to be transmitted for yearly subscriptions, by inserting these few lines.

The present terms of the BANNER OF LIBERTY, (published weekly,) are as follows: \$2 per year payable in advance; clubs of six will be supplied for \$10; or clubs of ten for \$15. If paid in gold, half these rates will be accepted.

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Those who subscribe by the first of the new year, or soon after, will receive all the numbers containing the above, as we shall publish a few hundred extra copies for the purpose of supplying distant subscribers, whose orders may not be received at the commencement. Address

G. J. BEEBE,

Middletown, Orange Co., N. Y.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 60 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient servant,
JAMES SERVANT.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

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California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall. T. Cabbage, Peter Meredith, Whitely W. Meredith.

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Pennsylvania—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, William H. Crawford, 521 North Seventh street, Philadelphia, Abner Morris, Samuel Wick.

Washington, D. C.—Eld. William J. Purington, and James Towles, Esq.

Western Virginia—Elders William Carpenter, James Jefferson, J. S. Corder, A. W. Rogers, H. Thompson, and brother E. Kittle.

Wisconsin—Eld. Joseph Osborne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST AND FIFTEENTH

OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., FEBRUARY 1, 1865.

NO. 3.

Correspondence of the Signs of the Times.

THE WALK IN DARKNESS.

(CONTINUED FROM PAGE 2, VOL. 33.)

Under the walk in darkness I would finally reckon:

IV. Wrong doing. The laws in regard to which we may do wrong are two: 1st. The Moral Law, and 2d. The Law of Christ. God established the principles of the moral law, as of the law of Christ, from eternity. It would have been wrong to bear false witness though man had never existed. But God created Adam and made the moral law a part of his nature. Hence the moral law is natural. It did not proceed from the being of God, but was the work of his fingers. It could not have proceeded from God's being because that being is spiritual only: it is not both spiritual and natural. God could not beget it; he could only create it. All things are possible with God, but this thing was possible only as a creation. But it was a part of Adam's nature, and Adam begat it in us. Adam begat the moral law; God begat the law of Christ. The law of Christ is uniform in that spiritual being which makes the body of God's elect his temple. The moral law is natural; the law of Christ is spiritual.

As then there are to kinds of laws, so there are two kinds of sins: first, sins against the moral law, and, secondly, sins against the law of Christ. Against the moral law both the natural man and the believer can sin. Only the believer can sin against the law of Christ. The natural man does as a known fact have convictions of sin against the moral law. If Adam was not born again while in the garden, this alone was the nature of his conviction. He had no perceptions of the true God whatever. The natural spirit of religion within him perceived only the broken moral law, and regarded that law as the law of some unknown, unseen and vengeful being somewhere vaguely existent. It was the moral law of God, and not God himself, whose voice Adam heard in the garden in the cool of the day. It was this that conversed with Adam afterwards. Believer, in yourself you are Adam. Does this describe any of your experiences as a natural man? If, however, Adam was born again, which question some are ready to discuss, then, indeed, he had other experiences also; and besides his convictions of transgression of the moral law were convictions of sin against the true God; for the believer sees that the transgression of the moral law, as well as transgression of the law of Christ, is sin against God. When David took Bathsheba he sinned against God as well as did Solomon when he set up idols. The one kind of sin brings

darkness of spirit as well the other. Morality must accompany spirituality. Unspirituality accompanies immorality. Light goes with light, darkness with darkness, though there be no essential sympathy between the kinds.

There is that in the believer's nature, besides, the very being and the continual attitude of which is transgression of the moral law; while his whole nature, both morally bad and good, is throughout a living, unceasing transgression of the law of Christ. His nature is not subject to the law of God neither indeed can be. In his whole nature there is but one mind, and that is the "carnal mind." Even in existing he is a wrong doer. This he sees and feels and cannot help. It is the utterance of this evil,—by cherishing the thought of it, by voluntarily speaking or acting it,—that the text seems to regard as the want of fellowship with God and with one another in the walk in darkness.

Let us first regard this in reference to the moral law.

1. The cherishing of the thought of sin as it proceeds out of the heart into the consciousness within (Matt. xv. 19.) seems to be a voluntarily act. The believer cannot prevent an invasion of evil thoughts into his mind, nor indeed a certain loathsome loving of such thoughts, nor a detestible tendency to hold on to them and think upon them. But when he seeks to allow the warfare against them to end for a while, when he gives way to the loathsome love and the detestible tendency and lets each be indulged for a season, then comes the groveling of the spirit, and for the time he is what his thoughts are. An erring brother will not find forgiveness in that face of hatred; a peace-making brother will find no sympathy in that heart of wrath and strife. It is a brother still, but it is a brother having for the time no fellowship with God, and walking in darkness.

2. But when the believer unbridles his tongue, and speaks what he feels, the darkness becomes greater still. By his words others judge him. Men, brethren conclude as to his character from his words, without reflecting that the words may be hasty and may be repented of, and the practices they indicate forsaken. Bitterness of feeling, suspicion of the brethren's good will towards one, grief or defiance, forsaking of the assemblies of the church, outer darkness ensue. Behold how great a fire from a mere spark; and it is a fire of one's own kindling, and the end of the walk in the light thereof is to lie down in sorrow. This light is darkness indeed.

3. Evil communications habitually proceeding out of the mouth, foolish jesting, unseemly talk, are an abomination to the church when in a proper state. It shocks the spiritual ear. It grieves the spiritual mind. It quenches the spiritual sympathy.

Almost insensibly, but certainly, it works out a final dropping off of communication. And this is outer darkness.

4. The consummation is the act. To plan the deed, as did David, and as did Solomon, in the secrecy of the darkened mind, and then to do it; to be finally overcome of evil after spasms of spiritual warfare, after the occasional utterance of high minded abhorrence of the wrong doing,—this is the horror of great darkness. Though the believer may know it not from outward experience, yet he sees it portrayed in his imagination. Look upon the picture, as did Paul, and think what it is to be a castaway.

Who shall lay to the church of Christ the charge of antinomianism? Vice and immorality are hateful in her eyes. She cannot bear it in the midst of her. She honors the moral law by warring ever against that which would transgress it. But there is also within her borders divine charity and forgiveness toward sinners penitent.

Secondly, let us turn to the law of Christ, and regard:

1. Brotherly hatred. The law of Christ says, "Love one another." The manifestation of Christ within is the fulfilling of this law, and when this is the case how precious does a brother appear! One almost or quite forgets that hate is in his nature. He seems beautiful as the loved of God and of the brethren. One approaches him as he appears in this character, and would fold him in his arms as a token of his love and heavenly esteem. But anon some offense occurs which grates upon that brother's nature, and you see rising there a black shadow of dislike deepening into hate. The light departs, but you remember the light and see only the black darkness. Brotherly hate is worse than any other kind of hate. How remorseless it is! A seeking of peace only arouses it the more; gentle attempts to avert it only incite it on to your destruction. Due explanation but confirms its wrath against you. It has laid aside reason and has taken up passion. It pursues you utterly, to cut off your prospects, ruin your interests, destroy your good name, crush you. What horrid darkness has taken the place of beauteous light! You grieve over the change. It horrifies you. "Am I as it portrays me?" You anxiously ask, "Must it be that a brother is to be my enemy. Can not this be stayed and I be at peace with every one?" Perhaps not. The deep darkness must abide, or else be driven forth to outer regions by the light that is in the church, for what fellowship hath light and darkness? Have you not also, believer, felt this rising in you, even toward some brother?

2. Suppose the hatred in another's

breast for you arouse in yours wrath toward him. Hate renders the hater hateful; how can one help feeling within him a desire to avenge himself? Will he yield to the desire? Then the gospel is all laid aside, and there is a return to the law; and if he remembers his past experience under the law he remembers it as a dark walk. The church relationship is set aside with its law of forgiveness, and the world with its law of retaliation is resorted to. He thinks how he may injure his hostile brother. Wretched walk in darkness!

3. Fleeing from duty is another phase of transgression. To the spiritual man duty is a sweet privilege; but the old man is with the believer yet, and to the old man spiritual duty, as demanded by the spiritual law is not attractive. To utter self is attractive, but to utter Christ is another thing. This shrinking from duty assumes, perhaps, the garb of modesty or self distrust. This, though pleasing to the others, is wrong, and if it finally prevails it brings sorrow to the wrong doer. Suppose the church's communions with God are to be voiced in prayer in the assembly of the saints, and some experienced brother be called upon to pray, and he feels himself incompetent on account of dullness, coldness or darkness of mind, on account perhaps, of a great crushing weight upon his mind, crushing out, as it seems to him, every thought, every feeling, every realizing sense of his past experience, and he excuses himself on this plea and does not fill his place, does he not go away in the darkness of sorrowful regret? And to him whom God has elected and called to preach his word, and who comes filled with a message and speaks it not, how great is the sorrow and the darkness! What brooding horror rests upon his mind! What despair in the direction of the world! What hope deferred in the direction of the church!

4. Opposition to progress in the knowledge of the truth, which progress the law of Christ demands (2 Peter iii. 18,) is another form of wrong doing. Probably every manifestation of the spirit within has its imitative manifestation in our nature. The believer spiritually feels that he is to contend earnestly for the faith once delivered to the saints, but his nature produces an imitative feeling which is so zealous that it assumes that there can occur no new developments of the truth. Zealous nature assumes that everything is known that can be known, and so would keep the believer within the humanly fixed boundaries of a creed. When the delusion has come over a believer's mind he presently is found denouncing other believers to whom God has made revelations of truth lying far beyond all humanly contrived boundaries. Certainly he must be walking in darkness who denounces light

as darkness. Instead of waiting and enquiring, he rushes onward and denounces.

But there is a cleansing. "The blood of Jesus Christ, his Son, cleanseth us from all sin." Here is the believer, both sinful and a sinner; there is the law demanding righteousness. He has none. His very being is law-breaking. He is sin. His walk is sin. But he has also voluntarily and presumptuously sinned. Christ comes and takes him in his body on the cross.—1 Peter ii. 24. Christ bears him who is sin and becomes sin for him, and the law kills Christ and satisfies itself. Death is the penalty, and death is thus secured. So you may live. You are forgiven. You are righteous.—2 Cor. v. 21. That great mystery, the blood of Christ, has cleansed you. And the manifestation of the cleansing, and the sweet sense of forgiveness shall come to the believer when repentance and forsaking of sinful practice come.

I would not linger upon this walk in darkness. To the beautiful walk in the light I would now turn looking thither as to a ground of hope and joy. Thither would I turn my longing eyes to be reassured of its reality in the flesh, and to take courage in the sweet desire and expectation which are found in God's promises of succor and preservation and revelation. From the night of weeping let us turn to the morning of joy, whither the day-spring from on high visiteth us, where the Sun of Righteousness ariseth with healing in his wings. Blessed morning, that cometh with thy cheering light to assure us of cleansing from all our sins in the dear blood of Christ, and of upholding and vivifying power even unto salvation! Amen, even so, come, Lord Jesus.

WILLIAM W. TUFTS.

[TO BE CONTINUED.]

HERRICK, Penn., Jan. 13, 1865.

DEAR ELDER BEEBE:—With a precious hope that I have an interest with the saints in the heavenly inheritance, I delight to hear, read and speak of the joys of our salvation. The excellencies of the heavenly Jerusalem can never become tiresome to those who love her—to those who have seen her beauties and tasted of her joys. "Rejoice ye with Jerusalem all ye that love her; rejoice and be glad with her all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations, and be delighted with the abundance of her glory." And although when looking at myself I often fear I have tasted nothing of the good word of God and the powers of the world to come, yet there are times when I feel I can and do rejoice. It is when, forgetting the corruptions of my nature, I have been enabled, by an eye of faith as I hope, to behold him who is the King of Zion, and the glory in the midst of her. Before whom are honor and majesty, strength and beauty are in his sanctuary. At such times, truly the consolations are satisfying. He who supplied the children of Israel in the wilderness with bread from heaven, and waters from the rock, is able abundantly to supply all his children, and their waters shall be sure: "bread shall be given them; their place of defence shall be the munitions of rocks."

But for myself I have a distrusting and doubting nature, which with a sense of my inward depravity, causes much darkness

of mind. I have so little of that love and gratitude I would feel—such an utter want of feeling at times, that it seems impossible I can be a subject of grace. Then I have not realized a sense of my condemnation under God's righteous law as I ought. I know I have not felt as keen a sense of my sin as many have expressed, if indeed I have any true knowledge of what sin is in the sight of a holy Being. And I have feared that I had not experienced that bitterness of heart and true repentance which seems to be characteristic of a work of grace. I fully recognized and believed the fact that I was a sinner, and powerless to change myself, for the three years during which I was constantly thinking of these things, and I had a growing and ponderous sense of that sin more as a continual burden than as deep and vivid realization of it. But during all this time, I was not entirely without hope. Not a present hope, and certainly no hope of justification by anything that I could do, though I was constantly working and striving. I was satisfied that my own righteousness was filthy rags, and I believed that salvation was of the Lord. But my hope was that I might sometime know something in reality of that salvation. I knew not why, but I seemed to look for it, to wait for it—I desired it. Thus I have felt that my exercises were all wrong, and I have been cast down. But occasionally the light seems to shine in my heart, some promise comes to me, I am delivered from my fears, and set in a broad place. Then I can feel that as blind, I have been led in a way that I knew not, darkness has been made light before me; and such words as these are comforting to me: "Thy Maker is thy husband, the Holy One of Israel is his name." "There is, therefore, now no condemnation to them who are in Christ Jesus." "Justified freely by his grace;" and however much I may have been tossed with the waves of unbelief and distressed with doubtings, my heart then responds to the language: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Here is truly my rest, and my only rest. It is now about one year since the Lord first made this rest to me glorious, and many times since, laboring and heavy laden, I trust I have here found rest. Down on my bed, and as all supposed never to rise again, with the fatal malady under which I am suffering, sick of self, sick at heart and sick of sin, I was in despair. I was in great distress and unrest, in view of my awful condition, so near the grave, without hope, and without God. That evening my wife had read the Psalm which contained the burden of all our prayers: "Lord give us help from trouble, for vain is the help of man." After three days and nights without sleep, having resigned myself into the hands of a just God, and without a ray of hope either of life here or hereafter, towards morning I sank entirely exhausted into a half hour of unconsciousness, as to the deserved darkness of never-ending night. My friends called it sleep, but I regarded it as death. When I aroused, it was some little time before I could realize I was alive. All fever and bodily pain were gone as a dream, and I was in perfect peace of mind. My life was withdrawn from the grave, and my

heart had reached a home of perfect rest. It was a new life, and I felt that it was in two senses a resurrection. Truly it was the Lord's doings and it was marvelous in our eyes. That day brother Silas arrived from Wilkesbarre, hardly expecting to find me alive, and I felt he had come to rejoice with us, for truly it seemed a day of rejoicing. I was filled with praises. For once the tongue of the stammerer was unloosed, and the dumb could sing. I talked till I could not speak above a whisper, and no other subject claimed a moment's thought. Grace and mercy were my theme—the Lord was my strength and my song; he also was become my salvation. I never expect to enjoy again in this life what I enjoyed in those days of weakness that followed. I seemed to breathe the very atmosphere of heaven. I was in a place of broad rivers and streams. One or two nights in particular, I remember, as I lay there, no thought of the world obtruding, the room seemed filled with the presence of the Holy Spirit, and I was surrounded by breathings of praise, adoration and love, the music of the heavenly world. The language of scripture, the words of Christ seemed to float to my ears as if spoken by angelic voices, with all their spirit and life-power. Earthly hopes and aspirations were obliterated and gave place to most sublime and soul-exalting views of truth, and that wisdom and love which is everlasting and unsearchable. Such knowledge was too wonderful for me. It sometimes seemed to dazzle and blind me—it passes all understanding and of course all description. The summons home at that time would have caused little terror. The victory had been gained by my conquering Lord, and I felt conscious that I was conqueror and more than conqueror through him that had loved me. O that I could oftener feel that same glorious assurance now that was then granted me! But no, were I not buffeted, I should be exalted above measure. Against the opinions of my physicians and all, that I could not possibly survive, I felt an assurance which to me then amounted to a certainty—and must have seemed strange to those around me—that I should get up again, and be permitted to unite with the saints in praising God in his earthly sanctuary. This was my great desire, and through his loving kindness, my assurance has been realized. Though from the amazing revelations I enjoyed, no doubt, as well as from physical weakness, after a few days my reason tottered and my mind became unbalanced, yet through it all I was not deserted. My hope remained firm, with scarcely a doubt for three months of having experienced the regenerating power of the Holy Spirit. But as reason resumed her sway, she brought doubts enough, with suggestions of having been deceived; that it was but the imaginations of a fevered brain; but though I saw and realized enough to confirm these doubts, I found it as impossible to yield up my hope as to rise above my fears. At the first opportunity, I related something of my exercises to our little church. They seemed to have fellowship for me, and I was baptized in July by Elder Schoonover. I did not feel worthy for the ordinance, but was truly grateful that I was permitted to be numbered among

the disciples and followers of the Lamb. Though I did not then, nor have I since enjoyed as much the smiles of my Savior as I desired, I felt a peacefulness which I had never felt before. Though I often feel pained by my lack of feeling, and the want of gratitude which becomes one who has been blessed so wonderfully as I have been, I have been kept alive by gleams of his gracious word, and those refreshing streams at which I have been permitted to drink. I believe I do delight in the cause of our Redeemer, and in the society and fellowship of his followers. And what a privilege it is to go round about Zion—to tell her towers, mark her bulwarks, and consider her palaces! It is food and drink, and the more we can see of the beauty of her situation, the joy of the whole earth, the more we must rejoice in her great and glorious King. "For this God is our God for ever and ever; he will be our guide even unto death." "The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doeth valiantly." The more enlarged views we have of the great mysteries of love and redemption the more our hearts go out in desires to drink of their fullness. And,—

"When we arrive at Zion's hill
And all thy glory see,
Our joyous songs shall echo still
Our springs are all in thee."

To one who is dejected and oppressed with some great or impending trials, what a rock of trust are the words of our God: "I will never leave thee nor forsake thee." I had a most wonderful realization of this assurance during my sickness last spring. It was through a very violent mental and physical paroxysm, of about forty minutes duration, which but for the deliverance I received, would be horrible to think of. My mind and consciousness were clear, but the physical motions were most violent as if wrestling with unseen powers, while the mental operations were remarkably vivid, and expressions the most sharp and explosive were emitted with a force and power I am not master of. Now a defiance of the power of Deity, then reply and counter reply, as of opposing spirits in terrible contention for power. The sentences were short and cutting, apparently from one and then another and another, while I seemed to stand by and hear the whole, although conscious that my being was the battleground, and my own lips were representing each one in turn. The scintillations of intellect, and the power of rebellious and defiant language were wonderful even to me, as I have always considered myself rather dull in these respects. The time did not seem to pass in minutes and hours but in years and ages, and my hope of ever coming out of it was many times almost gone, it was so terrible. But at the very bottom of my soul, *all the time*, was a word—"I am with you;" "I will bring you out;" "Fear not, I am your deliverer." It was not as a word spoken, but as a living presence in my inmost being. It was all I clung to. The only communication I had with those about me was to call for water, of which they told me I drank large quantities, feeling it was necessary for quenching the turbulence within—"drowning it out." At last the battle seemed to subside, and when I saw to observe the terror-stricken

countenances of friends around my bed, I was soon able to sit up, with lively feelings of gratitude and praise that I was clothed and in my right mind. "Hear, ye that are afar off what I have done, and ye that are near acknowledge my might." I do not recollect ever to have heard of such an instance as this, and to all who witnessed it, it seemed most wonderful. It is but feebly described, but I could not have felt satisfied without referring to it, as to me it seems an amazing instance of the power and faithfulness of that Deliverer in whom I desired always to put my trust. "In the Lord Jehovah is everlasting strength." Many times during the conflict, the whole universe seemed narrowed down to this one Light, as the centre and pivot on which my existence hung. Was not this that Life which is the Light of men? I believe it was my Savior, and that he hid me in the secret of his presence, and kept me in his pavilion from the strife of tongues. "Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city." Does it not seem strange that after having received such signal mercy and deliverance, one should ever be enveloped in darkness, and troubled with rebellion and unbelief? But so it is. Although we may have enjoyed the sunshine of God's favor, yet our path is often rough, and when the illuminating rays of the Sun of Righteousness do not rest upon us, our light is darkness. Thus we are left to ourselves—he weakens our strength in the way, that we may know where our refuge and strong tower is.

In looking over what I have written, it is very unsatisfactory to me. Could I have given expression to what has passed through my mind, with the power and beauty it possessed to me at the time, I should be better pleased. But in my feeble health I write with great fatigue. I would recall the emotions and visions of some solemn nights last winter, when I sat through all the long hours by my open window for fresh air to keep me alive, looking out into the skies, where yet the stars of heaven were shining, thinking of the dark night of our country, and of the church, and occasionally enquiring, "Watchman, what of the night?" And I had some sweet gleams of the answer, "The morning cometh, and also the night." In spiritual vision I seemed to see the name of the Lord coming from far, burning with his anger, his lips full of indignation and his tongue as a devouring fire, and his breath as an overflowing stream sifting the nations with the sieve of vanity. And I rejoiced in the song that is promised his people in the night, with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord causing his glorious voice to be heard and shewing the lighting down of his arm. "If ye will enquire, enquire ye. Return, come." I saw his ensign lifted up on the mountains, and the beloved standing behind our wall, looking forth at the windows, and showing himself through the lattice. I had read the writings of Elder Trott and others in the "Signs," on the Revelations, without understanding much of them. But I then felt that on those subjects I had a clearer understanding. My

heart was drawn out very particularly towards that old father in Israel, whom I have never seen, and I had a great desire to go and see him and you, as old and faithful watchmen. I thought you had been waiting and observing the signs for a long time in relation to the fulfillment of the predictions of prophecy; and I wanted not only to tell you of my own joys, but my belief of a great work about to commence in this vicinity, and the indications I saw of a glorious day dawning to the church—the hour of release drawing nigh. And in this view do not some of the occurrences of this summer give evidence of the Lord's working? It has seemed very wonderful to me that such amazing grace and mercy should have been granted to one so feeble and unworthy as I—that I should have had such wonderful views and such readiness to speak of them—I, who have known and understood so little of spiritual things, who but so few days before was a trembling and pitiful wretch, not daring to indulge the shadow of a hope for myself, and very diffident of speaking of my own feelings or thoughts.

But I have written all I am able to at present. In my failing health, unless a favorable change soon takes place, it is not probable I can have a very long time left me on earth. But whether a few days or a few brief years, what matters it? If I have an interest in the blood of the Redeemer, the change whenever it comes must be a glorious one. From mortality to immortality; from sin, imperfection and pain, to holiness, glory and everlasting rest; from sickness, fears and death, to spotless purity in my exalted Redeemer, and a crown of life that never fades away! When viewing my sin and imperfection, while here under the clouds and amid the shadows of earth, I would remember him whose blood cleanseth from all sin; and when my way is hedged up and in view of my troubles my weakness makes me despond, I would remember his words: "My grace is sufficient for thee." May it be mine, with all the saints, while I remain here, to sit at his feet, to learn of him, and resting under his banner of love, to drink of his fullness, counting all things but loss for the excellency of the knowledge of Christ Jesus my Lord. And when called away, may it be the voice of the beloved calling to those eternal mansions where "The Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of waters."

"Thy will be done! I will not fear
The fate provided by thy love;
Though clouds and darkness shroud me here,
I know that all is bright above.
There shall no doubts disturb my trust,
No sorrows dim celestial love;
But these afflictions of the dust
Like shadows of the night remove."

Your brother, as I hope, in love and esteem,
WARREN DURAND.

FRANKLIN, Johnson Co., Ind., Dec. 22, 1864.

DEAR BROTHER BEEBE:—In the order of God's providence we have been blessed with a visit from brother John B. Moore, of Illinois, who came to us filled with the fullness of the gospel of Christ. So very strange seem the incidents connected with his coming to visit us, that we regard the matter as being under the control of him who orders the steps of man. Reflections

on these things, together with a request from brother Moore that we give through the "Signs of the Times" a relation of the dealings of the Lord with us, induces us to undertake the present task, which we do with feelings of joy and grief; joy in the remembrance of God's goodness and providence over us, and grief at beholding our ingratitude, backwardness, and even rebellion against God and his government. In the prosecution of the task before us, we humbly look up to heaven for the spirit of illumination to guide our mind and direct our pen, that we may present the truth in soberness to the honor of God and the comfort of some of the little flock. Like all of Adam's race, I was born in sin, and loved the ways of death. But so blind was I that I thought that my situation was more tolerable than many, especially the outbreathing and profane, and even some who were members of the church, whose deportment I considered not the most exemplary. Although very young when these reflections revolved in my mind, I determined to set a brighter example of piety before the world than any of my acquaintance. In our neighborhood an uncle of mine of the new light persuasion often preached. His sermons were animating, their singing lively, and not unfrequently they had much shouting and great rejoicing. This was perfectly captivating to my young mind, and I fancied that in future life I would even excel in brilliancy what I then beheld. To be a warm and animating preacher seemed to me to be the greatest desire of my nature and the highest honor attainable. The future would pass vividly before my imagination, where like the moon surrounded by a numerous host of lesser lights, I would stand in the church of God as a bright and shining light, a blessing to the world, and at the same time receive a large portion of homage from those benefitted by my example and teaching; for in the picture I beheld hundreds crowding to the mourner's bench, on bended knees and uplifted hands, imploring me to pray for and instruct them, which done, I would be honored, praised and adored. In all this—God forgive the wickedness of my heart—I had not the honor of God in view, nor the thought of a Savior. Notwithstanding these were my notions with regard to myself and others, yet at certain times, when I had been engaged in mirth and amusements, of which I was passionately fond, the thought would intrude itself upon my mind that I was displeasing the Lord, and for my errors I would offer singing and prayers, as an amendment. This done, I would think the past atoned for, and in future I would determine to live more on my guard. But my love of the world was stronger than my love for God, and I found myself conforming more to the service of the former than to the latter; with less remorse of conscience for deviations from the path that I had marked out in which to walk to usefulness and distinction.

When about eleven years old a sad melancholy feeling took possession of my mind; the sound of thunder and roaring of the wind, and many other things seemed to be messengers announcing the approach of some sad event. I could no longer be gay and lively. I began to think that it was to call me back from my wandering course. About this time I

had a dream, and in my vision a messenger came to my father's house, where a concourse of youths were enjoying the common pastimes, and informed us that at the foot of the little eminence on which our dwelling was situated was the pit into which the wicked were cast. We all with common consent resolved to proceed to the place and be spectators of the woes of the unfortunate inmates. On approaching the spot in company with my companions, I beheld as it were a well dug deep in the earth, and our guide pointing to it said, there is the pit. I approached the edge that I might have a sight within. The appearance was like the ebullition of some red and fiery liquid. My soul was filled with horror to think that any human being should be cast into such a miserable abode. I turned to my companions in breathless silence. But ere I was aware I found myself sliding so far down into the pit that I could not reach the top. The upper part was an incline plain for about six feet, then assuming the perpendicular, forming the shape of a funnel; the surface at the entrance was covered with small gravel or sand, upon which I lay afraid to move hand or foot, knowing that if I did the gravel would roll and down I must slide. I looked for my companions to ask them to take me by the hands which were nearest the top and draw me out, but to my astonishment and horror, I saw the last one enter the house and close the door. I thought of my father, who was attentive to all my wants, and in great agony I shouted at the top of my voice, "O father, father," when I awoke, and behold, it was a dream. Although a dream, it seemed to haunt me by day and night, adding much to my already despondent feelings. The unwelcome thought would intrude, truly you are fast sliding down into the gulf of ruin and woe, and nothing but the brittle thread of life stays you on its brim. I would command my fears depart and attempt in every way to dispel them from my presence.

"The more I strove against his power,
I sinned, I stumbled but the more."

Under all this disquietude I felt still determined to be an ornamental professor and zealous preacher, but my time to engage in the work had not yet arrived. I had many things to do and much to enjoy which was congenial to my nature before I desired to engage in the great work. My present desire was only to keep the score well balanced, that when my time arrived nothing of past offences should be brought up. But these unwelcome thoughts followed me in all my retreats. Instead of growing less, like a rolling snow-ball they grew larger at every round. I resolved the matter to settle, for I thought the Lord was fearful that I would quite forsake him and not perform the things that I had imagined in my heart to do in his cause. And to convince him that such was not the fact, I determined to go in the greatest solemnity into a retired place and make a solemn vow to engage with all my heart in his service when I arrived at manhood, in consideration of which I expected him to remove all those gloomy fears which were such unwelcome companions. The spot was approached, and on bended knees I prostrated myself to make my vow. The first words that I uttered were, Lord be

merciful to me a sinner. In an instant I sprang to my feet and looked behind me, for I thought the devil in all his horrid deformity was at my heels, and had induced me to say what I had not intended. I saw no visible form. But the thing was done, and I was ruined. The sin that I had committed in that short sentence seemed sufficient to banish me from the presence of the Lord forever. I there promised the Lord if he would only forgive me for the sin of that prayer, that I would never attempt to pray to him again. I had come hither to make a vow to the Lord that I would be his devoted servant, but instead thereof I vowed never to pray to him again! How changed my anticipations; instead of usefulness, glory and honor, which had before this dazzled my brain, now nothing but woe, misery and banishment from the presence of God seemed to be my fate. The light shined within, and oh, how sickening the picture! My heart was desperately wicked, and hitherto I had not known it. I no longer felt myself superior to those whose practices only reflected the principles of their nature, while my nature was as bad as theirs, with the additional sin of deception in pretending to be what I was not. I tried to lull my consciousness to these sad realities. The things that had been pleasing and attractive I now sought with eagerness, but their charms were gone. They were even loathsome to my sight and sense, their glory had departed. In the world I could have no delight, and from the presence of God I was eternally debarred. My sins like iron bolts and fetters strong had barred me from my God; my vow extorted by my guilt, confirmed the sad record. A miserable outcast, I wandered through the world that seemed not my home, and associated with those who seemed not my companions. The world with its comforts, and my friends with their kindness I felt were more, vastly more than such a poor polluted sinner deserved; and every day I was brought under additional obligations to thank and adore the goodness of God for these blessings. It would have done my poor heart good if I could have presented myself before the Lord in a becoming manner and thanked him for the comforts of life; but,

"Astonished and distressed,
I turned my eyes within;
My heart with loads of guilt oppressed
The seat of every sin."

Burdened and dejected, I wearied long, not daring so much as to lift my eyes to heaven or take the name of God on my polluted lips, until despair seemed to prompt me to venture again to pray to the Lord for mercy. My case I felt sure could not be worsted, and to a lonely place I retired and tried to petition the Lord for help, but my petitions, like myself, needed an atonement. It seemed that I, by a fated necessity, was chained to the earth, and my supplications with me, while God was highly exalted above all worlds and could not hear my prayers and intercessions. It seemed that at every effort that I made to extricate myself, I only sunk deeper in the mire. When alone I would seek for instruction and comfort in the bible; but there was no word of comfort there recorded for me, but condemnation and death. I would have forgotten what I read and laid the sacred volume aside and turned to other

sources of instruction, but when I remembered that it was the truth of God, the only sure guide in the way of righteousness, I dared not reject its counsel.

About this time there were many protracted meetings and revivals in our vicinity, and when a certain revivalist was announced to attend one of these meetings I rejoiced, thinking that I would be benefited by his preaching. When the meeting came I attended. Many went up to the mourners' bench. This had been my cherished way of getting religion, but I was debarred this privilege. I was polluted and dared not approach the camp of Israel. I returned home and retired to the woods with a determination never to leave that lonely place until my sins were pardoned. I tried to pray, but my heart seemed as hard as adamant. I tried to weep, but the fountain of my tears seemed dried up. I returned home none the better, but rather grew worse. Thus I continued for many long and weary months, which led me to the very brink of despair. One afternoon when alone in the corn shed engaged in shucking corn, my lost condition absorbed my thoughts until my consciousness to all things seemed to depart. A period of my existence passed away, with my senses as completely locked up as if a deep sleep had fallen over me. After a while my stupor passed away, and my sensibilities returned. But what a change! A calmness and resignation to the will of providence now possessed my mind; the burden which so long had weighted all my hopes of happiness, here or in the world to come, seemed half gone, and I could adopt the language of the poet and say:

"Here, Lord, I give myself away,
'Tis all that I can do."

This language I had repeated numberless times before, but had never felt its import. I had no assurance that God had for Christ's sake forgiven my sins, but I felt assured that the Judge of all the earth would do right. The remainder of the afternoon was spent in meditating on the wonderful change that had taken place with me. The language of my heart was, "Not my will, O Lord, but thine be done." If it be consistent with thy will and the honor of thy law, have mercy on a poor polluted sinner; if not, my tongue must be condemned to everlasting silence, only to say amen to my condemnation and everlasting banishment from thy abode and blissful presence. Late at night, while lying sleeplessly on my bed meditating on my condition, these words with force came to my mind, "Son, thy sins, which are many, are all forgiven." My burden, which had been a long and steady companion, now left me, and I was enabled to rejoice in God my Savior. I thought I would have to arouse my father and mother, brothers and sisters, who were asleep, and tell them what a dear Savior I had found. The way looked so plain, which was only to believe in Christ as my righteousness, my sanctification and redemption, that I wondered that I had groped in the dark for four long and wretched years, seeking deliverance, which I thought I could show to any one in five minutes. But so it was, I did not arouse them, and by the next morning my zeal was somewhat abated, so that I did not feel inclined to speak of the matter. Notwithstanding, I thought

that my troubles and trials were all over. All things in nature seemed lovely and praising God their Creator. For a few days I had a smooth sea on which to sail, but a dark and lowering cloud arose in the horizon. Soon my polar star was obscured, the dreadful tempest approached; my little bark quivered before the gale. I was wrecked and cast on shore, where I went wandering hunting for my old companion, my burden, assuring myself that if I could but find it, I would know the next time I parted with it exactly what I got in exchange. I would have a substance, and not a shadow which would vanish so soon. But it was buried, and its grave I never have not found to this day. Although I have many troubles and trials to undergo, yet they are of a different species to the one referred to. And although by the help of my Captain I have had some pleasant voyages, yet often, like sinking Peter, I have to exclaim, "Lord save, or I perish!" Although I had some seasons of rejoicing, yet I felt so very different from what I thought Christians felt, and found so many remains of sin about me, which like a smothered fire would often burst forth with dreadful fury, causing me much anxiety and much distress, which I thought Christians knew nothing of. The vanities and amusements of the world had lost their charms, the privileges of the church and the society of Christians which were delightful, I was not worthy to enjoy. Surely, thought I, there is none like me. I had a great anxiety to find one who could understand my feelings, but could not think that I ever should find such a one. My father's house was a stopping place for Old School Baptists, and sometimes when a few of them would be there they would be telling their Christian travels. This I liked to hear, and sometimes would be a little encouraged. On one of these occasions I was asked to tell my feelings. I was greatly astonished to think that they would want such an unworthy creature to take a part in their conversation. I commenced excusing myself by telling them how bad I was, and some of my trials, and how I had been deceived. After I had done, several told of similar feelings and trials that they had experienced. The first thought with me was, Ah, you are only trying to encourage me, and are using deception. But when they went on to describe my feelings so minutely, giving the incidents and occurrences that led them to such reflections, each testifying to the same things, whether in Tennessee, Kentucky, or Indiana, the places of their former residence, I was encouraged to believe that it was the work of God, at least I had found those, or rather they had found me who could sympathize with me in all my trials. I felt like thanking the Lord for such kindred spirits. Now I felt like I should like to be one of their number, but my unworthiness kept me back for some time. At length, in much fear and trembling, I went forward to the church, related some of the exercises of my mind, in company with some others, was received, and on the next day baptized by Elder A. B. Nay.

A short time after I indulged a hope in the Redeemer, the thought of preaching the gospel presented itself to my mind. I knew that I was unlearned and ignorant,

and could not preach, consequently endeavored to banish such thoughts from my mind. I did not think it a work of the Lord, for I thought that he would not require an impossibility, but was disposed to think that like foolish songs that I used to sing, so my boyish thoughts of preaching would uncalled come up in my mind. However, there was one difference. Then I had my own glory and admiration of men in view; now the glory of God formed the basis. But the subject was waved, and from time to time, as things occurred contrary to my desire, the thought would occur to me that it was on account of my disobedience. Time passed on, and in the providence of God, my companion in life was called away, and I was left lonely and disconsolate. The remorse for disobedience seemed to haunt me like a guilty criminal. I sought some means to drown these sad reflections. I found a temporary relief in the school room, where my mind was employed almost to its utmost capacity; consequently I forsook other avocations and engaged in teaching and reading, but still my remissness in duty would present itself before me sometimes with such force that I felt, "woe is me if I preach not the gospel."

I now determined that I would go to school and acquire a good education, and become a good writer, and travel over Europe, Asia and Africa, and like many others, support myself with my pen. Accordingly I entered Franklin College, which is under the supervision of the New School Baptists, where I continued something over two years. Silas Bailey, D. D., and president of the college, preached every Sunday. After hearing him for some time, my prejudice against the Missionary Baptists seemed to give way. His discourses were generally sound in doctrine. The only difference that I discovered between his preaching and that of the Old School Baptists consisted in his lack of fullness. That is, he did not treat so fully on the origin of faith and repentance. This I soon discovered was more popular; the truth could be preached without that offence that was given by the Old School Baptists. To escape reproach and appear well in the world were very desirable things, and as I contemplated travelling, I thought it would be well for me to unite with a more numerous, as well as more popular society, if it could be done without sacrificing truth. There were, however, many things connected with their operations that I regarded as anti-scriptural, which were barriers to the step proposed.

The fall of 1853 arrived, when I went to the Conn's Creek Association, which was held with the Conn's Creek church. Elders Thompson, Dudley, Johnson and others were present, who preached Christ and him crucified. The three mentioned preached on the stand on Sunday. I was perfectly captivated; it seemed that I had only been feeding on husks while at school; but here sovereign grace was preached to poor sinners, and Christ the ample means, the way, the truth and the life was exhibited with power and demonstration of the spirit. After the congregation was dismissed I lingered long, feeling an unwillingness to leave the place that seemed hallowed by the presence of God. But I returned to the school, bent

on performing my tasks as I had been accustomed to do, but the charms of that school to me had departed. The preaching and subjects of their discourses were uppermost in my mind, and when I tried I could not learn. Here I tarried for two weeks putting forth my best endeavors without ever learning one lesson. Ashamed, mortified and confounded, I wept like a child. I could not learn; I was ashamed to be seen by teacher or class mates. I had come to the corner and must turn; all my future prospects vanished as I departed from Franklin College. Since that time I have often set determinations not to speak in the name of the Lord, but sometimes it seemed that his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay; and when I do attempt a tribute of praise, it is so poor that I am greatly ashamed of myself.

Thus I have narrated the hobbling, bungling course of one who once had high anticipations of his services or anticipated labors. In everything that I have set my mind on with any great degree of pleasure, to be accomplished or attained in the future, I have been disappointed. So I am constrained to adopt the language of old Jeremiah: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Your brother, I hope, in tribulation,
P. K. PARR.

ATHENS, Bradford Co., Pa., Dec. 4, 1864.

WM. L. BEEBE—AFFLICTED BROTHER:—I know that you will pardon the liberty I take in addressing you, being a stranger to you in the flesh, but I trust not in spirit. Having enjoyed the acquaintance of your dear father for a number of years, I was pained to hear that you were a prisoner, but am rejoiced to hear in the "Signs," of November 15th, of your holy confidence and unshaken trust in the God of Israel. God, in his all-wise providence, did not see fit to deliver Daniel from the lion's den, in but the den was his miraculous power and sustaining presence felt. So also he whose breath could have quenched the fiery flame permitted the three Hebrew children to be thrust therein; but in the furnace the presence of the Mighty Deliverer was felt, and the form of the fourth was seen; and as Daniel came forth from the lion's den unharmed, so also did Shadrach, Meschesh and Abednigo come forth rejoicing in the God of Israel, thus glorifying God in tribulation. So may you, dear brethren in prison, cry mightily unto the God who delivered those ancient worthies, and in his own time will he cause the prison doors to be opened and his name honored through your sufferings. I am gratified to hear that our government officers are kind to you, and that you are so cheerful in prison walls, also that your tongue is unloosed to preach the unsearchable riches of Christ to the comfort of stricken souls. I have no doubt that all needful grace is assigned you, and in the unfolding of this dark providence you are blessed with an assurance of covenant mercy, knowing that it is among the all things which will work together for your good. Perhaps if you were home you might be impressed into service. I hear that you were taken prisoner on the cars, never having per-

formed military duty. Amidst the confusion of war we turn from its sickening, revolting horrors, and contrast the situation of the kingdom of peace and say, "How beautiful for situation is Mount Zion; though earthly kingdoms may totter and fall, no weapon that is formed against her can prosper: for the weapons of her warfare are not carnal, but spiritual, and mighty to the pulling down of strongholds. Her subjects have an abiding shelter, a hiding place from the storm." Brother, rejoice that the rod is in the hands of the living Savior, who died for thee. He who permitted this affliction to fall upon you is too wise to err—too gracious to be unkind. Now that you are deprived of the privilege of liberty and home may your eyes rest upon the rainbow over-arching the throne of God, even the everlasting covenant. He who placed the bow of promise there, saw also a "need be" for the cloud on which it rests. "And it shall come to pass, when I bring a cloud upon the earth, that the bow shall be seen in the cloud."—Gen. ix. 14. Hoping that these lines written in haste, may help wile away the monotony of prison life, and hoping also to hear of your release, I will close by wishing you, and your captive brethren much of the presence of the promised Comforter while passing through the furnace of affliction. Yours in christian love and sympathy,

MARIANNE MURRAY.

P. S.—I will send you a few lines I composed one evening last summer, after reading the daily news. I had laid them away, but I was reminded of them since writing this letter. Will you and brother Montgomery accept the enclosed five dollars. M. M.

Immortal King of kings and Lord of hosts,
Infinite Ruler both of heaven and earth,
This confused sin disordered nation make
Thy care; thy power alone can give peace birth,
This bleeding nation spare.

No orphan's cry, no mother's sorrowing wail;
No arm save thine can sheath the blood stained
Can bind in majesty the wrath of man, [sword;
Or order out of chaos bring. Gracious God,
We crave thy special care.

Behind the curtain of this mortal state
Thy purposes are hidden, which finite eyes
Would fain explore but fail to penetrate;
If it is thy will unsearchable, All-wise,
This bleeding nation heal.

Full well thou knowest why this chastening rod—
Doth man to idols bow? Doth tyranny oppress?
From whence this thirsting for a brother's blood?
All, all is known to thee; thou can'st wrong re-
And the oppressed set free. [dress,

Doth man's inventions seek to supersede
Or add one triumph to thy glorious throne;
Insulted Majesty! thy solemn tread
Can mockery crush and seal a nation's doom—
Its glory turn to shame.

For mercy Lord, we plead, O hear our prayer,
From dungeons vile the prisoner's wails ascend;
The homeless exile wanders in despair;
O great supreme, thou only knowest the end—
Teach us to humbly bow.

The jarring elements of discord still
With order from thy omnipresent sway,
Roll back the cloud, so dark, so dense with sin—
Thy power alone can turn this night to day,
This bleeding nation heal.

PRISONERS' CAMP, Ft. LOOKOUT, Md.,
December 20, 1864.

DEAR BROTHER IN CHRIST:—Having been much refreshed by the reading of the "Signs," since its reception here, I have a mind to give you and the brethren a reason of the hope that is in me. I must confess that the attempt to do it is with meekness, and considerable fear and trembling. I was born in Troup Co

Georgia, in 1833. My parents were not professors until August, 1851, at which time they united with the primitive church of Christ at Beulah, and were baptized by Elder Emmanuel Brittan, who was then under-shepherd of that church. It was while witnessing the ordinance on this occasion, that I for the first time in my life saw and felt that I was a miserable and undone sinner in the sight of God. Here let me say that, to the credit of my parents, I was brought up in strict morality. But notwithstanding my morality, I felt that all was not well with me. There was an uneasy, restless feeling within me, which caused me to repair to the grove and seek God in prayer. This I did from day to day, and from night to night, but found no relief. My condition now pressed hard upon me. I read the bible often and earnestly, but its promises were for others, and its denunciations only and justly for me. I almost loathed my food, feeling unworthy of such blessings. My prayers seemed sinful in the sight of God, and I felt that I was sinking, and justly, too. I believed there was a chance for everybody to be saved but me. I may here remark that I then seemed to have some faith, for I did believe that Christ was able to save to the uttermost all that come unto God by him. But I was not coming in that way. This was my difficulty. I could only say, if I am saved, it is mercy; but if I am lost it is just. It was while in this condition, when without a single ray of light, hope or comfort, that I found him whom my soul loveth. Old things passed away, and all things became new. For the first time in my life I trust I could see how God could remain just and justify the ungodly. It was a day of feasting to my soul, which is not yet forgotten. But I had hardly begun to bask in the sunshine of the glorious revelation before it appeared that I might be, yea, that I was deceived, which gave me much distress. In November, 1851, I united with the church at Beltah, and since then, though the least of all saints, have shared with them both in rejoicings and distresses. I feel to praise the Lord that notwithstanding the cruel war that is upon us, his children are bound together by his love, and speak the same things. I ask an interest in your prayers, and may the God of all grace sustain his children in this world, and bring them off more than conquerors through him that hath loved them, to whom be all the glory.

G. F. WHATLEY.

COVINGTON, Ga., Nov. 4, 1864.

MY DEAR FATHER AND MOTHER:—I wrote to you in reply to yours of September 2d, yet I am vain enough to think you want to hear from me again by this time. My family are all well, and we have plenty to eat, and if you could see our dear children dressed in their homespun that I made for them, you would think they are comfortably clothed, at least for the winter; and I have had them all good warm leather shoes made. If their father could only be permitted to return to us. There are times that it seems like I cannot bear to be separated from my dear husband, he was so much comfort to me; and when sad voices from the past assail my soul, and fond memory brings the light of other days, and rushes

like a wave of sorrow on my heart, as though scorched by lightning, tossed by tempests, blighted in earthly prospects, all that I can do is to turn to the word of God and read that, "If in this life only we had hope," &c. The christian's hope—the glorious hope through Jesus given is the precious balm, and the only thing that can bring me comfort in such an hour. The christian's will is swallowed up in God's. I feel that a Father's hand guides every event in life, and overrules and directs all the circumstances surrounding me; and thanks be to God, there is a period in view when eternal union will be cemented, and parting unknown. Dear father, I never can express the gratitude I feel for your kindness to my dear husband. I have received but one letter from him, and I have written four to him. I know he don't neglect to write. I fear he is sick—an awful thought. Please write to me as often as possible; it is so much pleasure to me to see that old familiar and ever welcome hand writing. Oh, father, is there no way for William to be permitted to spend the winter with you honorably? The children all send their love. Tell Kate and Ella we often speak of them. I know you and mother will take good care of them; but I am very sorry for you to have so many cares in your old age. Write how to address J. Delany. He is very dear to us. Give my love to each and every member of your family. Ellen and Jerry send you their best wishes. Hoping to hear from you soon,
E. H. BEEBE.

DEC. 28, 1865.

DEAR BROTHER BEEBE:—I am glad that I have health and opportunity to write to you for the "Signs," for they come so laden with the word of truth, that it made me rejoice to know there are some who trust in the Lord yet, and I desire to add my mite. I was about fifteen years old, when the Lord was pleased to show me how great a sinner I was. I mourned his love to know, for about three weeks, and then my Savior revealed himself unto me as the loveliest being that ever was found, and then, though a poor sinner, I could rejoice in his love. But soon the tempter came, and then I tried to get my troubles back, but could not. I felt as though I could go mourning all my life, if the Lord would relieve me at last, though I wanted to be happy in the Lord, and felt to love him for the good things he had done for me. But I have found that the flesh is weak. I have gone in many a by and forbidden path, so that when I look at myself I am made to tremble and say, what a frail being I am. Is it so with others of the Lord's children. "Lord save, or I perish." These words often came to me at such times with very great comfort, "The Lord is my Shepherd, I shall not want." When I consider the great blessings bestowed upon me, I am made to wonder that I should receive such blessings, while so many suffer so much. But it is the Lord's to do his will, and he performs what is for the best, and according to his own pleasure. Yours, I hope, in the truth,

NANCY A. WINANS.

APPOINTMENTS.

BROTHER BEEBE:—Please give notice that I will, the Lord permitting, meet with the

brethren at Franklin, and Leroy, on the fourth Saturday and Sunday in February, and I will try to fill such appointments as they may think proper to make.

C. SCHOONOVER.

Eld. Silas H. Durand, will preach at the Brookfield Meeting House, on the second Sunday in February, at 10 o'clock, a. m., and at Waverly on the third Sunday in February.

CHANGE OF RESIDENCE.

Eld. Robert F. Haynes, having changed his Post Office address, desires his correspondents to address him henceforth at Secor, Woodford Co., Ill., instead of Magnolia.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1865.

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—Isa. xlv. 7.

Our esteemed brother, Elder George Cottrell of Ohio, has requested our views on the above text, especially on the *creation of evil*.

Preceding this text, the prophet by the word of the Lord, reproved the people of Israel for their propensity to idolatry, and after showing the vanity and extreme folly of trusting in the works of their own hands, presented a powerful contrast between the gods which are made and worshiped by men, and the true and living God who created and upholds all things by the omnipotence of his power and wisdom of his counsel. In drawing the contrast, God by his prophet shows first, what their idols cannot do,—they cannot save their worshipers, nor afford them the slightest aid, they cannot see, hear or feel, nor can they move themselves, and one of the most important deficiencies is that they cannot declare beforehand events which shall come to pass. And as there are no predestinating idols, so there are no predestinarian idolaters. After showing the vanity of idols, the peculiar attributes and perfections of the true God are very clearly declared and demonstrated by his wonderful works in the creation of the world, by his providential government of all worlds, all beings and all events. "Declaring the end from the beginning and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." In illustration of this, he calls their attention especially to the case of Cyrus, whom he had raised up, and whose right hand he had holden, or strengthened to subdue nations before him, to loosen the loins of kings, to open before him the two-leaved gates of Babylon. To whom also he said, I will go before thee, and make the crooked places straight, and break in pieces the gates of brass, and cut in sunder the bars of iron. Even this heathen prince was raised up by our God, for Jacob his servant's sake, and Israel, his elect, and called by his name, and surnamed by the Lord of whom he was ignorant. Of Cyrus he saith, "I am the Lord and there is none else: there is no God besides me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me.

I form the light, and I create darkness: I make peace and create evil: I the Lord do all these things." While heathen mythology supposes a god to preside over each of the several elements of nature, one to control whatever is good; and others to direct the evils, the Lord Jehovah declares himself the only wise God, reigning in the heavens alone, and swaying the sceptre of universal control over all things. All holy beings are moved by him, and devils and wicked men restrained by the supreme power of his might. Making known, as in the case of Cyrus, from the rising of the sun to the far distant west, and from the rivers to earth's remotest bounds, that there is no other God ruling in the armies of heaven, and over the inhabitants of earth. How grand and magnificent are the evidences and exemplifications of his eternal power and God-head, as presented in the context, in connection with which the declaration in our text must be considered. "I form the light." Of the formation of light no finite mind can attain to an adequate conception, nor do we perceive in it any for-mation. We have been astonished to learn from the sacred record of the creation of this world, that God spake the word, and it stood fast; he commanded, and it was done. "God said, Let there be light, and there was light." And God separated the light from the darkness; and the light he called day, and the darkness he called night. Could any other than the true God have performed this? So also in the spiritual application of the word. "God who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." By the formation of light we not only understand that God created it in the natural world, but gave it form, when he embodied the fullness of it in the great light which he suspended in the infinity of space, and bade it pour forth its fairest radiance on the earth, to rule the day, and by the shadow of the intervening earth he created the darkness, which he called night, thus separating the one from the other, and claiming both as creatures of his almighty power. The moon and stars he also made as reflectors of the light of the sun, and for signs, and for seasons, and for days and years.—Gen. i. 14.

In the new, or spiritual creation *light* and *immortal life* are synonymous terms. This light emanates from God who dwells in the eternal refulgence of his own supreme glory. The formation of light and immortality of eternal deity, is by revelation brought to the view of our faith, only in him who being in the form of God, thought it not robbery to be equal with God, who is the brightness of his Father's glory, and the express image of his person. The image of the invisible God. For in him was life, and the life was the light of men. He is the only and blessed Potentate, who only hath immortality dwelling in the light. The Sun of Righteousness, with healing in his wings. The light which came to Zion when the glory of the Lord had arisen upon her. In the infinity of the glorious gospel of the grace of God, in the spiritual firmament of his church hath God set a tabernacle for the sun which is as a bridegroom coming out of his chamber, and rejoiceth as a strong

man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.—Psa. xix. 1-6. This light of immortality shines in the hearts of God's children, because God has taken his abode in them, and has made them the children of the light. Like the moon, the church of Christ, when her light is come, or when out of Zion the perfection of beauty, God is pleased to shine, she reflects this light, as a city set upon a hill whose light cannot be concealed. So also are the members of Christ and ministers of his word and truth, the children whom God has given to his Son, for signs and for wonders, and they are twinkling reflectors of the light of the Sun of Righteousness, as stars in the right hand of him who holds the keys of death and hell. God forms this spiritual light in all who are born of his spirit, and in all its variety of forms in which it shines upon his chosen Israel.

And I create darkness. Darkness is simply the absence of light. In the natural creation, the earth was without form and void, and darkness was on the face of the great deep, until God formed the light, so darkness covered the earth and gross darkness the people, until God said, Let there be light! Then leaping forth from his chambers, the Sun of Righteousness sprang into the firmament of his church, scattered the sable cloud, dispelled the horrid gloom, and scattered round his kingdom the refulgence of celestial day. This is the day which the Lord hath made and over which he is the great ruling light. But how does God create darkness, or absence of light? In nature it is simply by the revolution of the earth, by which earth's shadow falls upon us, and the light is hidden from our eyes, then with us it is night, wherein the psalmist says, "All the beasts of the forest do creep forth." So when earth, or earthly things are suffered to separate between us and the Sun of Righteousness, we also walk in darkness and have no light. In the fifteenth verse of this same chapter it is said, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." It is his beams that forms our light, and if he hides them from us, we are left in darkness, and it is thus all our darkness is created.

I make peace and create evil. By *peace* and *evil*, we understand his providential judgments in dealing with his people, and with the children of men. Presiding in power and majesty over all the works of his hands. He makes peace in silencing the raging elements of nature, as when the Redeemer commanded the tempest to be still, in providence when he curbs the angry passions of princes, kings and potentates of the earth. "Come," says the psalmist, "behold the works of the Lord; what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire."—Psa. xlv. 8, 9. And in the kingdom of the saints, he is our peace. The Prince of Peace, who has reconciled us to God, and made peace by the blood of his cross. Experimentally God's children learn that all their spiritual peace and comfort comes eth down from God our Father, through our Lord Jesus Christ. "There is no

peace to the wicked, saith your God." But, "Great peace have they that love thy law, and nothing shall offend them." All the peace which christians can enjoy in time or in eternity is made by him. In the world, says Jesus to his disciples, ye shall have tribulation, but in me ye shall have peace. But our brother desires us to dwell more particularly on the *creation of evil*.

We are aware of the difficulty arising in the minds of God's little ones upon this subject. That God is a being of infinite perfection, spotless purity, who cannot look on sin with approbation, is as he has revealed himself unto them; but how he at the same time can be the creator of evil, is hard for them to conceive. There is a mystery of Godliness and a mystery of iniquity, in both of which God will be glorified. We all readily admit that God is the sole creator of all things that exist in heaven, earth and hell. And in his creation he has presented to our wondering eyes an endless variety. We can hardly conceive of any being or thing now existing, that has not its opposite. The serpent and the dove, angels of light, and angels of the bottomless pit, light and darkness, heat and cold, good and evil—and is there anything existing that God has not made? He has created all things for himself, even the wicked for the day of evil. In all the creation God has made nothing that can bear a comparison with himself. His creatures are not gods. None of them possess as creatures, his peculiar attributes or perfections. Yet all things are and were created for his pleasure, and he is above them all, and will bend them all to his government. In the sublime language of Job, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent. Lo these are parts of his ways; but how little a portion is heard of him? But the thunder of his power who can understand?"—Job, xxvi.

But the term *evil* as used in our text, we understand to mean judgments, calamities, afflictions and chastisements which are sent upon the children of men. They come not up out of the ground, nor do they fall upon us by chance. God's careful providence watches over us, and no evil can come nigh our dwelling except meted out in weight and measure, time, duration and result, by the unerring wisdom and power of God himself. As it is written, "Is there evil in a city, and the Lord hath not done it?" Job said, "Shall we receive good from the Lord, and not evil?" That is, shall we receive prosperity, and not adversity, pleasure and not pain, joy and not sorrow? Wars, famine, and pestilence are evils, which come and go at God's command. And persecution and oppression are under his control. Men are used by him as his sword and his hand; devils and wicked men are restrained or suffered to vent their malice, as God ordains. And under this conviction we are instructed to pray God to, "Lead us not into temptation, but to deliver us from evil," and to shield us in the day of evil. As in our text light is contrasted with

darkness, so is evil contrasted with peace. "I make peace and create evil." By withholding peace, and bringing evil upon them. The Israelites received evil at the hand of the Lord for their rebellion and idolatry, when he sent fiery serpents into their camps, and when he caused their enemies to triumph over them. And so in his dealings with his children, sometimes he sends on them fiery trials, deep afflictions, sore temptations which disturb their peace, and bring labor, sorrow and grief upon them, for the trial of their faith, and as chastisement for their faults.

"I the Lord do all these things." This is consoling to the afflicted saints who have confidence in God. They know what he appoints for them is best, though it may call them to pass through flames or floods, for they know that all things work together for good to them, and they are led to say, "It is the Lord, let him do as seemeth him good;" for so said Eli, when the Lord brought evil on him and upon his sons.

THE MORAL LAW.—There are some thoughts expressed in the article of brother Tufts, on the first page of this number, on which we propose to offer some remarks in our next. Some ideas which are entirely new to us, and in which we may not fully understand the meaning of the writer, but for want of room, we must defer our remarks until our next issue.

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Marriages.

Nov. 16—By Elder P. Hartwell, at the residence of the bride's father, near Pennington, N. J., MR. THOMAS A. BLACKWELL, and MISS ALMEDA STOUT, daughter of Aaron Stout, all of Hopewell, N. J.

Jan. 18—By the same, MR. WILLIAM W. BLACKWELL, and MISS SARAH C. SHEPHERD, both of Hopewell, N. J.

Jan. 26—At the house of Dea. James Willard, near Feasterville, Pa., by Eld. D. L. Harding, MR. JOHN C. FENTON, and MISS JULIA A. WILLARD, all of Bucks Co., Pa.

Jan. 4—At Albertville, by the Rev. Thomas Cleworth, MR. JOHN S. MCCOLL, of Aldborough, Elgin Co., C. W., and MISS JENNIE WIGLE, of Gosfield, Essex Co., C. W.

Obituary Notices.

DIED—In Malahed, Elgin Co., C. W., on the evening of the 17th of December, 1864, SARAH, wife of Joseph Lamb, in the 68th year of her age. JOHN LAMB.

DEAR BROTHER BEEBE:—Please insert in the "Signs" a notice of the death of Wm. J. FUNK, son of Joseph and Abigail Funk, who died April 11, 1864, being wounded on the 10th, by a piece of shell. He was a soldier in the 33d Iowa Regiment. His comrades say he never flinched from what he deemed to be his duty. He was an affectionate son, and well beloved by all who knew him. He was anxious to attend meeting, and listened with interest to the preaching, though he never made a public profession of religion. We hope he has gone to a world far better than this; for we know the Lord can work and none can hinder, and that all his own will finally be brought home. Yours, in hope of heaven, JAMES H. FUNK. KNOXVILLE, Iowa, Jan. 5, 1865.

DEAR BROTHER BEEBE:—I send for publication in the "Signs of the Times" a notice of the death of my only son, ELIAS RATCLIFF. He died August 24, 1864, aged 19 years and 6 months, of consumption. He was sick one year, four months of which he was confined to his bed. He never made a public profession of religion, but a few months,

before he died he realized a hope in God our Savior, and died in the full triumphs of that crucified and risen Savior. We do not mourn as those who have no hope.

'Tis finished! the Messiah died,
Cut off for sin, but not his own;
Accomplished is the sacrifice,
The great redeeming work is done.

'Tis finished! all my guilt and pain,
I want no sacrifice beside;
For me, for me the Lamb was slain,
And I'm forever justified.

NATHAN RATCLIFF.
NEAR VANDALIA, Ohio, Jan. 12, 1865.

BROTHER BEEBE:—There is another serious breach among us by death. On Monday morning, January 7th, sister ANNA REES, wife of brother John R. Rees, of Welsh Tract, breathed her last. Her illness had been long and unusually distressing. Her disease was supposed to be consumption, but she suffered much longer and more intensely than is usual in that complaint. She was born March 2, 1804, and was baptized into the fellowship of the Bryn Zion church by Eld. Wm. K. Roberson, July 17th, 1842, at the age of thirty-eight. She was married to brother Rees in 1849, since which she has probably been as extensively known and as highly esteemed as any one in our whole connection. About eight years ago this family removed to the vicinity of Welsh Tract, where they erected a large and commodious mansion, chiefly for the entertainment of Baptist friends. Here, though suffering with affliction and wasting of bodily strength, she continued to receive and entertain the brethren until the last. Sister Rees was too long and too extensively known to require any eulogy from my pen. The many hundreds of brethren and friends who have shared the hospitality and enjoyed the acquaintance of this family during the past fifteen years will deeply sympathize with brother Rees in this painful bereavement. She died steadfast in the faith that she had so long professed, and so devotedly supported. In the comfortable assurance that our loss was her gain, it was rather a relief than otherwise to see her released from suffering mortality. It will be seen that her death occurred in the sixty-first year of her age, after enjoying the fellowship of the church for more than twenty-two years. Her remains were consigned to their last resting place in the cemetery at Bryn Zion. May the Lord sustain by his grace the afflicted relatives, and in his own good time repair the breach now made in his visible church.

E. RITTENHOUSE.
NEW CASTLE Co., DEL., Jan. 17, 1865.

BROTHER BEEBE:—Though we are strangers in the flesh, I trust we are brethren in Christ, and through trials and afflictions are travelling to the same land of rest. This world I find to be full of sorrow. During the past year we have had a good deal of sickness, and have lost three children since May. My son Robert, aged 18, died in October. I wish also to inform you of the death of my father, JEHOSAPHAT GORBALL, who died Aug. 21, 1864, aged 84 years. He was a native of England, and brought up in the established church. When about 40 years old he joined the Old School Baptist church at Loestaff, County of Suffolk, and for this offence his children were turned out of school and he was persecuted. In 1831 he came here, but never united with any church here, as he found no opportunity, though he continued firm in the faith. He suffered much, but bore it patiently, and died in peace. May all our afflictions be sanctified to our spiritual good. Yours in love, JAMES GORBALL.

GIRARD, Branch Co., Mich., Jan. 16, 1865.

DIED—At his residence near Bullville, Jan. 14, 1865, MR. JOHN MCERWEN, aged 75 years and 16 days. He had enjoyed the esteem and confidence of his acquaintance as a valuable and peaceable citizen, and a good neighbor, and in all the relations of life, an upright man. He had never made a public profession of religion, although for many years liberal in his contributions to sustain the cause and ministry of the Old School Baptists. In his last sickness, he gave evidence to his weeping family and friends, that he had a hope of immortality in our Lord Jesus Christ, and felt no terror in passing hence to his destiny. His remains were conveyed on Monday the 15th, to the Meeting House of the Middletown and Walkill church, and after a discourse on the occasion, by Eld. G. Beebe, from 2 Cor. v. 4, deposited in a peaceful grave, near the graves of his departed kindred. He has left an affectionate, but now widowed wife, and a large family of sons and daughters—all of whom are grown up,—to feel and mourn their loss.

DEAR BROTHER BEEBE:—Will you please publish the following notice:

DIED—In Lincoln Co., Ky., September 24, 1861,

brother John Newland. And September 25, 1864, his consort, sister Celia Newland. They both were born in this State—the former January 10, 1784; the latter July 29, 1788; and were both baptized by Elder Andrew Broadus in the year 1801. With us who know them, the decease of each of these children of God was an event far more than usually lamented. During a long residence in this county, and since the year 1847 in the county of Lincoln, they sustained amongst all orders of people, the highest character for honor and benevolence. No weary traveller ever sought food and rest at their door and turned empty away. Their generous hospitality was, with all who knew them, proverbial; nor will time obliterate the grateful remembrance with which our hearts retain their unceasing kindness. But it was chiefly from their position in the house of God that their influence was felt and their light shone forth. Firmly established in the principles of the gospel as held by Old School Baptists, they were valiant for the truth of sovereign grace freely bestowed on the undeserving, and ready to speak a word in season to weary souls. Brother N. had long used well the office of Deacon, and had purchased to himself a good degree and great boldness in the faith, holding the mystery thereof in a pure conscience. In view of their holy lives, their unswerving integrity, their abounding love and their exceeding humbleness of mind, we are prompted to exclaim: Behold! Israelites, in whom was no guile. The church, their children and their neighbors mourned their loss when they fell asleep in Jesus. They were lovely and pleasant in their lives, and in their death they were not long divided. May the good Lord comfort all those who contemplate their loss with sorrow." Yours in hope of Christ,

E. H. BURNAM.
KIRKSVILLE, Madison Co., Ky., Jan. 6, 1865.

DIED—Nov. 9, 1864, after a protracted illness, MR. GARRET Q. HIXSON, aged about thirty-two years. Brother Hixson united with the First Hopewell church some years since, and at the time gave good evidence that he was a subject of grace, witnessing a good profession, and while he lived, he maintained a well ordered life and conversation. He was highly esteemed by all who knew him; none knew him but to love and respect him. His disease was consumption, and for about 7 years he suffered more or less, and for the last two years it was manifest that he was failing. Every thing was done for him that his kind friends could do, but medical aid and good nursing failed to arrest the disease. For the last six months of his life he failed fast. It was evident to all his friends that he was sinking gradually. He had several spells of bleeding of the lungs; he suffered some pain; his cough at times was troublesome, and at times it was with difficulty that he could get his breath. His strength failed him and his flesh wasted away. He was conscious that his end was nigh, and was willing to go, and as the time drew near he expressed anxiety to be gone, yet was willing to await God's time. His last moments were peaceful, and he seemed to fall asleep without a struggle; his end was peace. I had the privilege of seeing him often during the latter part of his sickness, which he bore with meekness, and without a murmur. He seemed to enjoy those interviews much, and always wished me to stay longer. But we trust that the great mystery that so delighted him here, is fully opened to his view now; that he sees as he is seen. He has left parents, a brother and his wife, together with a large circle of friends to mourn their loss. The family feel very lonely. May God comfort and support them under their bereavement and sanctify this affliction unto them for their good. We feel as a church, that our loss is great, but believing that his gain is still greater than our loss, we would not complain, but would say "Thy will be done." His funeral was numerously attended on the 12th of the month, and a discourse delivered on the occasion, from Rom. viii. 21-23. Yours in affection, P. HARTWELL.

HOPWELL, N. J., Jan. 25, 1865.

DIED—At Wells, Me., Nov. 27, 1864, CHARLES M. ANDERSON, aged 5 years, 3 months and 8 days. Also, his brother, GEORGE E. ANDERSON, died Dec. 11, 1864, aged 9 years, 2 months and 13 days. They both died with the dyptheria. Their father died about 2 years ago, and their mother and one little sister is all of the family that is left to mourn. Truly their mother has been called to drink of the bitter cup of affliction, but she feels that while the judge of all the earth has afflicted with one hand, he has upheld with the other. The last one that died, I was told that it was wonderful to hear him talk about his God before he died. He called while dying, those around him and kissed them, bid them good by; saying, I am going to be with father and little brother, better than all, to be with God. WM. QUINT.

NORTH BERWICK Me., Dec. 17, 1864.

DEAR BROTHER BEEBE:—My niece, MARGARET JANE CAREY, died August 1, 1864, and at the request of her mother I send you a notice of her death. She was a little over fifteen years of age. She expressed, during her sickness, a feeling of unworthiness, but said she loved the Lord, and wanted to do good. She talked about praying and singing, and would sing parts of hymns often. Her last words were: "So good! so good! farewell!"

NANCY WINANS.

DECEMBER 28, 1864.

DIED—October 14, 1864, SARAH, wife of Charles Heath, of Kingwood, Hunterdon Co., N. J., in the 44th year of her age. Sister Heath had been complaining but a few days, and was taken away suddenly and unexpectedly to us all. I believe her disease was thought to be an affection of the heart. She was formerly a member of the Methodist society, but some time within two years past she became convinced of her error and came to us and was received upon a relation of her experience, and was baptized. She, though a young member of the Kingwood church, was a very quiet, orderly and attentive one, notwithstanding she lived some seven or eight miles from our places of meeting. While she was permitted to remain with us, she was an ornament to her profession and to the church, and now that she is taken from us, we have reason to believe she is at rest in heaven above. She has left behind to mourn the loss of her society and company a kind husband and two daughters, besides father and mother, and brothers and sisters, and the church of which she was a member. But we sorrow not as those who have no hope.

GABRIEL CONKLIN.

Departed this life Dec. 23, 1864, AUGUSTA ELLEN FARRAND, aged 7 years and 4 months, of putrid sore throat. My dear child put her arms around my neck and said, "Do not feel bad, ma, I put my trust in the Lord." She once repeated, during her sickness, the text: "Wait on the Lord and he will save thee." Her sufferings were severe. About one hour before she died a pleased look spread over her little countenance, and looking me full in the face she said, "Good bye, ma." "Good bye, my little darling," I said, "you are starting on a long journey. Do you now see that happy land, far, far away?" "Yes, yes," she replied, and then breathed shorter and shorter till her spirit took its flight. The only consolation to my bursting heart is that amid the bright angelic throng she lives to die no more.

ALSO,

My sister, AUGUSTA MATTHEWS, wife of John Nichols, was taken sick with the same disease on the same fatal Monday, and died Saturday morning. The last hours of her life she manifested a resignation to the will of God. She said to her weeping husband, "Don't feel bad John, Don't you know that death has lost all terrors for me?" He replied, "I feel bad to see you suffer so." "This is nothing," she said, "to what the Savior suffered for me," and then repeated the verse commencing, "Jesus can make a dying bed." After bidding all farewell, and requesting her mother-in-law to take charge of her child she said:

Hide me, O, my Savior hide,
Till the storm of life is past;
Safe into thy haven glide,
O, relieve my soul at last.

As she bid me farewell, a few moments before she died, I said, "My dear sister, you are in the waves of death, almost across the Jordan. Is Jesus precious to you now?" Yes, she said, and soon ceased to breathe. O, the solemnity of that hour! I only had time to turn from the death scene of my dear child, to that of my sister. On Christmas their remains were borne side by side, to their last resting place.

Their flesh shall slumber in the ground,
Till the last joyful trumpet shall sound;
Then burst their chains in sweet surprise,
And in the Savior's image rise.

Most affectionately yours, in deep affliction and sorrow,

MRS. WM. FARRAND.

DIED—At his residence, in Jay County, Indiana, March 7, 1864, HENRY WHITEMAN, aged 55 years, 9 months and 2 days, of congestive chills. He suffered much, but bore it with christian fortitude. Was able to talk but little. It is heart rending to part with such an affectionate companion, but as it seemeth good to the Lord to part us for a few days, I am constrained to say, "Not my will, O Lord, but thine be done." He was born and raised in Fairfield Co., Ohio. At the age of eighteen or nineteen, on confession of his faith in Christ, he was received by the Turkey Run church, and baptized by Eld. M. Peters, from which time he remained a member of the Old School Baptist church till he was taken home to rest. He stood unshaken in the doctrine of Christ through the many changes and trials that he passed, and as the flesh grew weaker, his faith grew stronger.

He could put no confidence in the flesh. His hope of salvation was in God alone. He was a devoted reader of the "Signs," and they always seemed to be a welcome messenger. I am left with five children to mourn his loss. The church also deeply feel the loss. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "And God shall wipe away all the tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are past away." We mourn not as they who have no hope, feeling assured that our loss is his eternal gain.

SARAH WHITEMAN.

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DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

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SARAH PALMER.

LOUISVILLE, March 1st, 1861.

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Your obedient Servant,
JAMES JOHNSON.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., FEBRUARY 15, 1865.

NO. 4.

For the "Signs of the Times."
SHOW ME THY GLORY.

EXODUS XXXIII.—18.

Show me thy glory, O my God,
And be thy truth displayed!
Thus, with a trembling, waiting hope;
I pray as Moses prayed.
In visions bright of holy light,
Reveal thyself to me;
While I with humble longings wait
My soul doth pant for thee.

Show me thy glory and thy power,
But show me not in ire,
As in the Mount thou didst appear
In thunderings and fire.
For if thou shouldst, unto my prayer,
Thy burning presence give,
I could but die,—for none behold
Thy unveiled face and live.

Hide me within the clefted rock
In that o'erwhelming hour,
And with thy hand, oh, cover me
From thy consuming power.
And there proclaim thy wondrous name,
And let before me pass
The vision of thy boundless love,
Thy goodness and thy grace.

Thy works all praise thee, and I see
Thy wondrous power displayed,
Thy wisdom and thy glory, Lord,
In all thy hand hath made.
I read thy boundless goodness there,
Written in glowing lines;
But in the kingdom of thy grace
Thy glory brighter shines.

There I would see thee, clothed in love,
But there my dim eyes fail;
O give me power, with eyes of faith,
To pierce beyond the veil.
Open my ears that I may hear,
And give me eyes to see
What untold glories there are hid
For those who wait on thee.

Thou speakest in the tempest's roar,
When ocean's depths are stirred,
And in the thunder's awful tones
Thy mighty voice is heard.
But speak to me in love and peace,
Then shall my soul rejoice;
Oh, I beseech thee, grant to me
To hear thy still small voice.

The prayer of Moses reached thine ear,
And thou didst condescend
To give thy presence unto him,
And talk as friend to friend.
I am not worthy—yet I pray,
And wait in longing fear;
For thou, unto the contrite heart
Hast promised to draw near.

Oh, shine into my heart, to give
The knowledge of thy grace,
Thy glory, and thy saving love
In the Redeemer's face.
And in the blessed Lamb of God
May I behold by faith
My Savior and my gracious King,
My hope in life and death.

Though clouds and darkness veil thy throne,
And mortal eyes are dim,
In Christ thy glorious image shines,
Thy fullness dwells in him.
To him, by thee, all power is given,
The sceptre and the crown,
In him thy glory bowed the heavens
And to the earth came down.

And having conquered sin and death
By his almighty power,
He burst the darkness of the tomb
At the appointed hour.
And, now, at thy right hand he sits
Upon thy throne of love,
To give to all thy chosen ones
His spirit from above.

May I by faith behold him there,
The fount of life and grace,
And in his countenance discern
The Father's smiling face.
Then shall be answered all my prayer;
Thy glory I shall see,
And wait in hope till thou shalt take
My longing soul to thee.

JAMES B. DURAND.
HERRICK, PA., Jan. 18, 1865.

Correspondence of the Signs of the Times.

DEAR BROTHER BEEBE:—The following is a copy of a letter to a lady who gives evidence of having been taught by the Spirit, though a member of a false church. May she, with all the Lord's children, be called in his own time to forsake the world and come out from Babylon, and enabled to follow her Savior, and partake of that joy which is only found in Zion.

MY DEAR FRIEND:—I desire to thank you for the kind and encouraging expression of interest which you gave me in your note, while I accept your permission to write. It is my chief delight to talk or correspond with those in whom I can discern the likeness of our Savior,—who in their life and conversation give me evidence that they have been renewed by his spirit, and brought into his kingdom. And this enjoyment which I receive in the society and conversation of the children of God, is one of my comforting evidences that I also am a child; for I know that his children have love one toward another for his sake, and delight "to talk with each other of the glory of his kingdom, and to speak of his power." It is not from a sense of duty that they talk of divine things, but from a love implanted within them in the new birth. Their language is, "Come, all ye that fear God," (none others would feel any interest,) "and I will tell you what he has done for my soul." How many there are who seem to regard all religion as the mere performance of duty, upon which the gift of eternal life depends, not knowing that only those possess true religion, and worship God in spirit and in truth, who have already eternal life abiding in them. They read the Bible as a duty, and attend to all the forms and ceremonies as to something for the strict observance of which they are to be rewarded with happiness and honor beyond the grave. It is not from such a principle that the child of God acts. We exercise the principles of natural life because we possess that life, not that it may be given us. So we manifest the principles of eternal life because we have been born again, and have that life abiding in us. I appeal to your own experience. You read the Bible because you love it above all other books, for you find therein that which comforts and rejoices your soul. There is no subject upon which it gives you such pleasure to converse as the subject of salvation by

grace. You meet, when you have the opportunity, with the followers of Christ, because love draws you towards them. Zion is the christian's home. "Come, let us go up to the house of the Lord," is the language of the heaven-born soul. There he meets with those of like precious faith, those among whom a heavenly union exists. The tie that binds the children of God together, is stronger than that which unites the members of our natural body, for it cannot be separated. They are one in Christ. They are his body,—that body which was prepared for him by the Father; (Heb. x.—Psa. 139,) and this we discern by faith, when walking in the order of his house, we eat together worthily at his table.—1 Cor. x. 11. His children observe his commandments because he has enlarged their heart to know and love them, (Psa. 119,) because his law is written in their mind, (Heb. viii.) and having been brought from under the law of a carnal commandment, which was death, and placed under law to him who was made a Priest after the power of an endless life, they exclaim, Oh, how I love thy law! it is my meditation all the day. Having heard his voice, they follow him, and ran with delight in the way of his commandments. They love and worship him because he has raised them up from death,—not to induce him to do so. There is a vital principle here; it is the principle of heavenly love—a work of grace in the heart. That fear of God which is the beginning of wisdom is not a selfish fear, such as we might feel towards an earthly king; but it is born of love. We fear him because we love him, and we love him because he first loved us,—because "we have the mind of Christ,"—because he is our Head, from whom life and wisdom and love come.

"That which is born of the flesh is flesh," and being created out of the earth, it receives its nourishment therefrom. So our natural minds, as well as bodies are fed from the earth. But "that which is born of the Spirit is spirit," and must have spiritual food. The hope of glory which we have is Christ in us. This hope came down from heaven, and is sustained by heavenly food. This is why we delight in the word of truth. We read the Bible, not to commend ourselves to God, or to prove our religion to men, but because we find our spiritual nourishment there. There is a hungering within us for the bread of life. The natural man does not hunger for this bread—does not hunger after righteousness; but the new man does—the "new creature in Christ." This also is why the ministers of Christ preach the word; not to display worldly wisdom or ability, or to quicken sinners; ("It is the Spirit that quickeneth, the flesh profiteth nothing,") but to feed the flock of God which he hath purchased with his

own blood. We do not feel that we are called, or have any power to help God in the salvation of sinners. Help was laid upon One who was mighty. But when quickened by the spirit, we do search diligently for the truth, and receive it joyfully; for we are "chosen unto salvation through sanctification of the spirit and belief of the truth." We desire to listen humbly and obediently to the words of our King. "Where the word of a king is, there is power." We seek for the old paths. We are anxious whether the spirit of Christ dwells in us. "If any man have not the spirit of Christ he is none of his." We meditate upon the glorious plan of salvation as revealed in the scriptures, and desire to see that our hope is builded on the only and true foundation, which standeth sure, having this seal, the Lord knoweth them that are his; and thus we strive to assure ourselves of our calling and election,—of our interest in that covenant which is ordered in all things and sure. And in obeying the injunctions of our Lord, in walking in the ordinances of his house, as established by him, and defined by his apostles, whom he has seated upon thrones of judgment for his people, we do with fear and trembling work out our own salvation; for it is God that worketh in us, both to will and to do of his good pleasure. The principles of the new life within us are antagonistic to those of our natural life; and every child of grace can testify, as Paul did, to the war are between them. From our old nature, which is unchanged,—from our natural mind, which is not subject to the law of God, neither indeed can be, come all our doubts, troubles and temptations to sin. All its suggestions are evil. It does not understand the things of the spirit, neither can it know them. It is all darkness, and the light which shineth in darkness is not comprehended by it. We see that light by an eye of faith, out of "obscurity and out of darkness." Yielding to our old nature, we may sometimes forsake the law of our King, and run into by and forbidden paths. We may forget his statutes, and be ensnared in error. Then shall our transgression be visited with the rod, and our iniquity with stripes. We cannot find true peace and joy while walking in our own ways. Nevertheless, the loving-kindness of our God shall not be utterly taken from his children, nor will he suffer his faithfulness to fail.—Psa. 89. We are assured that in this warfare we shall have the victory through Jesus Christ our Lord, who has overcome the world for us.

When we look into our fleshly natures for evidences of our heavenly birth, we look for what is not there and never will be. From our failure to find them there, arise all our doubts and trials of mind,—trials which only the true christian knows.

All others are satisfied with the reforms they can make (if any are needed) in their outward life; but the quickened sinner knows that only true and perfect holiness of heart can please God, and failing to find it in himself, he at times sinks in deep waters. But when by faith we receive an assurance that we have been made partakers of the heavenly calling, which is not according to our works; when we are enabled to look away from ourselves, and behold Christ as our righteousness; when we are given an evidence that he is of God made unto us wisdom and righteousness and sanctification and redemption; then what divine peace and joy fills the soul, passing all understanding. Then do we enter into the rest of God's holy Sabbath, wherein we are not to do our own work, or think our own thoughts. "This is the day the Lord hath made, and we rejoice and are glad in it;" and we are made to realize the truth of the prophet's words, that "his rest shall be glorious." Then the world with all its pleasures and glories,—yes, and with all its troubles and sorrows too, sinks into insignificance in comparison. All that belongs to earth, all the goodness and glory of man shall fade as the flower of grass, but the word of the Lord shall stand forever. And this is the word which by the gospel is preached unto us,—the word which was made flesh and dwelt among us, and is become our salvation. Truly it is with singing and everlasting joy that we are brought to Zion. Let the inhabitants of the rock sing.

I trust that you may receive richly of the grace of our Lord Jesus Christ, that you may be guided into all truth, and kept therein by the power of that grace, and that walking in the truth, you may find much comfort of love, much assurance of faith, much peace and joy in the Holy Ghost. Your friend,

SILAS H. DURAND.

Dec. 20, 1864.

WASHINGTON, D. C., Jan. 24, 1865.

BROTHER BEEBE:—In compliance with the request of Nathaniel Hart, of Pennington, N. J., I forward you, for publication in the "Signs of the Times," some remarks upon the following declaration of scripture: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle."—1 Cor. xiv. 8.

The apostle commences the chapter, in which the above language is recorded, with an exhortation to "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy;" then goes on to show the difference between speaking in an unknown tongue, and prophesying; and it seems that the apostle means by prophesying in this chapter the public interpretation of scripture, from the number of times he uses it, (nine) and the connection in which it stands; and he also dwells with much earnestness and great power upon the distinctions that should be made, so that there should be no confusion in the application of the gifts; and says of himself, "I thank my God, I speak with tongues more than ye all, yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." Whatever gifts there might be in the church, whether prophecy, prayer,

exhortation, or tongues, he would have them all subservient for the good of the church; consequently every thing should be properly arranged and adapted in the church for the mutual benefit and edification of all the members; but he places prophesying before any other gift, as to its benefit to the church; and the Lord Jesus had blessed him with a deep understanding of the scriptures. He says, "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification." After being so plain and explicit upon those matters, he says, "For God is not the author of confusion, but of peace, as in all churches of the saints."

My friend, in his request, says: "Give me the certain as well as the uncertain sound." It would seem that the apostle draws a conclusion from the effects of an improper mingling of sounds, by referring to the ancient method of sounding a trumpet when an host was encamped, ready for battle; but it was necessary that a distinction should be made when it was sounded to prepare for battle, otherwise confusion might be the result instead of preparation to meet the foe; therefore the sound to prepare for battle must be different from any other blast of the trumpet. While the apostle brings such an illustration to show the pernicious effects of confusion in the church, we are not to understand him as representing that there is an uncertainty in the gospel, for it is the power of God unto salvation to every one that believeth; neither is the gospel of the grace of God, a yea or nay system, but it is yea and amen; but he shows the error and inconsistencies that even the children of God, as men, may commit, and the consequences that may result from such a course.

The gospel trumpet is called a great trumpet; and the prophetic declaration was, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and worship the Lord in the holy mount at Jerusalem." It is a great trumpet, for the redemption of the church, through the sufferings, death and resurrection of Jesus Christ is proclaimed; and all other subjects, when compared with that are of little consequence, and fade away before it as the stars of heaven do before the rising sun.

When the gospel trumpet is sounded by the servants of Jesus Christ, and they are directed by the Spirit, it is the same certain sound wherever given; for in the glorious blast the "keynote," or foundation is, "Salvation is of the Lord." The proclamation of the glad tidings of the gospel is most cheering, sweet and soul-transporting sound to quickened sinners that ever saluted mortals; and David, the king of Israel, said: "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." The gospel trumpet not only

gives a certain sound, but it is a joyful sound. Whatever the gospel trumpet says concerning the finished work of our precious Redeemer is true; therefore it is a certain sound; and not a discordant note will be heard in the soul-cheering, heavenly music. Although many, yea all, of the gospel trumpeters may appear as crooked and insignificant to the religious world as the ram's horns, used by Joshua and Israel did to the inhabitants of Jericho, it will not make the truth of God of none effect.

Many great and important principles are involved in the salvation by grace, yet they are all branches of the same great truth, proceeding from the same source; and no one of the branches is isolated, but all are united, and make one. There is a certainty connected with every branch of gospel truth; and whatever branch is dwelt upon by a child of God, when led by the spirit, there is a certainty in it; for it rests upon as sure a basis as the Eternal Throne. When the all-important subject of the atonement is clearly and fully set forth, there is no uncertainty in the sound of the trumpet, for it expressly declares that the offering, on Calvary, was for the elect; and now in their Head, they all stand justified; also, not one can be added thereto by all the powers of men, neither can one be taken therefrom by all the rage and malice of wicked men and devils. Whenever any doubt is expressed or implied about the finished work of Emmanuel, the trumpet, so far as men are concerned, gives an uncertain sound; because the record shows positively that inspired prophets and apostles gave it a certain sound. (See Isa. 53d Chap. entire.) Throughout the New Testament, not one sentence is recorded to show that any contingency is connected with the crucifixion of our dear Redeemer; and when the blast, upon the trumpet, is given according to the heavenly note-book (if I may so speak) there can be no uncertainty about the matter, whatever branch of truth is dwelt upon, whether the atonement, the new birth, the christian warfare, church discipline, the office work of the gospel ministry, or the resurrection; for each and all are recorded there in the most positive terms that language can express. It is often the case, with the christian soldier, after hearing the trumpet give the certain sound upon any one of those important branches of doctrine, that he feels prepared to meet a foe of Zion; consequently he is prepared to the battle.

A strong and convincing evidence that the trumpet gives a certain sound is when the blast gathers the children of God together; for the prophetic declaration was that it should be blown, "and they shall come;" but we must not understand that the certain sound will gather the enemies of God and gospel truth, on the contrary, the sound to them is repulsive; often they go out from the gospel church that they may be made manifest. John says of certain characters, "They went out from us, but they were not of us; for if they had been of us, they would (no doubt) have continued with us; but they went out, that they might be made manifest that they were not all of us;" and Paul says, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that

perish. To the one we are the savor of death unto death; and to the other the savor of life unto life; and who is sufficient for these things."

There is so much inclination arising from the fleshly propensity of the old man, with the servants of God, that if they could have their own desires accomplished, they would always sound the soul-cheering and melting strains of jubilee upon the trumpet; but God, in his inscrutable wisdom, sometimes places them in a condition to warn the soldiers of the cross of the approach of the foe, then the "war-blast" has to be blown, not to incite to deeds of carnage and blood, but to "buckle on" the christian armor, to meet false doctrine in whatever guise it may appear; but if the trumpet give an uncertain sound, who would prepare? When the followers of our Lord and Savior are aroused and summoned to such conflicts, the "Sword of the Spirit" is the only effectual weapon; "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." At such times of conflict, with what watchfulness, prayerfulness, and godly fear, should the soldiers of the cross engage in the conflict, as we are so prone to err, and be led astray by our carnal minds.

The true servants of God, in ancient times, had their difficulties to encounter, on account of false doctrines being introduced into the church. Paul, on one occasion, said to a body of professed believers "who hath bewitched you?" and at a certain time, withstood Peter "to the face because he was to be blamed." (See Gal. 2d Chap.) That must have been a grave matter in the eyes of Paul, but he contended for the truth fearlessly, though the error was with and contended for by as eminent an apostle as Peter, and it was no less error because found and advocated by Peter, than though it had been one of the lowliest children of God.

We need not go back into remote ages only to search for times when it was necessary for the servants of Jesus Christ to give the "war-blast," to arouse the faithful soldier of Christ, and warn them of the danger by which they were surrounded; for not more than thirty-five or forty years ago, the doctrines, commandments, and institutions of men had obtained so strong a hold in the visible church, that the old "landmarks" were nearly lost sight of (not swept away) by the larger portion of the then visible organization; and, in some instances, no arminian sect upon the face of the earth, went farther in their fleshly systems than the professed Baptist ministers did; but, in the midst of such abominable heresy, God reserved to himself faithful witnesses, who were not swept away by the popular flood of delusion; men who had been taught by the spirit of the living God that the voice of the people was not the voice of God; and when the truth, the honor, and the glory of the true disciples of Jesus demanded it, the trumpet sounded long and loud, and a sifting and separating was the result; and they who could not endure sound doctrine, went by themselves and to their own company. Those true and tried servants of God, who were kept by him from drinking of the cup, filled with wine

of Babylon, which caused *them* so much religious intoxication, as well as at the present time, had the blessed consolation of feeling that God had, by his grace, enabled them to raise the standard of truth; many of them have gone home to rest, and some of them still live to share with the church in her trials and afflictions; but they too will soon be dismissed from the conflict.

For if the trumpet shall give an uncertain sound, who shall prepare himself to the battle? As has been stated in this article there are no uncertainties in the gospel; but the children of God, as men, often become so darkened and confused in their minds, that when they attempt to speak or write, relative to any branch of God's truth, there seems to be no tangible point arrived at whatever; then so far as they, as men, are concerned, there is confusion. If the ministers of the gospel have not their times of sorrow, trials and doubts, feeling often that they are the weakest of the weak, and in and of themselves ignorance, darkness and vanity, then the writer of this article is not one of them. Sometimes when a dark cloud obscures the vision of the ministers of the gospel, they ardently desire to give the trumpet the certain sound; but alas! they become so bewildered that they are like a man lost in the forest, and wander round and round and come back to the starting point; but such trials discipline their minds and teach them how feeble and imperfect they are.

But as the old man is not changed, God's servants are suffered, for some wise purpose, at times, to be under the influence of the flesh, so that there is a disposition to keep back a "part of the price," partly for fear of man, and partly to give no offence; but under such an impulse they do not wish to advance anything but the truth, but conclude it is not expedient to use the "gospel reed" so fully, as to measure "the building" according to the word of God; and, when fettered by the old man, the servants of God are very apt to "sift" their discourses to the circumstances; but sooner or later they see the fruits of such a course, and their God will chastise them. Paul said, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." Whenever the preaching is pleasing to legalists, the trumpet has given an uncertain sound. If my friend is an experimental man, and I think his iniquity is an evidence of that, he well knows that under such an influence as that of the fleshly mind, the trumpet gives an uncertain sound; and when the literal trumpet gives an uncertain sound, the fault is not in the instrument, but in him who uses it; and when the servants of God talk in such a manner that the church cannot understand them, and cease to be profited by them, the fault is not in the gospel of the grace of God, but in poor, short-sighted, erring, mortal man; for there may be a fountain of sweet, pure water which issues from a rock in the mountain, but after running some distance through low, marshy grounds, it may become muddy from the clayey bottom over which it runs, and bitter from the noxious weeds through which it passes; but because there is so much mixture in it, when formed into a stream, it does not prevent the fountain from being pure.

It requires great grace, for the servants of God in a day like the present, to prevent them from manifesting something of a fleshly spirit, when they see so much that they believe to be error, or the works of anti-christ; and it is to be feared that sometimes in their zeal to expose and denounce error, they give the trumpet an uncertain sound; for as surely as the standard is left, and human reason is consulted, the most zealous servant of God will go astray; he may be suffered to go so far astray, as to hold the truth in unrighteousness, that is, he may proclaim the truth, but under the influence of an improper spirit. King David said, "Who can understand his errors? Cleanse thou me from secret faults." I am convinced that when ministers of the gospel are so under the influence of the flesh, and are so blinded as not to see it, that it is often the case that the "little children" in the kingdom behold it and are led to wonder why such is the case; for the trumpet is giving uncertain sounds, and instead of preparation for battle, confusion and dissension are apt to be the result.

If we can take the liberty to apply the apostle's illustration to men who simply profess to know what the gospel is, and are strangers to it, we need expect nothing but a jargon of sounds; but it seems though I have penned down the preceding remarks, I feel that as much, or more of them, belong to me than to any other mortal professing to love the Lord; and I hope while such awful scenes are transpiring around us, that not only myself, but all of God's professed ministers, may be kept by his grace from imbibing any of the spirit so rife among us; but that we may heed the Savior's injunction, "Be ye therefore wise as serpents, and harmless as doves."

WM. J. PURINGTON.

JAMESTOWN, Greene Co., Ohio, January, 1865.

BROTHER BEEBE:—Once more in this age of false pretenses I am permitted, through God's boundless mercies to an undeserving sinner, to pen you a few lines. I wish to take the "Signs of the Times" for one year from January 1st, 1865, if you have back numbers; if not, a year from the time of your reception of these lines. Brother Beebe, if I may presume to call you so, I am now in the providence of God in a place where Baptists of our sort are few and wide apart, so that I seldom can enjoy their company or conversation. This is one reason of my application for the "Signs." Another reason is I have precious brethren at a distance that I may occasionally hear from through this medium, and know their location on earth, and also their spiritual travels. And still another reason is, that I and my companion may be refreshed by the tidings that your paper messenger may bring.

Brother Beebe, and brethren generally, I have been impressed for some years with the dissimilarity of christianity and the religion of the world. Also how minutely the Old Baptists are figured out by that typical nation, the Jews, who were a type of the true Israel of God. Under these impressions, brethren, I would give you a few thoughts: First, of the dissimilarity of the religion of the world, and the religion of Jesus; and, Secondly, Of the similarity of the Old Baptists to

the Jews, who it appears to me were designed of God to figure out his church. In the first place then, how does the christian and the infidel or nominal professor differ.

The christian has a cross to bear; the other has none, because the christian's new nature runs diametrically opposite to the old, and these two cause contention and a warfare, and war is a cross. The worldly religionist needs no cross, because he meets no change. The christian is not at home in the world, but separate from it, and goes to his friends and kindred in Christ, the church. The other is at home in the world; loves the world, conforms to its ways and traditions, joins its societies, loves its fashions and follies, loves to be popular, and to be caressed by the world, prefers serving Ceasar to Christ, serves Mammon instead of God. That which delights the christian has no taste for the other. The religion of the world sets its votaries on high places; the religion of Jesus places its happy recipients in the valley of humiliation. At the feet of Jesus is as high as they would wish to get. The world, or anti-christ, erects temples of great cost, magnitude and splendor. Christians are content with comfort and convenience in their places of worship, and hope that their bodies are temples of the Holy Ghost. Worldly religionists are busy bodies about other men's matters. It is they who strive through popularity to gain numbers, and through numbers and popularity to wield governments and wipe out christianity, if possible, and all through a sanctified appearance and false pretense of godliness. Did not the Savior concerning religious Jerusalem say: "It is impossible that a prophet should perish out of Jerusalem;" yea, and here at Jerusalem, a place full of pharisees and seducers—hypocrites, the Savior called them—a place full of splendor and ostentation and the gaudy pomp of worldly religion; yea, here anti-christ reigned; had the Savior put to death, and his followers scattered; here the dragon stood before the woman ready to be delivered to devour her child.—Rev. xii. 4. Here and ever since has the serpent cast forth his flood of anti-christian, worldly religionists to swallow up the woman, or church, with their idols and seductions. But blessed, unpretending peace makers endowed with the kingdom of heaven, your King, came to bring peace on earth and good will to men. Your aspirations are not for blood. Brethren, our comparisons might be continued to this present time of trouble, and it might be demonstratively proven what the religion of this world is still doing, but we will desist.

Now we will endeavor in our bungling way to see if the Lord's typical Israel (the ancient Jews) bear a resemblance to the Old School Baptists; for we believe that they are a true figure of spiritual Israel. Now, we will try to show that every individual christian Baptist has been, and still is led as national Israel was from bondage to liberty, from Egypt to Canaan. He that caused the light to shine out of darkness (in creation) shines in the heart of each of the saints to give the light of the knowledge of the glory of God in the face of Jesus Christ. This light shows the bondage of the child of grace to him, and causes him to groan beneath the beggarly elements of the

world and sin. He then, (this spiritual Israelite,) like the national Israelite, is under task masters; he wishes to be relieved, as the Jews, but his tasks become heavier, and still heavier, till Jesus as Moses leads forth this Israelite toward Canaan. But still as the oppressors of the Jews followed, so his oppressor follows, till like them he is enclosed by mountains on either side; his pursuers behind, and he cannot go farther; here is the Red Sea in front. Child of grace, where are you now? Will human help do you any good? Will endeavors and the performance of duties, as tasks, take you any farther? What is this before you? Is it the lake of destruction, God a consuming fire? or is it the blood of the atonement? Nothing now except mercy can save you. Will you at last stand still and submit to the help of God? In the hands of Moses behold the rod. Will this sea of blood destroy your enemies, or destroy you? Or will your enemies destroy you? Has the law been your school master to bring you to Christ? Like the Jews, you are now humble enough. "Stand still and see the salvation of the Lord." You shall presently sing the song of deliverance. Let all that have gone thus far join in one song of praise to the Lord. Spiritual Israelite, you will not get back to Egypt again; rejoice, you are homeward bound. Had the national Israelite a pillar of fire by night and a cloud by day to guide him? Yea, and so have you. This pillar of fire was the light to the Israelite, but to his enemy darkness.—Exodus xiv. 20. Here, brethren, I understand this to be a figure or representation of the gospel, because Paul writes to the church, (1 Cor. i. 18,) "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." Here brethren is a light side to Israel, and a dark side to the uncircumcised in heart. Again, "But we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God.—1 Cor. i. 23, 24. Here again is a light and a dark side. We read again that when this pillar of fire by night and cloud by day stood still, then the Israelites journeyed not, but when it went forward they followed it. So with the spiritual Israelite, the written gospel teaches where to go, for Paul says, (2 Tim. iii. 16, 17,) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." But, brethren, we walk by faith, and not by sight; and Paul says, (Rom. viii. 14,) "For as many as are led by the spirit of God, they are the sons of God." So then brethren, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John vi. 63. Then the spirit of the gospel is that life giving word of the minister of the true circumcision of heart. Furthermore, national Israel was brought to hunger and thirst, and were miraculously filled. So the quickened sinner hungers and thirsts after righteousness, and by the hidden manna and living water from the rock Christ Jesus, are filled. Brethren, these forty years travel through the wil-

darkness from the Red Sea to the crossing of Jordan, seems to indicate to me the round of time that the saint passes through from deliverance to baptism. When they come to Jordan their leader was Joshua, which signifies Savior. When Baptists came to the church they follow Jesus through the liquid Jordan. Now I have, in my diminutive and weak way, shown according to my understanding of it, the similarity of the travels of each believing Baptist to that of ancient Israel. The Baptists collectively are figured out by the Jews, by not being reckoned among other sects; as the Jews, they dwell alone, and are not reckoned among the nations. —Num. xxiii. 9. The Jews were forbidden to intermarry with, or follow the idolatry and abominations of other nations. So, also, the Old Baptists, as a people, conform not to the unscripural usages and traditions of worldly religionists, and therefore, as they crave no union and except no union with them, they are a sect everywhere spoken against. However, it is not all Israel that is of Israel, and sometimes the Babylonish garment and the golden wedge gets into camp among Old Baptists.

I desire to be remembered to Elders Eli Ashbrook, Joseph Correll, James B. Chenoweth, John Stipp, and all who love our Lord Jesus Christ in sincerity. Farewell,
WM. D. ENGLE.

SULPHUR SPRINGS, Ind., Jan. 10, 1865.

BROTHER BEEBE:—With your permission, I will address a few lines to the saints scattered abroad. I have spent most of my time during the past year in traveling among the Lord's people, and have formed an acquaintance with many brethren and sisters who were strangers to me in the flesh. Many of them requested me to write to them through the "Signs," which I promised to do.

During the months of May and June last, my companion and myself traveled about five hundred miles by private conveyance, during which time I tried to preach almost daily. In the months of August and September I had the pleasure of attending four Associations, and since that time I have been one trip to Kentucky, where I spent about three weeks, and two visits to the State of Michigan, spending over one week each time. All my visits have been interesting to me, and some of them unusually so. I will here take the liberty and embrace the opportunity of tendering to my brethren, sisters and friends my sincere thanks for their many expressions of friendship and brotherly kindness in administering to my necessities and comfort. Your many marks of kindness to me, notwithstanding my unworthiness, are, I trust, gratefully appreciated, and may your heavenly Father abundantly prosper you if it is his will. Everywhere I have been, I have found the Lord's children of one faith and of one mind, "endeavoring to keep the unity of the spirit in the bond of peace." In some localities there appears to be some coldness and barrenness among the churches, yet they were all in peace, and appeared to manifest that they were the called of God. In the State of Michigan I was with a church called Fairfield, which at present is destitute of a pastor. Elder Fisher, whose obituary was published in the "Signs," was their

pastor, but only for a short time. Over two years ago I formed an acquaintance with two of the brethren of that church who requested me to pay them a visit, which I promised to do if the Lord would open a way. I never found an opportunity however, until the past fall. On my first visit I had the satisfaction of baptizing four willing subjects, and during the last visit two others, one of which was only about sixteen years of age. And I must say that I never heard a more satisfactory experience in all my life. When the opportunity was given she arose from her seat seemingly without the least agitation, but with the utmost calmness, related in a few words her experience and hope, giving the most complete and perfect satisfaction to every member present that she was one of the Lord's children. And I am told that she had never heard a gospel experience told, or had never before attended a church meeting. Elder Spitler, of Ohio, by the request of the brethren of that church, paid them a visit, and baptized two last spring. Eight therefore have been added to the church during the last year, and from present indications I have reason to believe that there are several others that will come soon. I have never seen a more flattering prospect for an ingathering of the Lord's children in any vicinity than there is there. I hope the Lord will continue his work, and that our hearts may still be made glad in witnessing his marvelous work. Whether I am one of his children or not, I do believe that it is a joy to me to witness the hand-dealings of the Lord with his children in translating them from the kingdom of darkness to the kingdom of his dear Son.

Dear brethren and sisters, it is a day of darkness when iniquity abounds and the love of many is waxing cold. But still the "Lord God omnipotent reigneth." He rules in the armies of heaven and among the inhabitants of the earth. And although the future may seem dark to us, and is enveloped in profound mystery, yet that kind hand that has administered to all your necessities will still supply your wants. All things are working together for your good. Therefore, be still and know that he is God. He that says to the foaming, boiling ocean, Thus far shalt thou go but no farther, has but to speak and the clash of arms and the bloody strife of contending armies, the shrieks of the dying will be hushed into peace and quietude. The dark and lowering cloud that has been so long gathering in our political horizon, and the deep muttering thunder which began in the distance has finally burst with all its violence and fury upon us, like a besom of destruction, bringing in its wake consternation, lamentation and universal dismay. By its ravages thousands of homes where once the shout of mirthful joy went up, are now draped in mourning, and the deep and heart rending moan of the widow is heard, and the plaintive cries of the fatherless are continually greeting our ears. And still the end is not yet. But "Vengeance is mine, saith the Lord! I will repay."

But the time of complete deliverance will come to the Lord's people, and amid the strife and carnage which is drenching our once peaceful and prosperous country

with fraternal blood, we hear the sweet and consoling language of our heavenly Redeemer as the words drop from his hallowed lips: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn."

J. A. JOHNSON.

FAIRFAX CO., VA., Dec. 28, 1864.

DEAR BROTHER BEEBE:—I wish to address a few lines to you, and through you to the dear brethren and sisters among whom I have been sojourning and visiting during the last twenty months, whilst under parole as prisoner of State, and inform them of my present situation. When I came to Washington the 7th of December, I found I would have to apply to the Secretary of War to get a permit to go home and visit my family. I requested a kind friend to go to him and make the request in my behalf. He generously complied, and when he applied to Mr. Stanton, he on looking at my parole, instead of granting the permit for me to go home for a limited time, ordered my absolute discharge from my parole with permission to go home to my family. This he evidently did in kindness, but I would have preferred it different, as I am afraid that it will debar me from the privilege of going again to Washington and from there North, except on terms with which I cannot consistently comply. However, if my health and strength remain good, and things externally remain as they are, I may apply in the spring for the privilege, and if I can obtain it on terms which I can comply with, I may again visit you. In the meantime I tender you my sincere thanks for the attention and many acts of kindness I have received at all your hands. My health and strength is quite good for me. My family are in tolerable health. We are in pretty comfortable circumstances as to the necessities of living, and have been pretty much free from being disturbed the year past. The providence of God has been truly good to us. We are at present considerably hemmed in on account of the proximity of troops, who are probably stationed here for the winter. There have been intimations that the citizens near the lines here are all to be driven from their homes as they have been in other places, and made either to take the oath and go North, or go South. If God in his wise and good providence permits such orders to be issued and carried into execution I shall esteem it a favor that he has permitted me to be with my family and share with them in their being driven from their homes.

How long things are to remain as they are I cannot say. If the prophecy, (Rev. xi. 11-13,) does not terminate about the middle of January next, I fear and am rather impressed that it will not be until the 22d of March, 1866, though there is another event which may have marked the slaying of the witnesses, so that the period will terminate some time next summer. The precise date I have no means at hand for determining. If things go on smoothly I may write again for the "Signs" ere long, for I have occasional opportunities for sending letters on to Georgetown to be mailed; but I regret

that I have no arrangement by which I can get letters or papers from Georgetown or Washington, though I may have occasional opportunities of getting the "Signs" from sister Towles.

May God in the riches of his mercy in Christ Jesus grant us all grace to bear with patience and resignation the unfoldings of his providence in the events of the new year. Yours with much love,

S. TROTT

P. S.—Jan. 1, 1865.—Since writing the above I have had a slight attack of chills, from over exertion and exposure, but am again much better. S. T.

OFFICERS' BARRACKS, DIVISION 26,
Fort Del., Del., Jan. 23, 1865.

ELDER GILBERT BEEBE—ESTEEMED AND DEAR BROTHER:—Through the mercy of God I am permitted to write you again. I am enjoying usual health, and all the rest of the brethren in these barracks, ten in number, with the exception of brother Martin, who is wounded, but is getting better as fast as could be expected. He has not been here long. He was wounded at Franklin, Tennessee, and arrived here a few days since in a bad condition, not having a change of clothing, and having four running wounds. Myself and other brethren fitted him up a change of under garments. My dear brother, I feel a delicacy in writing to you and other brethren for assistance, and I wish you to say through the "Signs" that we would not have any brother or sister who is in limited circumstances contribute to relieve our necessities to the privation of themselves. But we have nowhere else to apply but to our kindred in Christ. I never can forget the kindness that you and brother Rittenhouse, sister Towles and others have showed to me since I have been in prison. It makes me feel that we are all one body in Christ. "There is one body and one spirit, even as ye are all called in one hope of your calling: one Lord, one faith and one baptism: one God and Father of all, who is above all, and through all, and in you all." —Eph. iv. 5, 6. "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another." —Rom. xii. 4, 5. "For we, being many, are one bread and one body, for we are all partakers of that one bread. Behold Israel after the flesh, are not they which eat of the sacrifices partakers of the altar?" —1 Cor. x. 17, 18. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit: for the body is not one member, but many." —1 Cor. xiii. 13, 14. "And let the peace of God rule in your hearts, to the which also ye are called, in one body; and be ye thankful." —Col. iii. 15. Now, my dear brother, I feel that we are one people, though we may live in sections of country which are hostile to each other. I feel assured that God has a people in the North and in the South. The kind and christian letters which I have received from brethren and sisters at the North makes me feel that in truth there is one body and one spirit, even as we are called in one hope of our calling. I think we all have one Father and one Mother, consequently we have been called

in one hope of our calling, and that we are but one family. So I feel at liberty to write to my Father's children; and I do sincerely desire that they may write to me, although I feel that I am the least one of the members of that one body. Still the hand cannot say to the eye, I have no need of thee. But as every member is placed in the body as it hath pleased God, if I can only be one of these members at all, a little and humble position will do for me. We hear some talk about doing a great deal for God, and having many stars added to their crown, but if I may only be enabled to do what God has commanded me, and can at last hear the welcome plaudit, Come in, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and may at last see Jesus as he is and be made like him, it will be enough for me. And if I can be satisfied that I have fed some of the least ones of this body, of which Christ is the Head, it will suffice for all the toils and trials I have ever encountered in this life. I desire an interest in your prayers, and in the prayers of all my brothers and sisters in Christ, that, like Peter, I may be let go, that I may go to my own company.

We have our regular meetings here. At our meeting on Saturday night, Lieut. Williams, of North Carolina, came forward, related his experience, and was received by us, and will be baptized when an opportunity presents.

Please say to such of our brothers and sisters as have of this world's goods to spare, that any donation will be thankfully received and highly appreciated by us. I remain yours in hope of eternal life,

D. P. THOMAS.

If any brother or sister desires to write to Elder Thomas, they should address their letters to "D. P. Thomas, Prisoner of War, Officer's Barracks, Division 26, Care Capt. G. W. Ahl, Fort Delaware, Del." Remember the rules of the prison allow only one page, or one side of a half sheet of letter paper in each letter. This is the rule in all our military prisons.—Ed.

SALVISA, Mercer Co., Ky., Jan. 31, 1865.

BROTHER BEEBE:—Would that I could add words of encouragement to you and the many able correspondents of the "Signs" to falter not in the laudible undertaking to feed the flock. It seems that in this era of the world's history there are more ravening wolves stalking abroad in the land than at any former time, and like the suckling lamb of the fold, I fear lest they should scale the walls which encompass us, and I should fall a prey to them. But oh, when I remember the Shepherd and hear him whisper in words of sweet assurance, "I'll never leave thee or forsake," I can exclaim with the psalmist, "God is my Shepherd, I shall not want." When with the eye of faith I trust I can behold the walls that surround me and bid defiance to the whole of anti-christ's formidable host. Were I trusting in walls planned and builded by the most skillful architect, I could not confidently think even for a moment that I was safe; for the most formidable fortifications are taken. But not so with ours, dear brethren and sisters. The elements which compose our defences are of ever enduring material. This element is salvation. Oul what a

safe retreat for the hopeless sin-burdened child of God. How securely can we rest from all our toils. "Salvation have I appointed for walls and bulwarks." Again, "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following." Does this kind of architecture need any strengthening? Some orthodox christians, I am aware, would endeavor with their polluted hands to mend it. But we are willing to let it remain untarnished by our filthy hands. We want nothing better than salvation round about us. Christ in us, and we in Christ; Christ in God, and God in Christ. Can it be possible that such a sin-defiled mortal as I can be closely allied to God? How can such a relationship exist? It baffles human wisdom in the attempt to comprehend it. But see! upon yonder tree hangs the Son of God. And doth my soul not inquire for what? Listen! O listen to the response. "The Lord hath laid upon him the iniquity of us all." "Bless the Lord, O my soul, all within me bless his holy name." By one offering he hath perfected forever them that are sanctified. This is why our relationship is not ignored. But did the relationship not exist prior to the death of Christ? Yes, our lives were hidden with Christ in God. Then it seems that our lives were co-existent not only with Christ's but with God's. Being then, as I hope, one of this royal family, though the least I know, he keeps a vigilant watch over me, and if under his fostering care, ravening wolves vainly assay to devour me. When I retrospect the long series of years that you have been withstanding the buffetings of an anti-christian host, one precious promise is realized, viz: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." It is quite evident that "darkness now covers the land and gross darkness the people," yet you, with many other watchmen, hold not your peace. Watchmen upon the same wall invariably have the same watchword, and glad am I that you and many other brethren have never in thirty years had occasion to change the watchword first given to you, viz: Christ. This has from time immemorial been the watchword of vigils upon the walls of Zion. And when the clarion note is sounded Zion hears and is delighted with the music. "My sheep hear my voice and they follow me." Thanks be to our great Shepherd. "He will abundantly bless the provision of the poor." I feel to acknowledge my extreme poverty, and I hope that I shall always feel unfeignedly thankful for the sweet morsels transmitted to the editor and correspondents of the "Signs of the Times" to deal in suitable portions to me. But pardon me for intruding on space. This disconnected scribble is at your disposal. May God grant you and all the brethren frequent smiles.

R. H. PAXTON.

BERLIN, Worcester Co., Md., Dec. 26, 1864.

DEAR BROTHER BEEBE:—May the Lord sustain you in the publication of the "Signs of the Times," for I do not see how we Old School Baptists could dispense with it. It is the only medium of communication we have, through which we can hear from so many dear brethren

and sisters, of the dealings of the Lord with them; whom we many of us have never seen, and in all probability shall never see in the flesh; but with whom, through the mercy of God, and the redemption wrought out by our Lord Jesus Christ, we do hope to strike hands with them in the haven of eternal rest, where the wicked cease from troubling, and the weary are at rest. Oh, what joys and what sorrows fall to the lot of the children of grace in this world! On one hand all the powers of darkness are arrayed against them. The whole embodiment of the spirit of evil which God, in his infinite wisdom, has seen fit to permit to exist in his universe, is let loose against them. We wrestle, says the apostle, not against flesh and blood, but against principalities and powers—the rulers of darkness—spiritual wickedness in high places. Every child of God knows something of the strength of these enemies. In his pilgrimage through this world, even if it has been short, he can point to many a battle field, to many a hard struggle in which he has been left like the Samaritan, half dead. But he can say with Paul, "Having obtained help of God, I remain to this day." But of all the enemies which the christian has to contend with in this spiritual warfare, the enemies within him are the worst. It is sometimes said a man's worst enemies are they of his own household. And this is especially so of the child of grace. When he is brought to see the corruption of his own heart, what a sink of iniquity, of all that is sinful, depraved and wicked. The enemy he finds there against God and holiness, although he desires to serve God, to obey his commandments, he finds in his old man of sin which is constantly with him and which he has no power to separate himself from, an enemy who is indeed formidable, and one over which he has no power, and is compelled to cry out with the apostle, "O, wretched man that I am, who shall deliver me from the body of this death?" But thanks be to God, he is able to triumph over all his enemies, through Christ Jesus his Savior, whether they be without or within. When he cried out on his cross, "It is finished," the whole warfare of all his people was accomplished, every enemy was destroyed, every blood-bought child of grace triumphed, then and there, with him, over all his foes. The battle is sure, the victory is certain. There are no conditions about it. All the conditions have been performed by Christ their substitute. Their final and eternal victory is as sure as the eternal throne of Jehovah. This should inspire us to fight on. Soon our warfare will be accomplished, soon we shall hear the shout of victory, and soon we shall make our triumphant entry into the celestial city, the New Jerusalem, with our great captain at our head, and spend an endless eternity in celebrating his victories and singing his praises. My dear brother, sometimes when I think of these things I feel as though I long for the time to come when every child shall be brought home with songs and everlasting joy upon their heads. But the question arises, shall I be there? I know all the children will be there, but am I a child? That troubles me more than all the world beside. Oh, that I could have one incontrovertible evidence that I am a child! But all I can do is to leave the whole

matter in the hands of the Lord. If he sends me to eternal perdition, I deserve nothing less. Thou O God art just, if I am doomed. If I am saved, it is all of his sovereign grace, and he deserves all the glory.

But I have nearly scribbled over a sheet, when I only should have written you on business. It will not repay you for the reading, but I know you will accept it from a brother, if indeed I can claim so high a relationship, and when you have read it throw it among your rubbish. Remember me at a throne of grace, and believe me ever yours in the gospel of peace.

G. W. STATON.

DUDLEY, Edgar Co., Ill., Jan. 29, 1865.

DEAR BROTHER BEEBE:—Enclosed I send you my annual remittance for the "Signs of the Times." I deeply sympathise with you, and brother William L. Beebe, in his imprisonment, and with his family and friends. I watch each number of the "Signs" hoping to learn that he and his fellow prisoners have been released from prison. But if God, in his inscrutable providence has ordered it otherwise, I pray that his presence may be with them and make,—

Their "prisons as palaces prove,
While Jesus shall dwell with them there."

We have heard that Eld. Joseph H. Flint of Iowa, formerly of Ohio, has also been imprisoned for advocating "Peace on earth, and good will toward men." But as I have seen no account of it in the "Signs," I hope it is not so. Surely we have fallen on evil times, and I am often led to enquire, "Watchman, what of the night?" Oh, brethren and sisters, let us watch and be sober while we witness the signs of the near approach of the coming of the Son of Man.

"Behold a Paul! prisoner at Felix's bar,
From his example, what have saints to fear?
The assembled throng expecting there to see
The trembling prisoner dread the Judge's decree."

But ah! how changed the scene, strange to behold;
The Judge with trembling shook: the prisoner bold.
Not by a carnal weapon, nor terrific sound,
But through the words of Paul, God gave the wound."

Paul spake of Jesus, and what faith had done,
Of righteousness, temperance and judgment to come,
While God who doth discern the secrets of the heart,
To Felix's stricken conscience plied the dart."

Now Felix bound in darkness, dreads the light,
His deeds were evil, and his works of night,
His conscience tortured, now to fly from pain,
He cries, "Of these things I will hear from thee again."

SARAH W. SMITH.

* We have heard no such report of brother Flint, and hope the report is but a rumor. We thank our kind sister for her christian sympathy, both for us, and for our son, and would rejoice if it were in our power to give her the desired intelligence of his release.

In answer to many enquiries concerning our son, William L. Beebe, and how he came to be a prisoner, we will just say: His residence has been in Georgia for the last twelve or fourteen years, where he published the "Southern Baptist Messenger." Owing to a permanent derangement of his whole nervous system; together with a disease of his heart, he has not for the last twenty years been able to endure any hard labor. He was on account of permanent inability for military service, exempted from conscription; and never bore arms either against the North or the

South, or in any way whatever; but as a minister of Jesus, preached the gospel of peace and good will to men. About the 22d of July, 1864, he was riding on the cars, and about ten miles from his home and family, the train on which he was a passenger was captured by a part of Stoneman's Cavalry, and the passengers were sent as prisoners to the North, and he among them.

We applied to the Secretary of War for permission to see him in his prison, and with the best recommendations from the Provost Marshall of this district, (who is our friend and neighbor,) also from our Member of Congress, setting forth the facts of the case; but were peremptorily denied the privilege. We also petitioned the "powers that be" for his parole, offering to procure satisfactory bonds to any amount, that he should not violate any condition of his parole, so that in his feeble state he might be cared for at his father's house. This was also denied us, but we have been permitted to send him clothing, blankets, medicines and provisions, for which permission we are profoundly thankful. Of the kind and humane disposition of the officers in immediate charge of the prison, he has himself spoken in what has been published before, and we were personally a witness of their gentlemanly treatment to us, when we visited the camp in the hope of being allowed to see him. Ed.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1865.

THE LAW.—We proposed in our last, to notice some remarks of brother Tufts, concerning the *moral law*, which are found on the first page of that number. Not however in a spirit of controversy, for we have been pleased and edified in the series of articles which he is now supplying on 1 John i. 6, 7. But in his last article we confess, as did Peter in regard to the writing of Paul, were "some things which are hard to be understood;" especially by those who, like ourself, are "dull of hearing." Those points which are the most obscure to our mind were first, what is called the moral law, said to be created by the fingers of God, and to constitute a part of the nature of man,—begotten of Adam, and transmitted through him to his posterity; and still of binding power over believers who are under law to Christ, &c. The terms *moral* and *moral law*, as they are not found in the scriptures cannot be defined by any scriptural rule of interpretation. We must enquire of Webster, Buck, Paley or some other recognized lexicographer for the meaning, as used by theologians; but unhappily, for the enquirer, these authors do not fully agree in their definitions, and if they did, their authority is not quite sufficient for Old School Baptists who are accustomed to appeal "to the law and to the testimony." That man was created under law to God, and as a creature of God, subject to his authority appears fully demonstrated by the fact that he sinned; and sin is a transgression of the law. But if the law which Adam transgressed was begotten of him, and constituted a part of himself, then his transgression, we would think was a sin against himself, and not against God. We will not contend that the law

under which man was created was born of God; but we must, until otherwise instructed, contend that that law proceeded from God who alone possessed a law-making power; and so being God's law or rule of government over man as his creature, the transgression of it was a sin against God; and subject to the penalty provided in that law for the transgression of it. If we have correctly understood the apostle, this law by which is the knowledge of sin, and the penalty of which is death, is called "the law of sin and death." All mankind being in Adam, and as brother Tufts justly remarked, being Adam, were in the transgression. The very first transgression was that of all mankind. Hence, death passed upon all men, for that all have sinned. We do not perceive how this law was begotten of Adam. It proceeded from the legislation of God himself. The Sinai covenant, or the laws of God dispensed to Israel, were not given to add anything to the force of the law which we in Adam had transgressed; for from Adam to Moses' death already reigned. "The sting of death is sin." "Sin is the transgression of the law." "And the strength of sin is the law." Hence it is written, "Death passed upon all men, for that all have sinned." Death passed on all men, before the first son or daughter of Adam was born, even on them who are not yet born. The law which was given to Israel by Moses, was added, or entered that the offence might abound. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, or law, wrought in me all manner of concupiscence. For without the law sin was dead."

Although this law of sin and death was not born of God as was the law of the spirit of life which is in Christ Jesus, yet the apostle says it was spiritual: "For we know that the law is spiritual; but I am carnal, sold under sin."—Rom. vii. 14. Therefore if this is the law which our beloved brother calls the moral law, it was not begotten of man, who is carnal—because it is spiritual. And that which is carnal cannot beget that which is spiritual.

That God spake to Adam through this law, we will not dispute; but whether so or otherwise, God did talk with him in the garden in the cool of the day, we must so believe, for so it is expressly written.

That the spirituality of the law is concealed in its letter from the understanding of the carnal mind of man, we fully believe. But when the sinner is quickened by the law of the spirit of life which is in Christ Jesus, its spirituality appears. It comes then in its spirit not merely in its letter. Paul says: "I was alive once without the law." Not without the letter of it; for he was brought up under its letter, as a Pharisee of the strictest sect. "But when the commandment came, sin revived and I died." "And the commandment which was ordained unto life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just and good. Was then that which is good made death unto me? God forbid.

But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful."—Rom. vii. 9-13.

This law holds dominion over a man as long as he liveth, or until it slays him, as it did Paul; but its dominion can be extended no further. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 1-6.

Christ has redeemed his people as well from the dominion as from the condemnation and wrath of the law, or it would not allow us to be one flesh with the risen Savior. That in which we were held in matrimonial bonds, must be dead to us, before we can be thus identified with him that is raised from the dead. Christ came under the law to redeem his people from the law. In doing this, "He took not on him the nature of angels; but he took on him the seed of Abraham." This seed of Abraham is the body which was prepared for him, as his own body in which he bare the sins of many, in which he put away sin by the sacrifice of himself, abolished death and brought immortality to light. And if ye be Christ's, then are ye the seed of Abraham, and heirs according to promise. Ye are then "Buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4. "For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore, henceforth know we no man after the flesh; yea though we have known Christ after the flesh," (as under the law,) "yet henceforth know we him no more. Therefore, if any man be in Christ Jesus, he is a new creature." (2 Cor. v. 14-17;) married to, and one flesh with the risen Jesus. Moses is dead, and Joshua leads. We are raised up together with our risen and living Husband, and made to set together in the heavenly places, in Christ Jesus. Crucified with him, dead with him, buried with him by baptism into death, quickened together with Christ, raised up together, living in his life. "There is therefore now no condemnation to them who are in Christ Jesus; who walk not after the flesh, but after the spirit. For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do,

in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit."—Rom. viii. 1-4.

This law of the spirit of life is born of God, it is spiritual for it is in Christ Jesus. It is a ruling, reigning and governing law, not written on tables of stone, but in the hearts of the saints, who are also in Christ Jesus, and born of God. Married to him that is risen from the dead, and they twain are one flesh. No more under the law, but under grace. Can the bride, the married wife of the Lamb, any longer transgress the authority of her old dead and buried husband? Must the living members of the risen Jesus, still be circumcised and keep the law of Moses, in order that they may be saved? Has she any desire to dig up and submit to the government of that former husband, who never had anything but bondage and curses for her, now that she is one with the living husband, who never curses but always blesses? Now can the believer who is cut off from the flesh by the circumcision of Christ, and known no more after the flesh, transgress a law that has no dominion or authority over him? "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?"—Gal. iii. 2. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

The reader will perceive that the greater portion of this article is in harmony with the views of brother Tufts, but there are some points to which we desire to call his attention, that he may make them clear, if correct, and yield them if they cannot be sustained by the scriptures of truth; for we are sure he does not wish to contend for anything that will not bear the strictest scrutiny.

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Since issuing our last number we have stricken from our list several hundred names, embracing those principally who are not credited for the year 1864, and from whom we have not heard for some time. It is not our design to strike off such of our old patrons as wish their papers continued. In the present unsettled state of the country in some of the States, especially the border States, many of our old subscribers have been compelled to leave their former homes, and many papers are not taken from the offices. The necessity for striking off so many names will be appreciated by our readers, and we shall soon be compelled to drop the names of those who neglect to forward us the advance payment for the current volume. If we have or shall hereafter inadvertently discontinued any who have paid, or who wish to have them continued, we trust they will give us due notice immediately and all mistakes shall be promptly corrected, and their names re-entered on our list.

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Obituary Notices.

DIED—Near New Vernon, N. Y., Nov. 9, 1864, MRS. MARY E. CLARK, wife of Daniel Clark, and daughter of Thomas Rice Palmer, aged 28 years. She was highly esteemed for her many excellencies of character and amiability of disposition. She has left with her afflicted husband, (if we mistake not,) two young children to feel and mourn their sad bereavement. Her funeral was attended at the New Vernon meeting house, and an appropriate discourse was preached to a large assembly, after which his remains were deposited in the New Vernon Cemetery.

BROTHER BEEBE—Another of your subscribers has departed this life. Our brother, ISRAEL ROY, died of Typhoid Fever, Dec. 1, 1864. Although he was poor as to the things of this world, I believe he was truly a subject of saving grace. He held a letter which he received from a church in Kentucky some years ago, but not being situated conveniently to a church of our order, he had not joined any church here. The doctrine of salvation by grace was his theme. He was well pleased with the "Signs of the Times," and intended to have continued his subscription to them, but he has gone hence to be with us no more. He leaves a wife and eight small children to mourn their loss. SARAH W. SMITH.

DUDLEY, Edgar Co., Ill., Jan. 29, 1865. Departed this life, on Morris Island, South Carolina, at 6 o'clock on the morning of the 1st of October, 1864, LEWIS FRANKLIN PAYNE PEAK, son of Hon James S. Peak, of the city of Louisville. Sending as his last message to his father, by his comrade, Capt. Craycott, that he was resigned to death, hoping and believing that the Lord had prepared him. He was a graduate of the Georgetown (Ky.) College, and a member of the Baptist Church of the general connexion at that place. Thus in the strength and beauty of manhood, has this most promising young man been cut down.

BROTHER BEEBE—It has become my painful duty to send you for publication, the obituary of my dear husband, HENRY C. MORGAN, who died at his residence, near Oxford, Benton county, Ia., June 26, 1864. Although he had never made a public profession of religion, he was a firm believer in the doctrine held by the Old School Baptists. He had been in a delicate state of health for several years, but died suddenly from bleeding of the lungs. We had been walking around the farm, and returned into the yard, when he was taken with bleeding, and expired in my arms before we could get into the house. He could say nothing at the time of his death, but during the past winter and spring he had repeatedly told me that he was ready to die whenever the Lord should be pleased to call him away. He has left with me three small children to mourn our loss, which we trust is his exceeding gain. May the Lord sanctify this severe affliction to us all. His funeral sermon was preached by Eld. John Brady. Your afflicted sister, MARY E. MORGAN.

DIED—In Baltimore City, Md., the 4th inst., Mrs. GEORGEANNA K. FIBBS, wife of Lieut. J. M. Fibbs, aged 27 years, 3 months, and 10 days. The subject of this notice had been afflicted for a long time, of a hopeless consumption; but she bore her sufferings very patiently, knowing that she was gradually passing downward to the tomb; and, when the "messenger" came, she had a gentle dismissal from the scenes of earth. Though not a member of the church, she manifested a strong attachment to the truth; but notwithstanding her many noble and amiable principles, she has been called away from her friends in the morning of life, and we hope that their loss is her everlasting gain. At her funeral a discourse was preached by the writer of this notice, from the following words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thes. iv. 13-14. Her remains were deposited in the Mount Olivet Cemetery, there to repose until God shall bid her arise.

WM. J. PURINGTON.
WASHINGTON, D. C., February 7, 1865.

DIED—Feb. 6, at the residence of her brother-in-law, Col. Samuel Clark, near New Vernon, N. Y., MISS LORENA CARMICHAEL, aged 62 years, 7 months, and 28 days. She had been from childhood a regular attendant of the meetings of the New Vernon church, and for years manifested a deep interest in the cause. We had a conversation with her on the subject of her near approach to the end of her mortal pilgrimage, in November last, in which she gave satisfactory evidence that she had passed from death unto life, but from an abiding sense of unworthiness, had been deterred from following her Savior in the ordinance of baptism. Having wasted away with consumption, she was released from the flesh at about 2 o'clock on Monday morning, Feb. 6, and on the next day her funeral was attended at the New Vernon meeting house, and a discourse was preached on the occasion by Eld. G. Beebe, from 2 Peter iii. 12.

ELDER BEEBE—Please publish the following notice of my aunt's death, in your excellent paper, by request of her surviving husband:

DIED—In Mead Co., Ky., Oct. 8, 1864, MRS. HANNAH KENEDY, aged 79 years, 9 months, and 13 days. She was born in 1785, married in Nov. 1805, joined the Regular Baptist church in 1810, was with her husband baptized at the same time by Eld. Moses Pearson. She was Deaconess of three churches, a pious christian, fervent in her support of the doctrine of the Regular Baptists, as contained in the scriptures of truth. She was a great Bible reader, and loved to hear the gospel preached. She often traveled considerable distances to attend associations. She was at Little Zion Association, in Warrick Co., Ia., about three weeks before her death. At the close of that meeting, she took old father Keith by the hand and talked with him sometime; but her voice being weak I could not understand what she said, only that she never expected to attend another association, but she has now gone to enjoy that association where all is peace and joy. With her husband she lived happily about fifty-nine years, and in Mead county about thirty years; then moved to Owensboro, Ky., in 1864. At the time of her death, they were on a visit. Her illness lasted but a few days. Having been struck speechless, she could say nothing about dying; she however expressed a farewell to her aged husband by shaking hands. We deeply mourn our loss, but not as they who have no hope. Her surviving husband will soon follow her to that peaceful land, where the booming of cannon, and the noise of musketry shall be heard no more. The father of the deceased lived to the age of 94 years, saw all his children, (ten in number,) join the Old School Baptists, with the exception of one, who also made a profession many years ago, and died recently at the age of 80 years. The Lord giveth, and the Lord taketh away.

SARAH A. WILLIAMSON.
LYNNVILLE, Ia., Jan. 30, 1865.

DIED—At North Berwick, Maine, on the 15th of January, 1865, sister SARAH CHASE, aged 79 years and six months. She entertained a hope in Christ many years ago, and then seeing that God had saved her, not according to her works, but according to his own purpose and grace, she became well established in the doctrine of the bible, which is contended for by the Old School Baptists, and remained so until death. She always seemed to have a great view of her own sinful self, and talked very understandingly about the same. Her husband, brother Thomas Chase, died the 6th of March, 1853, and now she has left a large family of children and other relations to mourn, but not without hope.

ALSO,
DIED—At North Berwick, Maine, January 5th, 1865, MARY E., wife of John Chadbourn, aged 21 years and 6 months. Her disease was consumption, which accomplished its work, death, in about six months. Within that time she was cheerful, exhibiting that which was natural to her, being blest with one of the most amiable dispositions; until death. When she died it was sudden. She rode out but two days before her death. She never was united with the visible church on earth, but entertained a hope in Christ a number of years before death, and talked well about it at times while sick. She told me a little before death came to her relief, that she could not see anything in this world worth living for, and that she had had some pleasant seasons in view of the better world. She has left a husband, father, mother, one brother and three sisters, and many relatives and friends to mourn. Her last words to husband, father and mother, &c., were, Do not mourn for me, but remember my babe, which was then seven months old. WM. QUINT.
NORTH BERWICK, Me., Jan. 24, 1865.

DEAR BROTHER BEEBE—I am requested by bereaved friends to forward you two short obituaries for insertion in the "Signs of the Times," if you please:

DIED—In Hancock county, Illinois, Dec. 30, 1864, JOHN CROOK, aged nearly 76 years. Brother Crook resided many years in Meade Co., Ky., and was a member, while there, of the Otter Creek church of Regular Baptists, long under the care of Elder Benjamin Keith. He removed from there to Missouri some years ago, but since the war commenced he came to the place where he died. Brother Crook lived an unblemished life, as a christian, forty-five years; was a firm believer in the doctrine of sovereign grace, and died as he had lived, fully reconciled to God. His sufferings for some weeks were very great, but he bore them with fortitude till he fell asleep in Jesus. He leaves an aged companion and several children to mourn his absence. May the Lord support them. His funeral was preached, soon after, by the writer, from Rom. viii. 18, and 2d Cor. iv. 17.

ALSO,
DIED—Of typhoid fever, Jan. 20, 1865, in Knox county, Illinois, SAMUEL BAXTER, aged 67 years and near 8 months. Brother Baxter was a native of Maryland, but spent most of his life in Muskingum county, Ohio, where he was baptized, by Elder Thomas Harper, about the year 1847. He lived from the time of his profession a consistent and worthy member of the Regular Baptist church. A faithful husband, a kind father, a good citizen, and an exemplary christian, he departed, resigned to the will of his heavenly Father. His scattered children, ten in number, were all present, together with his affectionate companion, to witness his departure. May the Lord sustain his bereaved widow and prepare his children to follow him to a world of endless joy. His funeral was largely attended on the 22d, and a discourse delivered by the writer, from 1st Cor. xv. 55, after which his remains were taken to the Galesburg Cemetery.

I N. VANMETER.
MACOMB, McDonough Co., Ill., Jan. 24, 1865.

BROTHER BEEBE—I feel called upon to send you another obituary notice. Our aged sister, ANN BANNISTER, of Wilmington, departed this life on Wednesday, January 18th, at the advanced age of nearly 91 years. Sister Bannister was a native of England, and was baptized there by an Elder Wm. Norris, in the year 1798, in the twenty-fourth year of her age. She came to this country and settled in the city of Wilmington, Delaware, during the year 1819, and has resided there ever since. She connected herself with the church in Wilmington on her arrival, and has been identified with, and prominent in, all the commotions and divisions that the Baptists in that city have suffered from that time to the present. Since my acquaintance there, among the foremost and firmest in contending for the right, sister Bannister was always found. Quiet and retiring in her manners, always calm and moderate, yet she was uncompromising with deception and wickedness. She enjoyed the fullest exercise of her faculties to the last. Receiving her warning but a few hours previous to her departure, she evinced to the few present that she was ready and desirous to go. The genuineness of her piety, her sincerity and honesty, I presume were never questioned by any that knew her. That grace that had so long been her theme and the ground of her life, fully sustained her at the last. It will be seen that she enjoyed the fellowship of the church, and was able to fill her place therein for the unusually long period of sixty-seven years. She has left a vacancy in the church, and has also left a lonely widowed daughter to mourn her loss, but not to sorrow as do others who have no hope. The Lord is able to sustain, by his grace, those whom his providence has bereaved.

E. RITTENHOUSE.
NEW CASTLE Co., DEL., January, 1865.

DIED—Jan. 31, 1864, MRS. MARY ANN COFFEY, daughter of brother McCorkle, and wife of James B. Coffey. She never made a public profession of her faith in a Redeemer, but left strong testimony that when she passed from this world, it was to a world of rest and joy. She bore her affliction with christian fortitude, and after an illness of about ten days, with a smiling countenance she fell asleep in Jesus. Elder Isom Cranfield preached on the occasion, on the 20th of April, 1864, to a large and attentive congregation, from Matt. xi. 28.

She bid farewell to all below,
And left a world of sin and woe,
With angels joined she sings God's praise,
Where she shall rest through endless days.
May we be resigned to the will of our God, and may he bless you and yours, is the prayer of your unworthy brother, GEORGE F. McCORKLE.
NEAR SALEM, Oregon, October 30, 1865.

BROTHER BEEBE:—Please publish the following obituary:
Departed this life, at the residence of his son, J. E. Wallingford, in Harrison Co., Ky., Nov. 27, 1864, brother RICHARD WALLINGFORD, aged 90 years, 1 month, and 27 days. He was born in Virginia, and after his marriage, emigrated to Kentucky in early life, and resided mostly in Fleming county. At what time he and his wife united with the Old School Baptists, I am not advised. From my first acquaintance with him, which is more than twenty years ago, he has been sound in the faith. He had a remarkably retentive memory, and extensive knowledge of the scriptures, could give chapter and verse. Religion was his delightful theme. He was uncompromising, but always ready to give the reason of his hope, when called on to do so. He took great pleasure in attending his meetings, and died as he had lived, in the full triumphs of faith. He was not afraid to die, as I am told, when the time came; we believe he fell asleep in Jesus. His wife died Jan. 5, 1864. They had lived together in wedlock a little more than seventy-one years. They have left a very large family connexion, as well as other friends, brethren and sisters. May the Lord bless the bereavement to their good. They have ceased from their labors, and gone to enjoy the fullness of that rest that remaineth for the people of God.
D. S. BRADLEY.
Mason Co., Ky., Jan. 26, 1865.

DIED:—In Herrick, Bradford Co., Pa., on Monday, Jan. 30th of infantine erysipelas, NELLIE J., young, est child of John and Mary A. Durand, nearly two years of age. She possessed uncommon sweetness of disposition, and young as she was, she had lived long enough to become entwined in the affections of many hearts. But she has been taken away from the evil of this world, to rest in the bosom of him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

"The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted.
Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions,
Assume this dark disguise.
She is not dead,—the child of our affections,—
But gone to that bright shore,
Where she no longer needs our poor protection,
And sickness comes no more."
BESSIE.

GILBERT BEEBE:—Dear Sir:—It is my duty to advise you of the death of one of your old subscribers. I enclose item from one of our city papers.
Yours truly,
JAS. E. B. THORN.
UTICA, Feb. 2, 1865.

DEATH OF MR. SAMUEL S. THORN.
SAMUEL S. THORN, one of our old and wealthy citizens, died yesterday morning, in the 68th year of his age. He was a native of Breckley, Kent, England, but came to this country in 1819. After a year's residence at Albany, he came to this city, and has lived here ever since. He was long engaged in the forwarding business, and in 1826 was one of the originators of the Utica line of canal boats. The firm of Thorn & Curtis, long prominent in forwarding, still exists, but of late years has been devoted only to the care of its property. Mr. Thorn was a man of unassuming manners, of marked probity, and of strict thrift and business habits. He amassed a handsome property, mostly invested in real estate in the city and vicinity.—*Utica Morning Herald*, Feb. 2.

BROTHER BEEBE:—You will please publish the following obituary:
DIED:—December 11th, 1864, in the town of Hillgrove, Darke Co., Ohio, sister MARY BYRAM, consort of brother Silas C. Byram, in the 60th year of her age. Sister Byram was a firm, well established Old School Baptist. She united with the church called Elk Creek, under the ministry of Elder Stephen Gard, about the year 1827. She has left to mourn her loss a kind and faithful husband and five daughters, together with a large number of relatives. We trust, through the rich grace of a dear Redeemer, their loss is her unspeakable gain. Her sickness was short, being a congestion of the lungs. Truly, in this dark and gloomy hour of the day, or I may say night, we should not mourn as those which have no hope; but say, Lord, thy will be done. When it pleases him who is altogether lovely to go down into his garden (the church) and take to himself his lilies which are fully ripe, we should say, Amen. Yours truly,
L. SOUTHARD.
HAMILTON, Jan. 18, 1865.

DIED:—Jan. 2, 1865, at Camp Chase, of cancer in his jaw, brother COWART, of Pickins Co., Ala. He was a prisoner of war, but a member of the Old School, or Primitive Baptist church in Alabama. Of his given name, his age, or how long he suffered, we are not advised.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

- You will save us much time and labor, by a strict observance of the following rules:
1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
 2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
 3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
 4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
 5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
 6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE BANNER OF LIBERTY.
CHANGE OF TERMS.

MR. EDITOR:—As many readers of the *Signs of the Times* annually subscribe for the BANNER OF LIBERTY, some of whom may not now be receiving it, and may not, therefore, be aware of its present terms, you will confer a great favor and save much inconvenience from mistakes of the proper amount to be transmitted for yearly subscriptions, by inserting these few lines.

The present terms of the BANNER OF LIBERTY, (published weekly,) are as follows: \$2 per year payable in advance; clubs of six will be supplied for \$10; or clubs of ten for \$15. If paid in gold, half these rates will be accepted.

During the ensuing year the BANNER OF LIBERTY will contain, in weekly chapters, the *History of Priestcraft in America*; including the origin and history of the Puritans, their Persecutions of Baptists, Quakers and Catholics, their *Blue-laws* and *witch-burnings*, &c.; and an exposure of their Pharisaic hypocrisy, and of their agency with their kindred clergy of Satan throughout our country, in instigating the disruption of our once happy country, and bringing about the present dreadful war, with all its attendant horrors.

Those who subscribe by the first of the new year, or soon after, will receive all the numbers containing the above, as we shall publish a few hundred extra copies for the purpose of supplying distant subscribers, whose orders may not be received at the commencement. Address

G. J. BEEBE,
Middletown, Orange Co., N. Y.

NOTICE.—As I have a few copies of my widely circulated pamphlet, entitled "Organ Worship, or Instrumental Music in Church," which I wish to distribute among the brethren, I will send one or more to any address on the reception of five cents each, which is half price. Address, J. Soady, Cookville, Canada West.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars; or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars; or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars; or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars; or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars; or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations as public Railroads, or other Throughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 60 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.
The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1863.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was giving me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.
Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing he may recommend, may be used with confidence.

Agents for the Signs of the Times.

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California—Eld. Thomas H. Owen.
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Wisconsin—Eld. Joseph Osborne and deacon Aaron White.
Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"
DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,
To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.
TERMS:
One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency. All mail properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., MARCH 1, 1865.

NO. 5.

For the "Signs of the Times."

ORDINATION HYMN.

O Thou who callest, and the laborers come
Into thy harvest field,—
At whose great mandate adverse pride is dumb,
And human will must yield.

One more hath heard thy bidding, and now stands
Ready to do thy will;
To speak thy word, to go at thy commands,
And all thy work fulfill.

And, that thy people, our fraternal care
And fellowship may see,
Our Brother, now, with solemn rite and prayer,
We consecrate to thee.

As he goes forth, thy gospel to proclaim,
Go thou with him, we pray,
And lead him, for the glory of thy name,
In wisdom's shining way."

Thy gracious gifts shed on him from above,
Instruct him in thy ways;
And open thou his lips, O God of love,
That he may speak thy praise.

Through all his ministry, may heavenly grace
Reign in his heart supreme,
And in thy house, and still in every place,
May Christ be all his theme.

With thine own armor, Lord, thy servant gird,
And sanctify his tongue,
That he may cease from man, and trust thy word,
And in thy might be strong.

This earthen vessel with thy treasure fill;
Daily thy grace renew;
And may thy doctrine from his tongue distill
Like the refreshing dew.

And as he speaks thy words of holy cheer,
We pray thee, Lord, impart
Unto thy waiting ones, the hearing ear,
And understanding heart.

If human wisdom, with deceiving glare,
Would charm him to her seat,
Or vain philosophy should weave a snare
For his unguarded feet,

The fatal lures of error may he spurn;
All vain delusions flee;
And to the volume of thy wisdom turn,
And learn alone of thee.

We know the world, with its perplexing strife,
And care, and vain turmoil,
Will oft-times mar his peace, and fill his life
With trouble and with toil.

But when his onward path grows rough and dim,
And trials crowd his way,
Oh, then, thou God of comfort, comfort him
With thine own peace, we pray.

Thus shall he learn to comfort such as he
Through darkened pathways led,
With the same consolations wherewith he
Himself is comforted.

If weary and o'er wrought he fainting stands
Midst care and doubt and fear,
Oh, teach thy people to sustain his hands,
And give him words of cheer.

But most of all, grant thou, thy servant, Lord,
Fresh strength from hour to hour,
That he may falter not, but speak thy word
With boldness and with power.

And thus, serenely, may he walk the way
Thy saints have ever trod,
And labor gladly his appointed day,
Under the smile of God.

The work is thine, the glory all thine own!
In thee thy children live;
When, at thy bidding, precious seed is sown,
Thou dost the increase give.

Our thanks, for all thy gifts, to thee we bring,
And grateful songs we raise;
To thy great name, our Savior and our King,
Be everlasting praise.

JAMES B. DURAND.

HERBICK, Pa.

Correspondence of the Signs of the Times.

HARRISONVILLE, Pa., Feb. 8, 1865.

DEAR BROTHER BEEBE:—The following interesting letter, which I received from sister Harlan, a resident of Juniata county, Pa., I think will afford comfort to some of the children of God. I have obtained the consent of the writer, and desire that you will publish it in the "Signs of the Times."

JOSEPH CORRELL.

TO ELDER JOSEPH CORRELL—DEARLY BELOVED FATHER IN ISRAEL:—I have recently often felt a desire to pen a few thoughts to you, but it would immediately be suggested to me, Why should I write to you, one who feeds on strong meat daily? What need have you of a cup of poor skimmed milk from me? Still, although I do not feel capable of writing anything edifying, I desire to relate to you what great things I trust the Lord has done for the most unworthy of his creatures; for the hope is strong within me at times that he hath taken me up out of the horrible pit and miry clay, and placed my feet upon a rock and established my goings.

I was born in Lancaster county, Pa. My parents were Old School Baptists, and I can in very truth say, I was led captive by the devil at his will, and that I was a willing captive. I was of a very impulsive disposition, and always acted on the impulse of the moment without thinking of consequences, and in this way committed misdemeanors daily for which I would be very sorry, but would repeat the same as soon as occasion offered. I had many thoughts of death and eternity which filled me with terror, for I felt that one as wild as I was, and as disobedient, was not fit to die. The day of judgment was impressed on my mind with such force as made me dream some most terrible dreams of that day and of being called unprepared to judgment. When in my fourteenth year I was afflicted with a white swelling in one of my limbs, and I thought it was sent on me as a punishment for some of my sins, and that my recovery depended entirely on my leaving off my sins and performing a certain amount of duties, such as reading my bible, saying my prayers, and if I neglected, I thought my swelling pained me much more the next day. But I was never satisfied with my best performances, for often in the midst of them some vain song would rush into my mind, or my youthful sports would obtrude and divert me from my prayers, and afterwards I would remember with shame that I had left my prayers unfinished. Thus I lived until my fifteenth year. At about that time my limb became tolerably sound, and God's chastening hand being removed, I launched out into the world of follies again, and looked on death and judgment

as being a great way off, and that I had plenty of time to prepare for the dreaded events; but still the thoughts of death and hell were constantly recurring to my mind and destroying enjoyments. And the display of the majesty of God's power in thunder and lightning and hail would so fill me with terror that I would hide my face and tremble as long as the storm lasted, and I would at such times make many resolves that I would amend my ways, but all my resolutions were broken as soon as the cause of my fear subsided. Thus I passed two or three years more, and then the great Millerite excitement came, that the world would end on the next April. That so terrified me that I often wonder that my mind did not give way to the terrible excitement, for I had no rest night or day, and at one time I dreamed that the last day had come, and the world was all in flames, and the fire was coming still nearer to enclose the circle that I was in, and attempted to run to my grand-mother's, but as I ran I was arrested by a most terrible arm that was extended from heaven, and a voice that said, "Prepare to meet thy God." These dreams, many more of which I could relate, would leave a great impression on my mind, and I could not get rid of their terror for days. But I never spoke of these things to any one, for I had such a keen sense of ridicule which I feared I would be subjected to. I often wondered that others did not seem to give these matters more than a passing thought. At about this time I heard Elder Barton preach, and in his discourse he said that, "Of that day or hour knoweth no man, nor the angels of heaven, nor the Son, but the Father only;" but that it might end individually to some of us very soon. That gave me some rest, for I thought I stood as good a chance to escape death as any, and so the fear of eternity passed from me for that time, so that I did not even remember when the day that had been set came, until it had passed. About this time there was a communication from old father Trott published in the "Signs of the Times," that some great event would take place between the years 1860 and 1866, which would precede the coming of Christ. Well, I thought the Old Baptists knew more about those things than any other sect, and Elder Trott more than any of them, and I felt so glad that I had plenty of time to prepare for eternity. First, I intended to get married, and when that event was over I would have nothing to prevent giving my whole mind to the great work before me, which I thought depended entirely on myself. I intended to get religion, then be baptized and join the church; and I wondered that some of my acquaintance did not attend to these

things. But my fancied security did not last long, for that slavish fear of death would come over me unbidden. In my twentieth year I married and went to reside about four miles from my former home, and that appeared to me to be the time I had set to prepare for eternity. But instead of finding more time, every moment was occupied in domestic duties, and instead of getting better, I was daily growing worse. My irritable temper was a constant annoyance to me. I felt afraid I should commit some act that would be a disgrace to my family, and when I received a blessing I wondered why God bestowed such temporal blessings on such as me. I felt sinful and unworthy of such favors. In reviewing my past life I could not see a good act I had ever performed. I then set about getting religion, and began to read the bible; but I only read my own condemnation. I then had recourse to prayer, but my prayers seemed to me to be so sinful that I entirely stopped kneeling to pray. I felt altogether cut off from any efforts of my own. Then there arose in my mind an enmity against God for depriving me of any chance to escape. O what enmity I felt at the doctrine of election and predestination, and at the absolute sovereignty of God. I felt like a lion at bay; for I had thought I could do great things, but his—"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," convinced me that I could do nothing. My sins were weighing me down, and I grieved chiefly because I could not grieve, or repent of my sins. My heart seemed hard as a stone, and I felt at enmity against God's plan of salvation, and yet conscious that I was altogether in his hands. I often wished that I had never been born, or had died in infancy. I envied the very beasts of the field. At about this time Bunyon's "Grace abounding to the chief of sinners" fell into my hands, and in reading a history of his life and experience I could see so many incidents corresponding with my former sinful life and then present feelings, that it struck me that perhaps my present troubles were the work of the Lord, and I felt to rejoice at the thought. But this feeling soon passed, for I thought if it were truly the work of the Lord I would not feel myself so sinful, but very good. My domestic duties were nearly all left to servants, for they appeared to be so trifling as to be unworthy of a thought compared with the consideration of the "one thing needful;" that I had strength of neither body or mind to engage in them. At about this time I received one ray of comfort from reading the scriptures where the Canaanitish woman importuned Christ to heal her daughter, and he asked her if it was meet to take the children's bread and cast it to dogs. Her answer was,

"True, Lord, but the dogs eat of the crumbs from their master's table," and the Lord commended her faith. I felt that I were but a dog, and it raised a hope that there might be a crumb even for me, although I regarded mine as a desperate case. And in reading christian experiences in the "Signs of the Times" I found some expressions of such great condemnation as I myself felt, but I could go no farther. About this time my feelings in regard to God's sovereignty underwent a complete change. I could recognize his right to do exactly as he pleased with all the works of his hands. This struck my mind forcibly in reading, "Hath not the potter power over the clay, of the same lump to form one vessel to honor, and another vessel to dishonor?" It appeared so reasonable that I wondered at my opposition. Now God appeared a great and holy being, and I felt like a poor mean worm—that he had a perfect right to crush me to atoms, and if he sent me down to hell it was my just desert. But I wanted to love him. There my great burden too had gone, and love to God and to his attributes had taken its place. But still I did not think I had received a change of heart, but was looking for some great display of his power, and waiting for something, I knew not what. One day it was suggested to my mind, What am I waiting for? I have now received a change of heart! This suggestion filled me with wonder, and I looked up some old christian experiences, and found that I could trace a likeness in my exercises to theirs, till Christ was formed in them the hope of glory. The bible appeared new to me; the feelings of condemnation with which I had formerly read it was gone, and I gloried in God's absolute sovereignty, and I still glory that his decrees are all fixed and certain, and that none can stay his almighty hand. The slavish fear of death is also gone entirely, and there has been times in which I have rejoiced at the thought of death as an end of my warfare and a joyful release from all my doubts, opening a happy entrance into everlasting rest. The greater the display of God's power, the more I rejoice that he is God, and that none can stay his hand or hinder the accomplishment of his decrees. I love to contemplate him, that he created the heavens and the earth and upholds them by the word of his power, and that the destiny of all nations is in his hand. He exalts or brings down as he pleases. But, to return to my first experience. I was very anxious to do my duty, but I could not be satisfied as to what was my duty; and I had never made known the state of my mind to any one; but some suspected and asked why I tarried. Well, in this doubting state I talked with the members of the church, but felt certain they would not receive me from what little testimony I could give them. I feared that I was running without being sent. But they received me, and I was baptized on the fourth Sunday in September, 1855, by Elder Barton. My mind was in a very dark state, fearing that I had run without being sent. I also thought that the brethren and sisters at Rock Springs must look on me as an hypocrite, for they were all well acquainted with my former life, and knew how much it was at variance with my present profession. I felt none of that joy which I

heard christians tell of having felt at the idea of having done their duty. I only felt a great fear that I was not a fit subject for the ordinance; and for years in attending the church and other meetings of the Lord's people in his house, I felt that they thought me an hypocrite; and I verily thought all of them had a brighter evidence of God's favor and their acceptance than I had. Yet I fed upon the doctrine of "Salvation by grace," of Christ and him crucified, as the only way of a sinner's acceptance with God, as it was held forth by our much beloved brother Barton and others. The stronger and more forcible the doctrine was presented the more I fed on it. Doctrine that I had never heard before, although I had sat under it all my life; but it now appeared as something entirely new. I glory in the assurance that God knew the end of all things from the beginning, and that his purposes were all settled immutably before the dust of the earth was formed. I feel wholly resigned to the will of God concerning me, and have a hope which at times rises above all my doubts and fears. But I have no hope arising from anything I could do to save myself; for salvation is all of God from first to last.

Dear brother, can you, with your bright evidence, see any of the landmarks of a christian experience in what I have written? I would give the whole world, if it were mine, if it were my privilege to tell the experience that some can; and yet there are times when I am lifted above all doubts. I have given but an imperfect statement; many events crowd into my mind that I have omitted to relate, but I fear you are weary of my long scribble. Please to write soon and notify us of the time of your contemplated visit, for we want you to preach here on your way to Tuscarora. Yours in christian love,

S. A. HARLAN.

"For ye were sometime darkness, but now are ye light in the Lord: walk as children of light."—Eph. v. 8.

The apostle often reminds the saints that they were once in a state of darkness, and utter enmity with God. Sometimes, as in Eph. ii. 5, reference is made to this fact, to show the unbounded, everlasting love of God in bestowing his grace upon us; sometimes, as in Rom. iii. 9, and Eph. ii. 3, to show that this grace was not bestowed because of any superior worthiness in the recipient by nature over the rest of the world; but according to his own purpose, which he purposed in himself before the world began; sometimes, as in Titus iii. 3, this is alluded to as a reason why the saints should be meek and gentle towards all men; and sometimes, as in the text above quoted, reference is made to their state before the kindness and mercy of God appeared to them, to enforce an exhortation against their carnal propensities. There was a time when we could freely indulge in vain conversation, foolish talking, jesting, and filthy communications, and would not acknowledge anything wrong in it. At that time we were in darkness. The light which makes sin manifest to the sinner had not yet shined in our hearts. We accounted only that as evil which the civil and social laws so regarded. But when the true light blazed upon us with its searching and discriminating power,

we judged a different judgment, our hearts were laid bare, and discovered to our abashed and agonized view abundance of evil of the most hideous kind, and not a trait of good. The world often looks with astonishment upon the self abasement and suffering of one thus tried. It cannot understand how one who has been regarded among men as most exemplary, can look upon himself with abhorrence on account of evil in his nature. The world looks but at actions—outward expressions of evil. But the trouble of the awakened sinner is not on account of outward evil, but of inward depravity. He does not shrink and tremble and abase himself because he feels the eye of the world upon him, what men may think or say is of little moment now. He feels the eye of Him upon him who searches the hearts and tries the reins of men. All the hidden evil of his nature is open to the eye of Him with whom he has to do, and he knows that infinite purity and holiness can see nothing there to commend. Where is now a foothold for hope? What but everlasting banishment from the presence of God can be his doom? He cannot see any other possible way for justice to be satisfied. All the powers of man cannot teach him how God can be just and yet save him from deserved punishment. But in his own good time God by his spirit gives the instruction which human wisdom cannot give, shining in the heart of the poor sinner to give the light of the knowledge of his glory in the face of Jesus Christ. And truly there is a glory unspeakable revealed to us when we can see how mercy and truth have met together, and righteousness and peace have kissed each other. Now the spirit teaches us that the light which revealed to us our own darkness was the life which was in our Savior in the beginning; for, "In Him was life, and the life was the light of men." And "whatsoever maketh manifest is light," and that the consciousness of sin which made us cry for mercy was an evidence of our sonship in the only-begotten son of God from everlasting. "Because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, Abba, Father." In our natural body when the life-blood begins to circulate through a limb that has been benumbed, or rendered torpid by disease, the first effect of that returning animation is pain. So when the eternal life which is in Christ as the Head, is revealed in the members of his body quickening them and bringing them from death into manifest union with himself, the first effect of that life is painful and agonized consciousness of sin.

"Now are ye light in the Lord." In ourselves we are darkness as before; but as being "new creatures in Christ," we are light by virtue of the life and immortality which he has brought to light through the gospel, and of which we have been made partakers, as members of his mystical body. That light shines in the darkness of our nature; but that darkness comprehends it not. It does not teach us that our natural hearts have been changed so that their imaginations are now good instead of evil, nor that our natural wisdom is any the less foolishness with God than before; but it leads us to look beyond the veil of mortality, along the shining way through which the light comes, into the regions of spiritual glory where our

wisdom and righteousness dwells; and walking as children of the light as heirs of this wisdom and righteousness, we are enabled to keep in subjection the evil propensities of our natures which we hate,—to turn from our own wisdom, which the apostle James says is earthly, sensual, devilish, to that peaceable and gentle wisdom which descends from above, and in spite of the foolishness and vanity that struggles within us for display, to walk soberly, righteously and godly while in this present world.

The apostle warns his brethren not only against the grosser acts of licentiousness, but against the apparently more trifling evil of vain and foolish talking and jesting which are not convenient; and the exhortation is as appropriate now as then. It would seem that one who had seen the utter vanity of all earthly things, and to whom had been revealed the solemn and infinite glories of the heavenly world,—who had tasted of the unspeakable joys of salvation, would hardly need such an exhortation. But we are surely taught that while we remain in this mortal state we have need constantly to guard against ourselves, and to contend with the whole armor of God upon us, against the corruption of our nature. If we can sit down with placid minds and partake with a relish of the lightness and frivolity of the world, indulging in the foolish talk and jesting which pleases the natural ear, then indeed we may well doubt whether we are children of the light, and have that pure and undefiled religion which the apostle James speaks of. For he that bridled not his tongue has deceived himself. His religion is vain. So, too, if we can speak harshly and bitterly of a brother who has displeased us, as worldly men speak of their enemies, and have not that charity or love which covereth a multitude of sins, we are evidently not walking as children of light, and have good cause to doubt our being such. For, "If any man have not the spirit of Christ he is none of his." How meek and lowly while on earth, was He who is our true light! How forgiving to his enemies! How loving and gentle to his often erring disciples! How perfectly opposed in every expression to the whole spirit of the world! And it is that same spirit in us—in itself essentially opposed to sin, to every form of worldliness—whose dictates we are to follow. Our law is the law of the spirit of life in Christ, which hath made us free from the law of sin and death. And that spirit in which our Savior overcame the powers of darkness, and in which he was justified, (1 Tim. iii. 16,) is our victory. "This is the victory that overcometh the world, even your faith." While we are exercised by this spirit, the powers of darkness cannot harm us, the errors of the world cannot ensnare us, nor its filthiness stain us. By it we are kept unspotted from the world. But we cannot hope at the same time to please the world. "He that will live godly in Christ Jesus must suffer persecution." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." May we who hope in Christ be kept, while in this world, from the evil, be enabled to walk as children of the light, and finally be received up into glory.

SILAS H. DURAND.

ADAMS Co., ILL., Jan. 16, 1865.

DEAR BROTHER BEEBE:—Although I know that about the beginning of each year you are crowded with letters, many of which are designed for publication, yet I have taken my pen with a design of again speaking to our heavenly Father's children through your columns. Because of my infirmities, I can speak to but very few of those whom I hope I love for the truth's sake, and there are some whom the Lord of the harvest has called to labor for the comfort and edification of his household, that I want to address desiring to encourage them to wait upon the Lord, for they shall renew their strength. And inasmuch as Paul said to the Corinthian brethren, "Blessed be God, the Father of mercies, and the God of all comforts, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." Now brethren, had not the apostle trials to meet with amounting to tribulations, I am not aware that he would have penned the many encouraging words which are found in his letters which are yet distilling like heavenly dews upon the expanding mind of God's called servants, animating and enlivening them, and at the same time encouraging their hearts, although they have fears within and fightings without. Yet can they not with Paul, when he was bound in the spirit to go up to Jerusalem, and said that bonds (meaning imprisonment) and afflictions abide me, say, "Yet none of these things move me, neither do I count my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." He says he received it of the Lord Jesus. And each of the watchmen who have been, or now are on the walls of Zion, have a dispensation of the gospel committed unto them. And I feel to say, "Before God I lie not;" (now a gray headed sinner;) "Wo is me, if I preach not the gospel." And now, holy brethren, partakers of the heavenly calling, may I not say, with the beloved John, "He that believeth on the Son of God hath the witness in himself." Prior to believing none of the children of men can exhibit any testimony that they are in a gracious state, although, like the apostle, they may have been raised at the feet of some popular D. D., and taught according to the strictest rules of modern religion, as taught now in Sunday Schools, and by pious parents, through religious newspapers, tracts, or missionary labors, under that or this board of directors, of any of the modern religious organizations among the children of men, they will invariably lack this witness in themselves; for believing on the Son of God is equivalent to coming unto Jesus, and coming unto God presupposes life. Jesus said, "No man can come unto me except the Father, which hath sent me, draw him." And again, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." And the beloved John says, "Whosoever believeth that Jesus is the Christ, is born of God." But possibly some weakling of the flock may ask me to quote, in this connection, a part of the ninth verse of the third chapter of this same epistle, namely: "Whosoever is born of God

doth not commit sin." For the satisfaction and comfort of our Father's little ones, we will quote still a little more from the same chapter, verse 20. "Now if I (the old or Adamic man) do that which I (the new man) would not, it is no more I (the new man) that do it, but sin that dwelleth in me." "For I delight in the law of God after the inward man." And in the 22d verse the inward man is heard to groan, "O wretched man that I am, who shall deliver me from the body of this death?" But hear his exultant response, I thank God, through Jesus Christ our Lord. So then, with the mind, I myself serve the law of God; but with my flesh the law of sin." This we all know experimentally, does not change our old nature; for Jesus said, "That which is born of the flesh is flesh." And Paul says, "With my mind I myself serve the law of God." Not with his fleshly mind, for the carnal (or fleshly) mind is not subject to the law of God, neither indeed can be." But we have the mind of Christ, and this mind with which we serve the law of God can be nothing short of the life of God in the saints, or "Christ in you the hope of glory." For this reason it is said, "The flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that ye would. This is why the children of God so often groan in the spirit, and groan within themselves, thus—

"O could I find some peaceful bower,
Where sin hath neither place nor power;
This enemy I fain would shun,
But cannot from its presence run.

When to the throne of grace I flee,
It stands between my God and me;
Where'er I roam, where'er I rest,
I feel its power within my breast."

But thanks be to our blessed Keeper, he not only leads his Jacob about, but he also instructs him to pray,—

"Lord, save me from this deadly foe
That keeps my faith and hope so low;
I fain would dwell in heaven, that home
Where not one sin can ever come."

So we are led to the conclusion that it is the remains of our old carnal mind, the depravity of our old earthly nature brought to view by the light of immortal life within from day to day, which caused us to groan within ourselves, waiting for the adoption, to wit, the redemption of our body, not bodies, as though there were many, but the body of Christ; for until all the ransomed of the Lord are adopted, or brought into their eternal inheritance, the perfection and glory of the mystical body of Christ cannot be fully realized. Paul, in speaking of the care and love which the saints have for each other, says, "Now ye are the body of Christ and members in particular." I am not certain that he was speaking exclusively of the spiritual or divine nature which every believer has received, in his argument in 1st Cor. xii; for in chapter xv. 44, he says, "It is sown a natural body; it is raised a spiritual body." That consoling article on the resurrection of the dead is so completely linked with the christian's experience that almost everything relating to our happiness in time, as followers of the Lamb, points immediately to it. This leads us to conclude that the perfect consummation of the glory of the church as the body of Christ requires that the last one of all the redeemed members shall be born of the spirit, and then time shall be no longer;

for the resurrection will then have taken place. Death then will have been swallowed up in victory, and the beloved John says, we shall be like Jesus, and we shall see him as he is. This will be enough.

Brother Beebe, when I took up my pen, I designed to have written more especially on what I term the call to the work of the gospel ministry; but my pen has followed my mind somewhat differently. At some future time I may, the Lord willing, write to you again. Not speaking alone of the wormwood and gall, but also of the sweets and heavenly consolations afforded the servants of God, even while this their earthly house or tabernacle is falling into decay; witnessing that our earthly sojourn is short, and that they with whom we have held sweet converse will soon know us no more on earth; but, thanks be to God, we can say, we have a building of God, an house not made with hands, of which we are component parts, even until the top stone thereof shall be brought in, with shoutings, crying, grace unto it. Adieu,

J. G. WILLIAMS.

PATERSON, N. J., Feb. 6, 1864.

DEAR BROTHER BEEBE:—I have just received the third number of the present volume of the "Signs of the Times," and I can say it comes bringing food to my hungry soul. It is with great joy I open each number and read the communications and experience of the dear children of God. In reading the experience of brother Warren Durand, I was reminded of the time when the Lord first led me to see myself a poor helpless sinner, guilty, condemned and despairing; and then I was led to the cross to view my Savior, bleeding, groaning and dying—for what? That I a poor helpless sinner might have everlasting life! And O, what joy I experienced when his blood was applied for the remission of my sins, and when God spake peace to my soul.

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.

Jesus all the day long
Was my joy and my song;
O that more his salvation might see;
He has lov'd me, I cried,
He hath suffered and died,
To redeem such a rebel as me."

I felt happy; all my trouble was gone; the fields, the trees and the skies presented new beauties. I felt that I would like to tell the whole world what a dear Savior had done for me. He has indeed taken me up out of the horrible pit and out of the miry clay, set my feet upon a rock, and put a new song in my mouth, even praise unto our God. I went to bed that night feeling perfectly happy, and thought all my troubles were over. But oh, how mistaken! Many doubts and fears have since arisen in my mind. When I awoke the next morning my happiness was still greater than on the preceeding night. But doubts and fears soon began to arise whether I had truly been born again. Then the Comforter seemed to say to me: "We know that we have passed from death unto life, because we love the brethren." Then my mind was drawn to think of uniting with the church; but I kept deferring it, waiting to become better, but the longer I waited the worse I felt. One day while engaged in my daily labor, a voice seemed to say to me, "Come unto

me, all ye that labor and are heavy laden, and I will give you rest." I thought the words were applied to me. All my doubts of not having been truly called of God were removed. A way being opened for me, on July 2, 1864, I went before the New Vernon church, and in a feeble manner told them what great things the dear Savior had done for me. I was received, and on the next day baptized by Eld. G. Beebe, the pastor. As I was coming up out of the water, the brethren were on the shore singing:

"Gathered into the fold,
With believers enrolled,
With believers to live and to die."

I do think I felt the full meaning of the words, that I had a home, not made with hands, eternal in the heavens. Oh how often have I been led to view myself as a helpless sinner, but permitted by grace to recline upon the precious promises of God. I have often asked myself, Where would my poor soul have been were it not for such a precious Savior?

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He sav'd me from my lost estate,
His loving kindness, O how great!"

Yes, the mercy of our God is rich, and his loving kindness is truly very great. So amazing great that he can of his own free will pardon and save just such a sinner as me. A Savior he came into the world, was found in fashion as a man, to suffer and die that we might be made heirs of God and joint heirs with himself, if so be that we suffer with him that we may also be glorified together. How sweet to think that after our pilgrimage on this sinful earth shall be ended, that we shall be glorified with him in heaven. I long for the time. But I fear that I am intruding on your time and patience. Remember me kindly to your family, and to all the dear brethren and sisters. I hope and pray that the Lord may strengthen and sustain you in your trials, and long preserve you as a watchman on the walls of Zion. Dispose of this as your judgment may direct, and all will be right. Your unworthy brother in Christ, if a brother at all,

CHARLES B. WELCH.

MELMORE, Ohio, Dec. 26, 1864.

BROTHER BEEBE:—My desire is that our heavenly Father may give you, as editor of the "Signs of the Times," much grace and patience, that you may continue to defend the truth as it is in Jesus Christ our Lord. Also that the communications of your correspondents may be richly laden with the precious things of the kingdom of our Lord. He is to his people a stronghold in the day of trouble, and has been in all ages of the world. But it looks to me that the present time is more perplexing and trying to the followers of the meek and lowly Savior than at any previous period since the government of the United States was framed, under which all classes have formerly been equally protected in the free enjoyment of their religious, as well as their civil and social rights. But at the present men are compelled to do what they in their hearts believe to be contrary to the divine law, the law of their Master, who commands his disciples to love one another, and also to love their enemies. Such is the law of Christ to his church and people always, in all ages. But if men in power

compel the saints to do what their Lord has forbidden, shall we not find that "No man can serve two masters." What in such a case is to be done? O Lord, deliver us from evil, for thine is the kingdom, and the power, and the glory, forever and ever, Amen. Are not our brethren in the North and South compelled to take up arms to destroy one another? Their conscientious scruples will not exempt them. I believe it to be the duty of christians to pay taxes and tribute to support earthly governments cheerfully and without murmuring; but to violate the laws of Christ in deeds of cruelty which God has forbidden, I cannot be reconciled to. If any of the brethren of the Old School Baptist church can be advocates of carnal war, urging the slaughter of their fellow men, either friends or enemies, I ask, as did the apostle, How dwelleth the love of God in such brethren? What their feelings must be I hope I may never know. May they, and may I also, reflect seriously on the admonition, "Be ye reconciled to God." The weapons of our warfare are not carnal, but spiritual; and we wrestle not against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world, and against spiritual wickedness in high places. "Render to no man evil for evil, but overcome evil with good." "Follow peace with all men, and holiness, without which no man shall see the Lord." "To be carnally minded is death, but to be spiritually minded is life and peace." "The fruits of righteousness are peace, and the effects of righteousness are quietness and assurance forever."

LEWIS SEITZ.

RAINSBURG, KY., January 17, 1865.

DEAR BROTHER BEEBE:—Time with its fleeting moments has rolled around another year, and I am admonished that it is time for me to renew my subscription for the "Signs of the Times." Enclosed you will find two dollars for the "Signs," and ten dollars which I wish you to send to our brethren who are confined in the prisons. I would gladly speak a word of comfort and consolation to them if it were in my power. And I would also speak a word of consolation to my Master's children which are scattered over this land of sorrow and of great tribulation, but knowing this is but a part of our legacy in this world, we faint not. Our dear Lord has told us that, "Through much tribulation we must enter the kingdom." Then, my dear brethren and sisters, hold up your drooping heads, for your redemption draweth near, and your Lord will say unto you, "Come, ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world." Truly our lot is cast in a time of darkness wherein darkness covers the earth, and gross darkness the people. But our dear Lord can bring light out of darkness, and peace out of confusion. Oh, when will he show his smiling face and cheer our desponding spirits? Dear brethren and sisters, let us be on our watch tower; "Let brotherly love continue." Give no ground to the enemy to speak reproachfully of us. For-sake not the assembling of yourselves together, for in olden times, "They that feared the Lord spake often one to another, and a book of remembrance was

written for them that feared the Lord and thought on his name." Let us walk orderly in the sight of all men, that even our enemies may be constrained to say, there truly is a reality in the religion of the meek and lowly Jesus.

We have but very little preaching in our association, and consequently many have grown cold or lukewarm in regard to spiritual things. Our much beloved Elder John H. Gammon is the only preacher that preaches much to us in our association. I often think, Oh that it were with me as in gone-by days, when the candle of the Lord shined in my tabernacle, when I could sit under the sound of the glorious gospel preached by Elders Nance, Bobbit and Barnett, who have gone to their reward. But these golden moments are past, and the remembrance of them only remain.

Brother Beebe, if you see anything in this that you think will comfort or edify any of the lambs of the flock you are at liberty to publish it, but if not cast it aside. That you may be long spared to blow the gospel trumpet and publish the "Signs of the Times," is the prayer of your unworthy sister, if a sister at all,

ELIZA A. WEST.

CARLINE DEPOT, N. Y., December, 1864.

BROTHER BEEBE:—Inclosed you will find one dollar to sustain the "Signs of the Times." I have felt inclined of late to speak, with your permission, through the "Signs of the Times," to the dear saints, especially to those I met at the ordination of brother Durand. While some of us were journeying homeward in company together our hearts burned within us, while we talked of Jesus by the way, and since at times, I have felt the same melting influence upon my heart. O, my tongue has been loosed a little to speak forth the praise of Jesus, who had me in remembrance when he hung upon the cross. I feel to say with the poet:

"And prisons would palaces prove
If Jesus would dwell with me there."

I do rejoice in the power of God to humble and conform me to his will. I have been so much revived of late by his presence, I feel to thank God and take courage.

I have written the above to send to you, but unbelief set in. I feared it would be presuming. I thought I would wait and see how I felt about it. I was undecided and distressed. I opened the hymn book to see if I could find something to comfort me. My eyes rested on the 1069th hymn in your collection.

"Alas! poor soul, what ails thee now?
So feeble and so faint;
Why hangs a cloud upon thy brow?
Come tell thy sad complaint."

The whole hymn was so applied to my case, I was melted in contrition before my Lord. He has met with me daily for some time with his melting spirit. He has set upon my heart as a refiner's fire. I have been filled with love to God and his dear children. I feel to give him praise, and as the hymn said:

"Boast in your fountain, not the stream,
For human cisterns leak."

MRS. K. HOLLISTER.

ROCKVILLE, Orange Co., N. Y., Feb. 12, 1865.

DEAR BROTHER BEEBE:—I have a desire to add my feeble testimony to the truth as it is in Jesus; for what one is

there in heaven or earth more worthy of our highest praise than he who bled and died for us, that we through him might be saved. It has pleased God to lay his afflicting hand on me, but for what purpose is only known to him. I sometimes feel that it is for my disobedience; for I daily wander into by and forbidden paths; and were it not for our kind and gracious Shepherd where would I not wander? Whatever may be the design of the Lord in my afflictions, I am certain that he has a wise and righteous purpose in it. I can fully adopt the sentiment of the poet,—

"Not a single shaft can hit
'Till the God of love sees fit."

How it then becomes us to bow ourselves in submission to his will, seeing that he is too wise to err, and too good to be unkind. But he will do his pleasure in the armies of heaven and among the inhabitants of earth. I think that I, for one, can say: It is good for me to be afflicted; for before I was afflicted I went astray.

"Afflictions make me learn thy law,
And live upon thy word."

Were it not for our trials, we would not know our need of a deliverer. I have found Jesus to be a very present help in times of trouble. He has said, "My grace is sufficient for thee," and, "I will never leave thee, nor forsake thee." O what sweet and precious promises; and when applied by the spirit, it gives that peace of mind which is inexpressible, and which the world cannot give or take away.

"Let not thy heart despond and say,
How shall I stand the trying day?
He has engaged by firm decree,
That as thy days, thy strength shall be."

I have realized the application of these promises, and know that they are sure and reliable, and the name of our God is a strong tower, into which the righteous run and find safety. Then let the storms rage, and persecutions come, or trials in whatever form they may, the child of God is safe, though we should be, like Paul and Silas, cast into prison and our feet made fast in the stocks, if we can but see the hand of God, and the application of his gracious promises, we may sing,

"Enough, my gracious God,
Let faith triumphant cry."

This will humble the child of God and bring him down to his Master's feet, to own him as "King of kings, and Lord of lords." Then are we made to say, "Not our will, but thy will be done." Then how the creature is abased, and how God is exalted! We then have no desire to take the crown from the Savior's head, to place it on our own. Then we rejoice that there is a God who reigns, and we desire to give him all the glory, for we know that to him all the glory belongs.

Oh, how much I desire to speak of the goodness of God, and to tell of his power, if I only had the ability. But alas! I find that in me, that is, in my flesh, dwelleth no good thing.

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

When I have a view of myself, it seems to me that I am only a stumbling-block; and that if it were not for me, the cause of Zion might prosper, and I think certainly if the brethren and sisters could see me as I see myself, they could not fellowship me; but I must leave the matter for them to judge. I do not feel worthy of

the blessings of God which he bestows on me. But if I may only have a place at my Master's feet, it is the highest privilege I ask for, that I may learn of him who is meek and lowly in spirit. I love the company of the saints, and I can truly adopt the language of Ruth to Naomi, "Entreat me not to leave thee, nor to return from following after thee." Your unworthy sister,

ELIZABETH HORTON.

PRISONERS' CAMP, POINT LOOKOUT, MD.,
December 20, 1864.

ELDER BEEBE:—Dear brother in the Lord Jesus Christ. Having been much refreshed by reading the "Signs of the Times" since its reception here, I have a mind to give you the reason of the hope that is in me, but I confess that I attempt it in weakness and fear, and I may add in much trembling also.

I was born in Troup Co., Ga., in 1833; was blessed with good pious parents, although they were not professors of religion until August, 1851, at which time my father and mother both united, by experience and baptism, with the Primitive Baptist church at Beulah, Ga., and were baptized by Elder E. Brittain, who was then the under-shepherd of the church. It was while witnessing their baptism I, for the first time in my life, saw and felt that I was a miserable and undone sinner before a holy God. Although to the credit of my parents, let me say, I was brought up strictly moral. But notwithstanding my morality, I saw and felt that all was not well with me. There was an uneasy restlessness within, which led me to repair to the grove and seek God in prayer. This I did from day to day and from night to night, but obtained no relief. My condition now pressed hard upon me. I read my bible often and earnestly, but all its promises seemed to be for others, and none for me. Its denunciations were justly mine, and now I almost loathed my daily food, feeling unworthy of such mercies. Now my very prayers were sinful, and I felt that I was sinking, and justly too. I believed there was a possibility for everybody else to be saved, but me. And I may here remark that I then seemed to have some faith; for I did believe Christ was able to save them unto the uttermost who come unto God by him; but my difficulty was, it did not seem to me that I was coming in that way. I could only say, "Lord, if thou shalt save me it is mercy; but if I perish, thou art just." When in this condition, when there was not one ray of light, hope or comfort, I found him whom my soul loveth. Old things passed away, and all things became new; and now for the first time in my life I could see how God could remain just and justify the ungodly. It was a day of feasting to my soul, which I have not yet forgotten. But before I had long basked in the sunshine of the glorious revelation it appeared to me that I might be; yea, that I was deceived in all this. This gave me much distress, and caused much self-examination. Now my hope would brighten, then recede, and the same may be said of my pilgrimage thus far.

In November of the same year I united with the Beulah church, by experience and baptism, and from that time until the present we have shared alike, both in

rejoicings and distresses. Although the least of all saints, I feel to thank and praise the Lord, that notwithstanding the cruel war that is now upon us, God's children speak one and the same things.

My brethren and sisters who read the "Signs of the Times," let me assure you that you are not alienated from the affections of the Southern Baptists. Should any take offence at my present condition, let me say the C. S. laws will explain it. I ask an interest in your prayers, and may the God of all grace sustain all his children everywhere, and bring them all off conquerors through him that hath loved us, and to him be all the glory, amen.

G. F. WATLEY.

P.S.—In looking over what I have written, I find I have only hinted at what I have undertaken; leaving very much untold of what I hope are the dealings of the Spirit with me. My main object in this communication is for your own reading. You are however at liberty to dispose of it as you think proper.

G. F. W.

LANESVILLE, Harrison Co., Ind.

DEAR BROTHER BEEBE:—I am truly glad that you are still permitted to continue your labor of love in publishing the "Signs of the Times" for the spiritual benefit and comfort of your fellow travelers while journeying through this wilderness of sin and sorrow. And I would here desire to bear witness with those who have testified of the same things that notwithstanding it has pleased our heavenly Father to order our pathway through tribulation, and permitted our enemies to be round about us; yet he has given us, from time to time, so many unmistakable evidences of his continued love and mercy, that we cannot doubt in regard to his kind intentions toward us, but should feel entirely resigned to his providential dealings with us, knowing that he will do all things well. God, who is rich in mercy, has so organized this natural world as to render it incapable of captivating the renewed mind, and while our nature, corrupted by sin, is prone to revel in the vanities and illusions of life, the renewed child, who is risen with Christ, finds all its joy in beholding the way of holiness, where no lion or ravenous beast shall enter, but wherein the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

I inclose a short letter I have just received from brother David Bartley. It expresses fully my own opinion of the merits of your paper, and I hope you will receive it as one of those grateful tributes (unnumbered and unknown to you) that arise in the hearts of your brethren everywhere to your devotion to our glorious cause.

S. B. LUCKETT.

TUESDAY NIGHT, Feb. 14, 1865.

MY DEAR BROTHER:—While reading the "Signs of the Times" of February 1st to-night, the desire arose in my heart to write to you and speak of the excellent things contained in this number, and having finished reading it, I now attempt to write to you and give expression to some of my thoughts and feelings, hoping you will not regard it any intrusion. The letter of brother Warren Durand is certainly wonderful, and it deeply impressed me

with a sense of awe and love towards God for these displays of the glorious majesty of his power and the riches of his grace. Brother P. K. Parr's letter is very interesting, especially to me, who know and love him, and have had from his own lips substantially the same things. His letter also magnifies the name of our wonderful God, whose ways are not man's ways. Then the love-prompted letter of sister Murray to brother Wm. L. Beebe, breathes so much of that blessed spirit that endears and unites in one bond the many members of the heavenly kingdom, that I felt how goodly a heritage is ours, and rejoiced in the blessed evidence that neither sectional hate, nor civil war can crush out the hallowed influences of the doctrine of Christ, which causes peace and good will to abound like a river and flow so freely to all the peace-loving sons and daughters of Zion.

Last and best of all, comes the truly wonderful editorial, replete with that profound wisdom which cometh down from heaven, and radiant with the overpowering glory of God. In short, upon the glowing lines and columns of sublime truth in this number of the "Signs of the Times," I see the imprint of a divine hand. Not among all the writings of the worldly-wise can be found such precious treasures as are here unfolded to those who dwell in the spiritual mansion house of God, to behold the beauty of his beloved Son and inquire in his temple.

To-night I feel that we, my brother dear, are the highly favored of the Lord! "Unto you," said our holy prophet, "is given to know the mysteries of the kingdom; but to them that are without, it is not given." The divine illumination of our hearts, and the shedding abroad of God's love therein, lighting up to us a glorious immortal day, and sweetly constraining us to love and delight in God and one another, is a work the most wonderful that ever mortal beings contemplated. Indeed, it is beyond the highest contemplation of any mere mortal; for none but those who are exalted with the endowment of an immortal nature can contemplate a work so lofty and grand as this, the crowning work of our wonderful God!

O the bliss, the glory, and the eternal perfection of the kingdom of our Lord Jesus Christ! No sin, no darkness, no spark of hate, no weight of sorrow is known in all this kingdom. But love, joy, peace and the light of life, with all their kindred train of hallowed influences, fills, surrounds and overspreads, like a canopy of glorious brilliancy, all the happy domain! And we are the subjects, nay the heirs of this kingdom, and shall go no more out forever. And our companions are the children of the Highest, the sons and daughters of the Lord. O what honor and dignity, what happiness and wealth unspeakable is ours! Let us much contemplate and often speak of the glory of this kingdom. Unworthily yours in the kingdom of Christ,

DAVID BARTLEY.

DEAR BROTHER BEEBE:—I inclose and send to you a short little letter, composed by brother R. T. Parker, an old faithful soldier of the cross, who has been in the field of conflict for upwards of seventy years, amidst all the turmoil and con-

licts that the Old School Baptists have passed through. He ever has been a faithful sentinel; his christian deportment is worthy of imitation; he is respected by all who are acquainted with him. His desire in writing is to inform his beloved brethren, sisters and connection of his condition. He is growing feeble, but he is industrious; labors more or less every day. The gospel sound of salvation by grace alone is soul-cheering to him. His memory is excellent for one of his age, and his mind also. Yours in gospel bonds,

D. S. BRADLEY.

MASON CO., KY., Feb. 9, 1865.

DEAR BROTHER BEEBE:—I feel and have a desire to let my brethren, sisters and friends know who are scattered abroad that I am yet alive, but my journey is almost at an end. If I should live to see the 17th day of October next, I will be ninety years of age. I was born in Virginia, in the year 1775. My father moved to Kentucky in 1789. I was baptized by Elder Ambrose Dudley, (the father of Elder Thos. P. Dudley,) in 1792, at Bryant's Station, at which church I was first a member. My membership is now with the church at Stone Lick. Ever since I united with the Baptists, I have been called an Old School Baptist. I was married to Eleanor Botts in 1796, and we lived together in wedlock upwards of sixty years. She departed this life in 1858. She was a sound faithful Old School Baptist upwards of forty years. Now,—

"Like one alone I seem to be,—
Oh, is there any one like me?"

Brother Beebe, I have been a subscriber of the "Signs of the Times" about twenty-five years. I have every volume except one, the 13th. My bible and the "Signs" compose my library. I desire no other. They contain all that informs me from whence salvation flows; that salvation comforts and feeds the new man.

"I long to go from this world of woe,
My soul will be at rest;
No more shall I complain or sigh,
But lean on Jesus' breast."

I say peace to the poor and afflicted of Zion. I hope, my dear brother, that the Lord may still bless you in all your lawful pursuits, whether spiritual or natural, is the sincere prayer of a poor old sinner.

Yours in the best of love,

ROWLAND T. PARKER.

RIVERHEAD, L. I., Feb. 22, 1865.

MUCH ESTEEMED ELDER AND DEAR BROTHER IN CHRIST JESUS:—May grace and peace be multiplied unto you from God the Father, and the Lord Jesus Christ, and may his spirit dwell in you richly in all spiritual wisdom and understanding. It is with me, and I doubt not also in like manner, with very many of the Lord's family traveling through this desert land, a cause of rejoicing and thankfulness that you are still spared as a messenger from the Great Head of the church to communicate supplies to his people—that still you are kept by his mighty power, plain and unwavering in the truth as it is in Jesus, boldly and earnestly contending for the faith once delivered to the saints. May he grant that you may ever be found faithful to the cause of God and truth while spared here below, and when you have fulfilled the service allotted to you on earth, may you have administered

unto you an abundant entrance into the kingdom prepared for all those who love his appearing, and receive the welcome message, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But although I have often spoken of the end of your pilgrimage, yet I trust that you may long be spared as a faithful witness to testify to the grace of God and the saving efficacy of the Redeemer's precious blood.

It still continues a source of comfort that the "Signs of the Times" comes richly laden with good things of the kingdom of Heaven, and the various subjects brought before your readers from one season to another have been truly interesting, and, if one may speak for another, I trust I may say also profitable to my own soul and the souls of many of the Lord's dear children, as many of the experiences and other communications have been also; and oftentimes has my heart been cheered and comforted through the applications of truth by the Holy Spirit. Yea, I have been sensibly animated and encouraged to press forward toward the mark of the prize of my high calling which is of God in Christ Jesus. Oftentimes do I in mind revert to the time when I was in the enjoyment of those privileges with which I was favored previous to my coming across the wide ocean, where I was in the midst of a social circle of acquaintance who were brethren in the Lord, with whom I had sweet fellowship in the ways of the Lord and the ordinances of his house, and rejoiced together in the things of his kingdom, yet the Lord in his wise providence saw fit that I should be taken far away from it all, and to fix my lot in a place of solitude and deprivation, where for upwards of ten years I have seldom had an opportunity of hearing a word on spiritual matters from the lips of any one, and but three times have heard the gospel of the grace of God in truth fully and clearly set forth in an experimental and scriptural manner, yet nevertheless is hope still in exercise, that in the Lord's own good time I shall again be blessed with the unspeakable happiness of uniting with his saints in sweet fellowship and communion in his ways, and this hope has been strengthened and encouraged from what the Lord has done for me in that he has made the way plain for the Lord's ministers to speak in his name in this dark corner of the land, to declare the truth of the gospel of free and sovereign grace; and I am sometimes ready to conclude that he has a people here whom he designs to call by his grace, and it affords me some pleasure to say I trust there are a few in this place who have a relish for the truth when they hear it. Twice has the Congregational church here been opened for that dear servant of the Lord, Elder Goble, who a few months since occupied the pulpit one Lord's day; when he was well received, and invited to come again, and even the Deacons wished him to supply the following Lord's day. I found it a refreshing season to my own soul, and many persons expressed the pleasure with which they heard him, and hoped he would often come. The beloved Elder took for his text, "And behold the bush burned with fire, and the bush was not consumed." And it did my heart good to hear the truth set forth in its fullness; freeness, suitability and adaptation to the

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1865.

PENN YAN, N. Y., Dec. 29, 1864.

Will Elder Beebe please give his views on Eph. iv. 8: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Who were the captives? Your reply will oblige an enquirer after truth.

HANNAH MILLER.

REPLY.—The apostle evidently referred to the prophetic declaration in Psalms lxviii. 18., in which the faith of the inspired psalmist anticipated the glorious triumph of our Lord Jesus Christ over sin, death and hell, in the perfect and complete redemption of his people. The spirit of Christ, which was in the holy prophets, not only signified the sufferings which he should endure, but also the glory that should follow. They not only predicted that he should be put to death in the flesh, but also that he should be quickened in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. Bearing the weight of all the iniquities of his people, which it pleased the Father to lay upon him, he sank down into the embrace of death and the grave; being delivered up for the transgression of his people, but he was raised again from the dead for their justification; and having finished transgression and made an end of sin, it was not possible that he should be longer holden by the pains of death, for he had power as well to take up his life, as he had to lay it down, for this command, or authority, he received of the Father. The mighty work of redemption which devolved on him, as the mediatorial Head of his church, is frequently set forth as a conflict and victory. As a mighty warrior he comes forth from his chambers, rejoicing like a strong man to run a race. His way was obstructed by the sins of all his members, which like towering mountains reached up to heaven; calling aloud for retributive vengeance. The holy law of God gave irresistible potency to sin, and demanded that "The soul that sinneth it shall die." And the eternal, immutable and inflexible justice of God forbid that the sinner should escape his dreadful doom until every jot and tittle of the law should be fulfilled. In entering the field of conflict laden with all the crushing weight of the sins of all his people, he is seen traveling in the greatness of his strength, speaking in righteousness, mighty to save. The day of vengeance was in his heart, for the year of his redeemed had come, and therefore was he red in his apparel, and all his garments stained like him that treadeth in the wine vat.

The sublime majesty of our conquering Hero, in the opening of the campaign, is strikingly portrayed in the prayer of Habakkuk, iii: "God came from Teman, and the Holy One from Mount Paran, Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light, he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." His "Bow was made quite naked, accor-

ding to the oaths of the tribes, even thy word. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled; the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thrash the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck, Selah." "Thou didst walk through the sea with thy horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself." The powers of earth and hell were marshaled for the conflict. Hell is enlarged, she stirreth up her dead, and every opposing power is put in battle array. But still the unfaltering conqueror rides forth in majesty, with his sword upon his thigh, and his arrows go forth as lightning, and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The terrible conflict rages. The sword of Jehovah gleams in the heavens, it awakes against the man who is the fellow of the God of Hosts. Deep waters gather, they come into his soul, and all their billows pass over him. The dreadful hour draws nigh. "Father, save me from this hour!" Yet for this hour came he forth into the world. The cup is presented to his lips. But Oh, his soul recoils, his agonizing sweat like drops of blood fall upon the ground. He prays, "O my Father, if it be possible, let this cup pass!" Could that have been, then the great work of salvation must have failed. But hear his words of submission, "Nevertheless, not as I will, but as thou wilt." "It pleased the Lord to bruise him, he hath put him to grief." Death in his most terrible form enters the field; the bloody cross is reared. The fearful cloud darkens in wrath, the pains of hell take hold on him! Death strikes! the heavens darken! The sun is pale and dim,—ceases to shine. The presence of the Father is withdrawn, and the gloomy darkness of death involves the quaking earth. The expiring victim writhes in the dreadful struggle. How goes the battle now? Death seems to triumph. Christ as a captive is laid in the chains of captivity, is laid a prisoner in the grave! The pillars of the heavens tremble, the rocks are rent, the graves are opened, and the startled dead awake. But is all lost? We verily thought this victim was he that should have redeemed Israel; but now alas! the deep waters of death have gone over his soul. He is baptized, (not sprinkled,) in death. But, "Rejoice not over me, O mine enemy, when I fall I shall arise." O, Death, I will be thy plagues! O, Grave, I will be thy destruction! Repentance shall be hid from mine eyes. The triumph of death is short, the victory of the grave is but for a moment: for your victim shall swallow up death in everlasting victory. The resurrection morning dawns; and now O Death, where is thy sting, and Grave, where is thy victory? Death who had never been despoiled of a victim before, the grave-

case of the sensible sinner, and the encouragement the gospel of free and sovereign grace brought to all such to look to Jesus as an almighty Savior, able to save unto the uttermost all that come to God by him. May the Lord grant that it may be made manifest that the truth declared was in power and much assurance, and to his great name be all the glory. This was indeed a season of refreshing from the presence of the Lord, and I trust caused some of the Lord's hidden ones to rejoice. The truth declared, and the conversation of the dear Elder in the little time he stayed with us, caused an attachment in my breast which made me desire to cast in my lot with the people under his pastoral care, and though I have hitherto been prevented, I purpose if the Lord will, to do so as soon as I can find opportunity. May the Lord grant the desire of my heart, even that I may honor and serve him in my body and spirit which are his. He has in time past blessed me with his smiles and the lifting up of the light of his countenance upon my soul. I have found the ordinances of his house profitable to me, and the remembrance of these seasons renews the desire that I may again be favored to realize his presence in the ways of his own appointment, and if my own heart do not deceive me, I think there is nothing on earth gives such joy to me as the fellowship of saints unitedly engaged in the service of the sanctuary, and although it is long since I was in the enjoyment of these blessings, yet I often long for, and earnestly desire a renewal of those happy seasons, and with the Psalmist can say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," or with the poet sing:

"His word as in the churches known,
Falls like a shower of blessings down,
And makes them shout for joy."

But I will pass on to the immediate subject of this communication, which is my subscription for the "Signs of the Times," for I have let it go beyond the time, but with this enclose two dollars and fifty cents for the present year, and assure you that next to the blessed privileges I have spoken of, and the reading of the word of God, is the pleasure, and I trust I may say also, the edification and profit I derive from the perusal of the "Signs," for I generally find much that meets my own case, and oftentimes am cheered and animated to know that others are proceeding in the same path, and meet with similar difficulties and trials, and is it not frequently thus that one part of the Lord's dear family are made a blessing to another portion of the same household, and in spirit rejoice together in the things of God though personally unknown in the flesh. That the God of blessings may bless you, and make you a blessing to his church and people, is the prayer of yours in the bonds of love,

J. E. PLAYER.

P. S.—My dear partner, who feels much interested in the "Signs," unites with me in christian affection.

New Town, Worcester Co., Md., Jan. 18, 1865.

ELDER BEEBE:—Dear brother, I am happy to inform you that I have received the "Signs of the Times," and do feel very grateful to you for your kindness in sending me so great a number of them.

O, Elder Beebe, they came at a time when I needed something to cheer my drooping spirits, and they contain so much gospel preaching that they have been like cold water to my thirsting soul. I have not heard a gospel sermon since the day on which I was baptized, November 24, 1864, the next day after the ordination of brother G. W. Staten. The church with which I have united is twenty-eight miles from my house, and there is but one Old School Baptist member in New Town, and she communes with the New School, so you see I am all alone, and yet, not always alone; for sometimes the Lord reveals to me his smiling face, and then I am made to rejoice, at least for a little season. But when I look into my wicked heart I see so much sin and corruption there, that I sometimes fear that I have been deceived, and have deceived others. But I am in the hands of the Lord, and I feel willing that he shall do with me as seemeth him good.

Elder Beebe, I intend to try to procure some more subscribers for your valuable paper, but I don't know how I shall succeed. I would write more, but I feel so greatly my incompetency, that I will stop, lest I weary your patience. May the Lord bless you, and yours, is the prayer of your unworthy sister in Christ, if I am indeed one. I would give you an account of my experience, but I feel so greatly my inability to write anything for publication. Yours in christian love,

GERTRUDE WATTERS.

TO MRS. ELIZA H. BEEBE.

'Tis twilight hour; the evening dews
Are gently falling on the sod;
Affection draws my heart to muse
On thee, best blessing from my God.

Now are thy thoughts of me, afar
Imprisoned, yet not charged with crime;
Torn from thee by this cruel war,
Wasting in bonds my manhood's prime.

But soon I hope to meet again
With thee, dear partner of my life;
That joy will compensate all pain
Of absence from my darling wife.

You ask my thoughts at sunset hour;
My thoughts are yours the whole day thro';
Nor can I ever wish for power
E'er to forget thy love so true.

Oh, teach our children, dear, to think
Their father's honor ever true;
Better in chains or death to sink,
Than, honor lost, to come to you.

May angels guard your course by day,
And vigils o'er your slumbers keep;
Our righteous God, to whom we pray,
Still dries the tears his children weep.

Yes, think of me at day's decline,
And let your thoughts with hope be bright;
My soul shall converse hold with thine;
"At evening time it shall be light."—
(Zach. xiv. 7.)

WILLIAM L. BEEBE.

CAMP CHASE, Ohio, Jan. 27, 1865.

Inquiries after Truth.

BEWLEYSVILLE, Ky., Jan. 22, 1865.

As an enquirer after truth, I solicit the views of Eld. J. F. Johnson, on Eccl. xii., more particularly on "the grinders."

THOS. J. TRIPLETT.

which in all preceding ages guarded well its charge, is now spoiled. Death yields up her mighty dead. The grave, though guarded and secure as men could make it, is spoiled; for it was in this, the Idomean road, the mighty Savior was to travel in the greatness of his strength. It was thus through death he was to destroy death and him that had the power of death. It was thus it behooved him to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Now having abolished death, and brought life and immortality to light through the gospel; as our God, he has gone up with a shout, and with a sound of a trumpet. "Whom the heavens must receive until the restitution of all things spoken by the prophets since the world began." He hath ascended up on high. For, "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31. "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 19-23. Thus when he ascended up on high, as the divinely recognized head over all things to his church, all spiritual gifts were included in him as God's unspeakable gift to the church. "Now that he ascended, what is it but that he also first descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." And of the gifts which were given, and which he has as the head of the church received, the apostle says, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And he also informs us what he gave them for, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 10-13.

We have briefly referred to the conflict in which our Lord was engaged, and to his ultimate triumph over his captors; but as sister Miller particularly enquires, Who were the captives? We will offer a few thoughts in reply to that particular enquiry.

As the idea of captivity necessarily implies captives taken and held as trophies, we are here to understand a previous and subsequent captivation.

Of the previous captivity mentioned in our text, we understand that in which sin, death and hell had captivated and held in chains of darkness all the chosen people of God, for whose deliverance God sent forth his only begotten Son. In their legal standing we are told that they were carnal, sold under sin. God's chosen people, whom Christ came to redeem, were called captives, and were in a state of

captivity, and lawful captives too. For having been captivated by sin, death reigned over them, and they were all their lifetime subject to bondage. But Christ was anointed "to proclaim liberty to captives, and to open the prison door to them that were bound."—Isa. lxi. 1, 2. But "Shall the prey be taken from the mighty, or the lawful captive be delivered? But, thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."—Isa. xlix. 24, 25. The legality of our bondage was settled by the strength of the law, which said, "The soul that sinneth, it shall die," thus consigning us as sinners to the dominion of death, and death reigned over us, and in bondage also to sin, sin having dominion over us, and sin reigning over us unto death. Such was our captivity to sin and death—confirmed also by the law of God, that we could not possibly be delivered from our captivity until the utmost demands of the law were cancelled, and our captors taken captive and led into captivity.

2. By the subsequent captivity, we allude to the personal captivity of our Redeemer. He was made under the law to redeem them that were under the law, and, as we have shown, he in bearing our sins, was numbered with the transgressors: led as a lamb to the slaughter, consigned to the dominions of death, and imprisoned in the grave until his triumphant resurrection in which we are in our text and context told that "He led captivity captive." That is, he captured the very powers that had captivated his people, and had held him as their Surety in captivity, until the time of his resurrection. "Having spoiled principalities and powers," (the principalities of sin and death, both of which had held regal dominion,) "he made a show of them openly, triumphing over them in it."—Col. ii. 15. The mighty principalities and powers which had reigned unrivaled from the entrance of sin into our world were conquered and led into captivity by the great Captain of our salvation, who said to John, "I am he that liveth and was dead, and behold I live forever, Amen; and have the keys of hell and of death." Completely subjugated and put under him, neither hell nor death can possibly extend their power beyond the limits he has fixed for them. He has destroyed death, and him that had the power of death, that is the devil, and delivered them, who through fear of death were all their lifetime subject to bondage.

The former captivity of his people is now a captive to our conquering King. Sin is vanquished; hell is subdued; Satan is held in a mighty chain, and his works are destroyed.

"Deep in the shades of gloomy death
The almighty prisoner captive lay;
The almighty captive left the tomb,
And rose to everlasting day.

See how the Conqueror mounts aloft,
And to his Father flies;
With scars of honor in his flesh,
And triumph in his eyes."

NOTICE TO SUBSCRIBERS.

Since issuing our last number we have stricken from our list several hundred names, embracing those principally who are not credited for the year 1864, and from whom we have not heard for some time.

It is not our design to strike off such of our old patrons as wish their papers continued. In the present unsettled state of the country in some of the States, especially the border States, many of our old subscribers have been compelled to leave their former homes, and many papers are not taken from the offices. The necessity for striking off so many names will be appreciated by our readers, and we shall soon be compelled to drop the names of those who neglect to forward us the advance payment for the current volume. If we have or shall hereafter inadvertently discontinue any who have paid, or who wish to have them continued, we trust they will give us due notice immediately, and all mistakes shall be promptly corrected, and their names re-entered on our list.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

Marriages.

The marriage bond in good faith tied,
As it should always be,
Between the bridegroom and the bride,
Is love and unity.

Dec. 13—By Elder Lewis Seitz, at the residence of the bride's father, in Bloom township, Seneca Co., Ohio, Mr. MARTIN WOODSIDE, and Miss REBECCA A. SPITLER.

Long may this happy couple live
In joy, and peace, and love;
But, if they ever here should grieve,
May joys excel above."

Feb. 14—At the residence of the bride's father, by Eld. John H. Gammon, Mr. WILLIAM W. WOOD, of Christian Co., Ky., and Miss MARY E. SIVELLS, of Trigg Co., Ky.

Feb. 16—At the house of the bride's father, Mr. Isaac Hobensack, near Johnsville, Mr. THOMAS J. HELLINGS, of Frankford, Pa., and Miss ELIZABETH C. HOBENSACK, of Bucks Co., Pa.

At the same time and place, by the same, Mr. THOMAS H. MABERY, and Miss MARY E. HOBENSACK, all of Bucks Co., Pa.

Feb. 22—By Eld. P. Hartwell, at West Amwell, N. J., Mr. ELISHA H. DRAKE, and Miss LUCRETIA PHILLIPS, both of West Amwell, N. J.

Feb. 22—By the same, at the residence of the bride's father, in East Amwell, Mr. SAMUEL C. SHEPHERD, of Hopewell, N. J., and Miss MARGARET ANN HIXSON, daughter of Hiram Hixson, of East Amwell, N. J.

Feb. 28—By Elder Gilbert Beebe, at his residence, Orchard Street, Middletown, Mr. WILLIAM E. KING, and Miss ANNA L. TIDD, all of Wallkill, N. Y.

Obituary Notices.

DEAR BROTHER BEEBE:—We ask the announcement, through the "Signs of the Times," of the death of our excellent and dear brother, PRESLEY F. HERNDON, of Anderson County, Kentucky, which occurred on the 17th day of October, 1864.

Brother Herndon was born October 6, 1807, and was therefore 57 years, 1 month and 11 days old. He united with the Little Flock church, in Anderson County, on the 4th Saturday in July, 1845, and was one of her most exemplary members, (her deacon for a number of years,) and whose piety, faithfulness and christian deportment elicited the love and warmest esteem of all the saints who knew him. Such was the uprightness of his course with his acquaintances through life, that no reasonable person could be his enemy. Indeed, he told me not long before his death that he did not know that he had an enemy on earth. Most assuredly he deserved none. He left a widow worthy of such a companion, and six children sorely bereft, though in other respects well provided for. Many other relatives and dear friends share in the bereavement, and the church sustains a lamentable loss. We all deeply sympathize with the bereft family. After a confinement to his room of about four weeks, he willingly yielded up his life to his heavenly Father, who had effectually disarmed the monster death of all his terrors. He died, calmly resigned to the will of God, after which death a sermon was delivered by the writer of this article to a large and solemn audience of his relatives and friends. His disease was a complication of the liver and other parts of vitality. May God bless and sanctify the loss to his surviving friends.

He lived the life and died the death
That the righteous live and the righteous die;
Then yielded up his transient breath
For a deathless, happy home on high.

Yours as ever, J. F. JOHNSON.
LAWRENCEBURG, KY., Feb. 2, 1865.

BROTHER BEEBE:—Please publish the following notice in the "Signs of the Times."

DIED—Near Alexandria, Va., HENSON TURLEY, (colored,) aged 83 years and 5 months. The subject of this notice departed this life the 15th inst. He had been a member of the Baptist church sixty years; and during that long period of time his course of life was very consistent, so much so that even the enemies of truth were constrained to acknowledge that they believed him to be very devoted to the cause he loved. He suffered a long time, but bore his affliction with much resignation; and when he was called away from the scenes of earth, the manifestation of his dear Savior's presence was very powerful; and they who witnessed his last hours upon earth, say it surpassed any death-bed scene that they ever beheld, for his countenance seemed lighted up with the smiles of rapturous delight, until his spirit passed away from the earthly tabernacle to his dear Redeemer. His funeral took place, in the city of Alexandria, the 17th inst., when a discourse was preached by the writer of this notice, to a very attentive congregation. WM. J. PURINGTON.

WASHINGTON, D. C., Feb. 18, 1865.

DEAR BROTHER BEEBE:—Will you please insert in the "Signs of the Times" the death of our dear little babe, MARY STOUT, who died January 9th, 1865, aged 8 months and 24 days. Her disease was small pox. We deeply feel our loss; but blessed be God, he gave and he hath taken away.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

SARAH JANE STOUT.

LOCKTOWN, N. J., February 14, 1865.

DEAR ELDER BEEBE:—Will you permit me to address a few lines to my dear mother, brothers and sisters through the columns of your valuable paper, and oblige one who is all unworthy? But Christ is worthy. May his spirit guide my pen while I write, and may heaven's choicest blessing attend your pilgrimage through this vale of tears.

TO MY VERY DEAR ONES:—It has seemed good to the Most High God, who rules in the armies of heaven, and doeth his pleasure on the earth, to remove from us by death (which has visited us for the second time) our eldest, yea, our first-born, who is now no more. He was given to us, a fine promising boy. We kept him sixteen summers, until he had become, or bid fair to become all that our fondest hopes could wish, when the destroyer came in the form of spotted fever. He was taken with a chill on January 8th, at half-past eight o'clock, a. m., and died on the 12th, at ten minutes past one, p. m. He had been well, with the exception of a slight cold during the winter, until that eventful morning. You will remember, dear friends, we lost our second son nearly eleven years ago, and a very promising child he was, and we fondly hoped that this one would be spared to us; but he has gone to that land from whence he

will never, no, never return to us. Those who have seen their loved ones droop and die alone can mingle their tears with ours on this truly mournful occasion. Our hopes and fondest anticipations are forever crushed and scattered to the wind like leaves in autumn, or like flowers of summer, which lie withering and fading at our feet. During the past year we have watched that child as only hopeful loving parents can, and we rejoiced as we became more and still more confident that he would, if spared, become more an ornament to society and a blessing to us. But, shall we murmur and repine? Doth not the Judge of all the earth do right? Shall we receive good at the hand of God and not evil? Oh that we may have grace to enable us to say in this hour of our deepest sorrow, "The Lord gave; the Lord hath taken away; blessed be the name of the Lord." I desire most ardently to be still and know that the Lord is God, and that he doeth all things well; and though he slay me, yet I desire to trust in him. And O may we, by grace divine, be enabled to bring up our remaining children in the fear of the Lord.

During my long illness last summer, the Lord revealed himself to me by his Holy Spirit in a most remarkable manner. The blessed words of the Savior were presented much of the time to my mind: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." Fear not, I will help thee, and that right early. Surely we are less than nothing and vanity; but I desire to sing of the mercies of the Lord forever. With my mouth will I make known thy faithfulness to all generations. For who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? Yours affectionately, but in deep tribulation,
DELLAH W. BALL.
MARSHALL, Mich., Jan. 29, 1865.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

I. Monroe, Acton, Indiana.....	\$1 00
Nancy Ratliffe, Kentucky.....	1 00
Elder S. Jones, Kentucky.....	1 00
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Elder J. F. Johnson, Larenceburg, Ky.....	3 00
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CHANGE OF RESIDENCE.

Elder Amos Dillon, has removed from Maple Grove, Barry County, Michigan, to Charlotte, Eaton County, Michigan, and desires his correspondents to address him at the latter place.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE BANNER OF LIBERTY.

CHANGE OF TERMS.

MR. EDITOR:—As many readers of the *Signs of the Times* annually subscribe for the *BANNER OF LIBERTY*, some of whom may not now be receiving it, and may not, therefore, be aware of its present terms, you will confer a great favor and save much inconvenience from mistakes of the proper amount to be transmitted for yearly subscriptions, by inserting these few lines.

The present terms of the *BANNER OF LIBERTY*, (published weekly,) are as follows: \$2 per year payable in advance; clubs of six will be supplied for \$10; or clubs of ten for \$15. If paid in gold, half these rates will be accepted.

During the ensuing year the *BANNER OF LIBERTY* will contain, in weekly chapters, the *History of Priestcraft in America*; including the origin and history of the Puritans, their Persecutions of Baptists, Quakers and Catholics their *Blue-laws* and *witch-burnings*, &c.; and an exposure of their Pharisaic hypocrisy, and of their agency with their kindred clergy of Satan throughout our country, in instigating the disruption of our once happy country, and bringing about the present dreadful war, with all its attendant horrors.

Those who subscribe by the first of the new year, or soon after, will receive all the numbers containing the above, as we shall publish a few hundred extra copies for the purpose of supplying distant subscribers, whose orders may not be received at the commencement. Address

G. J. BEEBE,
Middletown, Orange Co., N. Y.

NOTICE.—As I have a few copies of my widely circulated pamphlet, entitled "Organ Worship, or Instrumental Music in Church," which I wish to distribute among the brethren, I will send one or more to any address on the reception of five cents each, which is half price. Address, J. Soady, Cooksville, Canada West.

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Address Mrs. P. A. BEEBE,
Signs of the Times Office,
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DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

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JAMES JOHNSON.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

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NO. 6.

Correspondence of the Signs of the Times

(CONTINUED FROM PAGE 11, VOL. 33.)

THE SWORD OF THE SPIRIT.

The last thing which the apostle mentions, as necessary to complete the equipment of the believer, is the sword. No soldier, however well otherwise he may be protected, is fitted for efficient service without it. The sword was not the most common weapon of defence or attack. The apostle has just spoken of those weapons to which the believer will be exposed: but Satan is not to be defeated with his own weapons. Nor yet with a multitude of weapons, suggested by human skill, and forged in the workshops of the natural understanding, but with a simple sword, made by the Spirit, and wielded by the hand of faith, are the soldiers of the cross to go forth to battle for the truth, and triumph over the myriad hosts of error. The hosts of Midian were discomfited at the blowing of the trumpets, the braking of the pitchers, and the cry, "The sword of the Lord and of Gideon." Goliath fell before the stripling with the stone and sling. So this sword comprises a whole magazine of the most effective power, and is mighty, through God, to the pulling down strongholds.

I. The description which is given of this sword.

"It is the 'sword of the spirit, which is the word of God.'" By this we do not understand the books of the Old and New Testament merely in the letter. The multiplication of bibles, and their general dissemination among the people at large, may be regarded as a method God has adopted of vindicating and maintaining his own cause and truth in the world. But have we not reason to believe that these witnesses prophecy clothed in sackcloth for a time, times and half a time, or lie dead in the streets of the city spiritually called Sodom and Egypt for three days and a half? But we understand the spiritual import of that word to be here intended. Christ is the essential word, and he is the grand object of all revelation. He was the substance of the types and shadows of the first testament, and he is the fulfiller and great centre of all the declarations of the New. He is the author and the finisher of faith, the alpha and the omega, and his name is The Word of God. The bible, therefore, considered as a revelation of Jesus Christ, in his Godhead, in his mediatorial and kingly authority, in his doctrine, his promises and his commands, is to be considered as the sword of the spirit, and the only weapon with which the believer is to encounter the combined powers of darkness.

1. This sword is of a spiritual or divine origin. It is the word of God. It is not necessary that we now stop to prove the divine character and authenticity of the bible. It has stood the test of ages.

The noblest works of man have perished, but this is the work of God. The rise and fall of empires, the successive developments of God's providence, no less than the united testimony of all his redeemed people in every age, have proved this book to be incontestably true. It reveals to us all that we know of the character and will of God, of man's moral relations, and of his future destiny. "All scripture is given by inspiration of God, and is profitable for doctrine, instruction, correction." The wisdom of this world is foolishness with God; but here is the wisdom of God in a mystery. As regards the letter or the form in which this revelation is made to us, we are told that the "holy men of old wrote as they were moved by the Holy Ghost."

2. This sword possesses also a spiritual or divine nature. The works of man are natural and perishable; "but the word of the Lord endureth forever, and this is the word (Christ) which by the gospel is preached unto you." Whether we consider the nature of those things which are revealed to us, or the effects which they produce, we find alike evidences of their spiritual and divine nature. The glorious facts of everlasting love, of the vital and indissoluble union of Christ and his people, their redemption by his blood and calling by his grace, their interest in all the blessings of his spiritual kingdom and final participating in all the glories of heaven itself, are matters of so deep and spiritual import that "eye hath not seen, nor ear heard, neither have entered the heart of man." This leads us to say:

3. That this sword can only be wielded by a heaven-born soul. "The things of God knoweth no man but the spirit of God." "The natural man receiveth them not." That which the spirit has revealed can only be received by the spirit. "For therein is the righteousness of God revealed from faith to faith." Without the quickening power of God's spirit, the clear exposition of his truth is vain; and upon that spirit does the believer entirely rely for all soul cheering and refreshing discoveries of the truth of God. Let but this sword be applied to a sinner's heart, and how soon is his self righteousness destroyed and his natural ability taken away! Again, let it come home with power and unction to the believer's heart, and how do his drooping hopes revive and his saddest fears depart. It kills and makes alive! It is the word of the King who has power. Our Savior says: The words which I speak unto you they are spirit and they are life. "It is quick and powerful and sharper than a two edged sword."

4. This sword is the spirit's sword: that is, it is the weapon selected by the spirit as being most essential to the christian soldier. As is sometimes said of hu-

man weapons, it is the regulation sword, the only one which is authorized in the service of Christ, the only efficient weapon in the hands of a believer. Peter once used another kind, but he only did evil with it; and David assayed Saul's armor. Mahomet used altogether another kind of sword, and so did the Roman church, and there are not wanting at this day those who rely more upon human learning or tradition, or schemes of human origin than upon the word of God; but all such reliances must fail. The devil knows how to wield his own weapons better than we do; and all attempts made to convert the world by human means have only resulted in defeat. The world has converted the church. But God honors his own word. It is this sword which is yet to strike terror into the camp of anti-christ, when God shall give power to his witnesses, and "the high praises of God shall be in their mouth, and a two edged sword in their hand."

II. What is implied by the taking of this sword? Its facts must be believed, its instructions understood, its commands obeyed. Religion is a matter of personal and actual experience. A sound creed does not make a christian, or the mere possession of a sword a good soldier; but how can one be efficient without it?

1. A gracious reception. This sword is received by the believer not as the word of man, but, as it is in truth, the word of God. It is the revelation of his grace, the declaration of his full unchanging love to his chosen and ransomed people. If there is anything which demonstrates the blindness and depravity of the natural heart, it is its opposition to the word and truth of God. Men are ready to take reason for their guide, their own experience for their instructor or the traditions of men, and mere assertion for their argument. Perhaps so much of it as they can make consistent with their reason, or explain by some natural theory, they will receive and reject the rest. With the believer the word of God is authoritative. It is his ultimate appeal. It is enough that God has spoken it, and a thus saith the Lord is with him the end of all controversy. Its declarations are glorious facts, which if he cannot fully fathom, he still heartily believes. The facts of nature around him he cannot comprehend; far less can he fathom all the mysteries of revelation. It is enough for him that God has spoken, and he says, "I will hear what God the Lord will speak." "He that is of God heareth God's words." Our Savior says: "My sheep hear my voice and they follow me; a stranger will they not follow, for they know not the voice of strangers."

2. The taking of this sword implies a proper appreciation. There are those who seem to show their appreciation of

the word of God by enveloping a copy of the sacred writings in costly material, and laying it away in some unfrequented place. A soldier does not decorate his sword and lay it by to be used only for purposes of show, but girds it by his side, as his daily companion, that by familiarity with its use, he may be prepared for the time when its aid and efficiency will be tested. David could say "How love I thy law; it is my meditation day and night." "Thy word have I hid in my heart that I might not sin against thee." A proper appreciation of the word of God is evinced by an humble reliance upon its teachings, an earnest and prayerful desire to become more thoroughly acquainted with its spirit and its power. To this end will a faithful ministry of the word be prized, and those sweet and precious opportunities of christian intercourse and instruction be sought after and enjoyed when the children of God are permitted to meet together that they may comfort one another with the words of divine truth. Schemes of human device, the wit and eloquence of men, the most labored productions of human genius, have no charms when compared with the incomparable excellence of the word of God. To have a deep, personal and daily experience of its living power, is the great desire of the believer, and he counts all else but loss for the excellency of the knowledge of Christ Jesus his Lord.

3. The taking of this sword also implies right use. By this is designed not only familiar acquaintance with its teachings, but a proper application and improvement. The sincere milk of the word is to be desired "that we may grow thereby." The apostle declares "that all scripture is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work." There is an improper or deceitful use of this sword which the apostle condemns. A proper use he declares to be "comparing spiritual things with spiritual," in manifestation of the truth commending ourselves to every man's conscience in the sight of God. A faithful ministry illustrates the right use of this sword, in a clear and earnest exposition of the doctrine of Christ, the order of his house and the laws of his spiritual kingdom; not shunning "to declare the whole counsel of God," but "preaching the truth in love," and thus "contending earnestly for the faith once delivered to the saints." It is thus that error will be most effectually exposed and its subtleties laid bare. Angry denunciation and vituperative appeals are only another method of using Peter's sword, and the effect will be much the same. But the right use of this sword is not confined to the ministry or the pulpit. That is the most effective preaching which is seen in a life well ordered ac-

according to the gospel. A good soldier, after a valient use of his sword, will not go over to the enemy. In all our conflicts with the flesh and the devil, this sword is of constant use. Its promises allay our fears, its directions guide our steps, its reproofs correct our errors, its consolations cheer and comfort our hearts. The right use of this sword implies a putting on of the Lord Jesus Christ, in his doctrine, and ordinances, in an earnest obedience of the truth and in a loving fellowship with his visible members. Take this sword, O believer, and lean not upon thine own understanding. With this divinely appointed weapon only can'st thou "fight the good fight of faith and lay hold upon eternal life."

III. A few words may not be inappropriate respecting the results which attend the use of this sword. For the purposes of the soldier of the cross no weapon can supply its place.

1. As regards him who uses it. It has the power to infuse its own qualities into the heart of him who takes it. It imparts keenness of perception, power of resistance, and indomitable boldness and courage. It gives him a knowledge of the nature, number and power of his foes, their stratagems and purposes, and the only means in which they can be successfully resisted. He who takes the word of God as his rule will be himself saved from the evils of the world and the malice of Satan. To this end does the apostle exhort Timothy: "Take heed to thyself and to the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." It is in fact the use of this sword which enables the believer to put on and use all the other parts of the armor.

2. The word of God is the only means by which the attacks of Satan can be successfully resisted. There is a kind of impetuous zeal, which while it leads to insubordination or neglect or the order of the gospel and right discipline, does more injury to the cause of Christ than it can do good. It is the form of godliness without the power. It exhorts itself in rash, hasty and unwarrantable attacks, and harsh denunciation, and unkind treatment. Tenacity for truth is not dogmatism. He who uses the sword of the spirit, will endeavor to speak the truth in love, to put on bowels of mercies, to stand firm in the order of God's house, and thus contend earnestly for the faith of the gospel.

3. It is by this sword that the cause of truth will finally triumph over every form of error. Our Savior says, "Without me ye can do nothing." The word which has gone out of his mouth shall accomplish the purpose he has designed. Anti-christ is to be destroyed by the spirit of his mouth and the brightness of his coming. The shafts of Satan fall pointless, persecution, bitterness, hatred, the opposition of the world, are harmless; but the word of God is quick and powerful, and error and darkness shall flee before its all-conquering power.

LEONARD COX, JR.

NEWARK, N. J., Feb. 23, 1865.

ELDER G. BEEBE—DEAR BROTHER:—I appreciate the candor and courtesy which mark your review of the introductory portion of my article contained in the "Signs of the Times" of February 1st,

and readily see that you are prompted in your editorial of February 15th, by no spirit of controversy, but by an earnest desire to have the truth set forth. I am glad that you have that estimate of me which presents me to you as one who "does not wish to contend for anything which will not bear the strictest scrutiny." It is thus that I desire to be manifested unto all these of my brethren with whom I may become acquainted; and among them it is my desire to walk as an enquirer, asking them to accept nothing from me which will not stand the test of their scriptural experience, and searching the scriptures daily with them to see if these things are so. It is plain that your own far greater maturity and experience are accompanied by a far more extensive range of vision. He who is farther up the mountain sees farther than he who is lower down. It behooves me to enquire of you what you see. It is fit that I should be the listener in these matters; and this fit position of listener it will be my endeavor to sustain in responding to your requests. I am glad that, as you yourself say, the "greater portion" of your editorial is in harmony with my views, while the points questioned are not questioned because they are clear and not right, but rather because they are *not clear*. This want of clearness I think must be due to the manner of statement rather than to the matter stated, for while, at the time of writing, not aware of writing "things hard to be understood," I yet have sought ever to suit your editorial eye by expressing what I have had to write in the fewest words. You are now however leading me to things "hard" indeed, and I trust that you will continue to treat me with the same gentle consideration that you have in your editorial so eminently manifested, as I shall in my poor way endeavor to reach out after the truth. I do not know that I shall be able to make my meaning, especially on some points clearer, but will try to do so. And,

1. A few words concerning the term moral law. What I said of this law in my article was simply incidental to the main design of a lengthened discourse, and therefore, though somewhat prompted thereto, I kept from enlarging. I remember that at the time my mind was looking to contain portions of scripture that seemed to me to state the moral law, and was holding those portions more or less distinctly imaged within it. I have never been much disposed to seek help in such enquiries in the works of lexicographers and theologians, and have experienced a sense of relief in turning away from everything unto the scriptures.

The term *moral* is, as you remark, nowhere found in the scriptures. It is from a Latin word signifying the manners of a person in his relations to others in society. It therefore may apply to that portion of what was given at Sinai, found in Exodus xx. 12, 13, 14, 15, 16, 17, for that portion pertains to the relations of the men of Israel one to another. The rest of what was given at Sinai pertains to relations to God, (Exodus xx. 3-11, inclusive,) and I did not regard it therefore as belonging to what I called the moral law. What I meant by the moral law is what is stated in Exodus xx. 12-17 inclusive: 1. Honor thy father and thy mother; 2.

Thou shalt not kill; 3. Thou shalt not commit adultery; 4. Thou shalt not steal; 5. Thou shalt not bear false witness against thy neighbor; 6. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Perhaps this explanation of the term as I used it will tend to make my position much clearer to you, and to show precisely what I shall mean further on by the term moral law. It may be that you did not understand me as meaning just this, and so thought perhaps I differed where there was no difference. But in responding to your request for an explanation, I will proceed as though you did understand my use of the term, and, if you please, you can hereafter act accordingly or otherwise.

2. Among the points you would have explained is this: "It (the moral law) did not proceed from the being of God, but was the work of his fingers." By this language I did not mean to say that it did not "proceed from God who alone possessed a law making power." I, on the other hand, asserted this very thing. That language of mine asserts that God *made* that law, in saying that it was the "*work of his fingers*." My language asserts that the moral law *proceeded* thus from God as the "only law maker," which is just what your language asserts. "It proceeded from God," you say, "who alone possessed a law making power." It is that God *made* the law that I am contending. "It could not have proceeded from God's being," I say. That is, it could not have been *born of God*. We are both contending then for the same thing. "We will not contend," you say, "that the law under which man was created was *born of God*." And I rejoice in thus having your confirmation.

3. Agreeing thus that the moral law "was not born of God," how can it be "spiritual?" Everything that is spiritual must be born of God, for God alone is Spirit. Everything else must be "natural." Birth and creation are the only two ways in which God originates things. Everything *born* is like himself, spiritual; everything *created* is natural. You say the moral law was created. Therefore the moral law is natural. Was Paul, then, speaking of the moral law when he said: "For we know that the law is spiritual, but I am carnal, sold under sin."

4. Another point is that in which I say that "God created Adam and made the moral law a part of his nature." To this you object as follows: "If the law which Adam transgressed * * * constituted a part of himself, then his transgression, we would think, was a sin against himself, and not against God." Perhaps in reply to this objection it would be best for me to ask your explanation of the following quotation: "For when the Gentiles, which have not the (written) law, *do by nature* the things contained in the law, these not having the (written) law, *are a law unto themselves*: which show the work of the law *written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Rom. ii. 14, 15.

5. And if it be a part of Adam's na-

ture then does he beget it to us, his posterity. If not, then we are not altogether Adamic.

6. I offered the following as a suggestion: "It was the moral law of God, and not God himself, whose voice Adam heard in the garden in the cool of the day. It was this that conversed with him afterwards." And I ask for instruction: If God talked with Adam, must he not have talked with him as he does with a believer now-a-days,—spirit with spirit? If God talked with Adam, then was not Adam born again? Either all this, or else God did not talk with Adam, and the language which says he did is figurative, as in the case where it is said God repented. If God did not repent, then may not God have talked.

7. When I say: "Against the moral law both the natural man and the believer can sin," I do not mean to say that "the moral law is still of binding power over believers" in the sense that they must do it or die. Christ has died; that's enough. The believer cannot sin as a criminal. He can sin only as a son. And this is what I meant. A criminal is killed. A son is whipped. Christ become the criminal and was killed.—Is. liii. 12. And therefore the believer cannot become a criminal, and cannot die for sin. The Galatians had lost sight of this and were trying by the works of the law to keep from becoming criminals before God. The gospel proclaims an entire deliverance, in this sense, from the law. The law is dead, like a dead husband, and the believer is married unto Christ. But the believer may sin and be chastened, as a son, according to the words: "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."—Psalms lxxxix. 30-34. See also Hebrews xii. 5-11 inclusive. In my article you cannot but see that I was regarding the believer not as a criminal, but as a son.

With this point, which is the last cited by you, I would close. Believe me to be sincerely an enquirer who would know the truth to cleave to it and forsake error; and thus believing, continue to treat thus, for Christ's sake.

Your brother,
WILLIAM W. TUFTS.

WASHINGTON, D. C., Feb. 18, 1865.

BROTHER BEEBE:—Not long ago I read, as a text, the following declaration of scripture: "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers; and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 29, 30. Since that time, things of such a nature have transpired as to cause the subject still to remain in my mind; therefore, I have concluded to pen down some of my thoughts upon the text, and forward them to you for publication in the "Signs of the Times," when there is an opportunity

for you to do so without trespassing upon the rights of other correspondents.

While the apostle could rejoice in the great and glorious truth that the church of Christ would finally triumph over all her foes, and each individual member would be a conqueror, and more than a conqueror, through him who loved them, and was enabled to show conclusively that it was just as impossible for a child of God to perish as it was for Deity to cease to exist, and put forth a challenge that no enemy of God has ever been able to controvert, by asking, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" And then, being fully satisfied that no carnal man could show that any of those afflictions, enumerated in the interrogation, could separate the saints from the love of Christ, a holy boldness for the truth of God enabled him to make a solemn affirmation, concerning the final victory of the Bride, the Lamb's wife, in language the most cogent that the mind of man can conceive, or the power of speech can utter; and it reads thus: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Yet he knew by *painful* experience that the "old man," or carnal nature, would remain to annoy, trouble, and worry every child of God, while in the flesh; that although "born again," born "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," the depravity of the natural heart would remain, that the fountain of pollution would continue the same. He calls the old man a body of death; for he exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" He also says: "And if Christ be in you, the *body is dead* because of sin; but the spirit is life because of righteousness." Therefore no holy emotions can arise from that which has no spiritual vitality. Cannot every quickened child of God say that he knows that in him (that is in his flesh) dwells no good thing? If not, does his teaching agree with the scriptural record? Were all the glories of this world, and a state of endless felicity, proffered to a carnal heart for one holy emotion of soul, he would fail to receive either, because the carnal mind is not the receptacle of anything spiritual; for the carnal mind is enmity (not at enmity, but the thing itself) against God, not subject to the law of God, *neither indeed can be*. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

The great object, steadily kept before the brethren, in all the epistles, written by Paul, seems to have been, not only to establish the churches, as organized bodies upon a gospel foundation, with regard to the discipline and order of God's house, but, also, to exhort the *individual* members to walk in such a manner as to glorify God in their bodies and spirits, which were God's, showing to them very conclusively that if they did walk worthy of

their calling there must be a continual warfare between the flesh and the Spirit; for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." We must not understand the spirit as lusting in the sense that the flesh does, but contending against the evil propensities of the flesh.

Let no corrupt communication proceed out of your mouth. The apostle in thus addressing his spiritual brethren, most certainly shows that the "stronger" man has, when the believer is under the reigning power of grace, power over the "strong" man; and the blessed Redeemer said, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from all his armor, wherein he trusted, and divideth his spoils." Though the passage just quoted is used by our Savior in reply to those characters who had said, "He casteth out devils through Beelzebub the chief of the devils," still I cannot think that it is counter to the general tenor of scripture to apply the term "strong" to the old man, and "stronger" to the new man, which after God is created in righteousness and true holiness. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." I do not think we are justified in drawing the inference that God's loved ones become so perfect as to have such an entire control over themselves as to live long, at any one time, without offending in word; but the third chapter of James is replete with gospel instruction; and great stress is placed upon the effects of that "little member," the tongue, which so often "boasteth great things." The children of God cannot be too careful of the tongue; and as much as it pleases God to grant them grace thus to do, the tongue should be kept in its place with "bits and bridle," so that it is not used for improper purposes, thereby wounding the feelings of dear brethren, and bringing a reproach upon the cause of our precious Redeemer. The exhortation is to let no corrupt communication proceed out of your mouth; and "to proceed out of," clearly shows that there must be a source or fountain, from which to proceed, as one proceeds out of a forest, the stream proceeds out of the mountain; but the language should never be so construed as to represent the apostle as setting forth to his brethren the doctrine, "let no vile principles remain in your fleshly natures;" for the very restraint he exhorts them to exercise, with so much rigor, shows positively that there did remain in their hearts, as the descendants of a degenerated head, a corrupt fountain. The Savior told those proud, boasting pharisees, who found fault with his disciples for eating with unwashed hands, that it was not what a man ate that defiled him, but showed them that the heart was the seat of corruption; for his declaration was, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashed hands defileth not a man."

Every child of God knows by painful experience that his carnal mind, with all

its hatred to God's sovereignty, is not changed, by the "new birth," into a spiritual and holy one; but finds verified in himself the following: "What will ye see in the Shulamite? As it were the company of two armies." As the child of God has within himself two distinct principles, one of which is earthly, sensual, and devilish, the other heavenly and holy, it seems that we are justified in considering a believer a sort of battle ground, where the two contending powers are engaged; and sometimes the child of God experiences such a conflict, that he is led to almost conclude that the flesh has obtained the victory, and the "new man" has been forced to abandon the contest; but when brought to such a strait, hope, like an anchor, holds him, during the terrible storm in his soul; and amidst the darkness of the tempest, while the lightning's vivid blaze is rending the vail of heaven, and the thunder's awful reverberations fill him with terror, the banner of God's love still waves in triumph, being secured from all harm, consequently *immovable*. And the soldier of Jesus Christ often in the trying conflict would give up the contest, were he not directed to look upon the banner, and read the heavenly motto, "Salvation is of the Lord," written as it were in letters of blood; and amidst the howlings of the terrible storm, he hears the voice of the Captain of his salvation saying unto him, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Were the children of God delivered from all fleshly passions, the fountain of corruption would be completely cleansed; but they are not freed from the depravity of the carnal mind while they tabernacle in the flesh; hence there arises that continual warfare. The children are sometimes troubled with a spirit of revenge toward their heavenly Father; for when the dispensation of Providence is dark, when one's worldly prospects are frustrated, fond hopes blasted, and manifold trials are upon one, *then*, though an heir of immortality, unless great grace be upon that child, rebellious thoughts, hard thoughts, wicked thoughts arise against the God of mercy and love. Thoughts, like the following, rise up in him unbidden: "Why is it that I must be afflicted? what good can come of such troubles? I think there is no need of the infinite and holy God thus tormenting me. Why could not these troubles be sent upon the openly profane, who neither fear God, nor regard man? I have no desire to commit a deed that shall injure any one, or dishonor the name of Christ; and *why* is it thus with me?" But some one may ask, "Is it possible that any one born again can have a disposition left in him to thus murmur and repine?" Most certainly, and many a child of God, who outwardly manifests such an even course of life knows just such internal conflicts and direful corruption; and how often does he, in secret, heave the bitter sigh, and utter the mental exclamation, "O that I could rid myself of such blasphemous thoughts against my God." He finds in such trying moments verified in himself the truth of the apostle's declaration: "For to will is present with me; but (how) to perform that which is good, I find not." The child, while thus buffeted by his devilish

nature, is often enabled by the grace of God, to let no corrupt communication proceed out of his mouth. These thoughts, so awful and soul-appalling come unbidden, like rolling billows into the soul, and remain undesired; and the tempest-tossed child can say with David, "I hate vain thoughts; but thy law do I love. Thou art my hiding place and my shield; I hope in thy word." Do such awful emotions as have been spoken of arise from the new man? No, but from that fountain of iniquity, the carnal heart. There is a class of characters, who never restrain themselves from uttering, in words, so far as they can, the abominable and soul-sickening thoughts of their hearts, *only* as fear of shame, or punishment, keep their lips from forming into words the hideous images floating in their minds. The inspired Psalmist compares the throats of *such* to an *open* sepulchre; for he says, "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." What an awful representation of the human heart, that the throat of carnal men is to their hearts as the door to an open sepulchre. It is often the case with the literal sepulchre, or tomb, when the door, or entrance, is opened, that the stench from within becomes so offensive that the door *must* be closed, because the effluvia arising from the decaying bodies is such that it cannot be long endured by the living, who come in contact with such exhalations; but when the door of the sepulchre is closed, it does not change the important fact that the decaying bodies are still there. So with regard to the fallen descendants of Adam, they are all alike by nature, possessing hearts of corruption; and the only thing that truly and effectually closes the door to that sepulchre, so as to prevent the corruption from arising from that filthy cavern, is grace; and whenever the children are left to trust to themselves, and become either *excited*, or *exalted*, the door is apt to be opened; and then the soul sickening fumes issue forth; if under the pernicious influence of excitement, the poisonous vapors of hatred, revenge, back-biting, and their kindred principles proceed out of the mouth; if under the dangerous spirit of of self-exaltation, good works, earthly attainments, and their kindred principles arise from that dark, dismal, and loathsome cavern, the human heart.

How corrupting to the good order and discipline of the house of God such communications are; and so deceitful is human nature that the saints get to indulging those things often ere they are aware; and, while cherished in the secret chamber of the soul, they cause coldness and indifference to the truth, and give the possessor much deep distress; for, if a child of God, there is still, for all of that, a spirit of love and forgiveness; and the heart is made very tender sooner or later; for if the smallest grain of dust get into the eye, it will continue to ache, twinge and weep, until relieved of the difficulty. So a truly contrite heart can never feel ease, while ought is cherished against a brother; and as the dust, in the natural eye, is no part of the eye, neither are any of the corrupt principles of our carnal heart part of the new man; but

they come so in contact with the new man as to cause deep distress often to the loved ones of our God. Vain jesting, and trivial talk are too often indulged by the children of God, which are not only unprofitable, but evil in their tendency; and the saints should not foster such a spirit. Too often when the brethren are together, absent ones are spoken of in such a manner as to be injurious; for matters pertaining to them may be of such a character as to give just occasion for reproof; but it is not reproof, when brought up in their absence, and severe and unjust criticisms applied to them; it rather partakes of the nature of back-biting, which is not only unjust, but severely reprimanded by the apostle, in his second epistle to the Corinthians; for said he, "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults; and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed." If a reproof is needed, let them to be reproofed, be dealt with according to the gospel rule. It is corrupt communication, when God's children attempt to explain the scriptures upon the principles of human philosophy, attempting to simplify dark and obscure passages that the natural intellect can comprehend them; such communications can never edify the saints. Our God is incomprehensible, and so are his works; for where is the mortal that can comprehend light? We know that it is opposed to darkness; and God says, "I form the light, and create the darkness." All the pages of philosophy that ever have been written, or ever can be, cannot fully set forth what light is; and so with the wonders of God in redemption, they are incomprehensible; but, when the saints are in that self-abasing, and humiliating place, to wonder, love, and adore, then sweet enjoyment is theirs. It is corrupt communication when the children get to mingling law and gospel, which is sometimes the case, especially if they become exalted in their own eyes, or, more properly speaking, when one thinks he lives more devoted to God than his brother does; then works and grace are apt to be transposed by him, which causes corrupt talk; but I am satisfied that the apostle had more direct allusion to foolish jesting, low and vulgar conversation, and that fault-finding propensity, which so often besets the children of the Most High. Therefore may we heed the injunction, "Let no corrupt communication proceed out of your mouth."

But that which is good to the use of edifying. When the saints are assembled, it is good to comfort and confirm one another, by freely talking of the gracious dealings of their heavenly Father with them, while journeying through this wilderness; for that shows that heavenly things are uppermost with them, and the love and fear of God are in their hearts. Anciently they who "feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for

them that feared the Lord, and thought upon his name." In the fifth chapter of 1st Thess. the apostle dwells with much power upon the course the saints should pursue; for he says, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men."

If any are unruly, it is good to warn them who are unruly; but it should always be done in the spirit of meekness, yet with great firmness, ever keeping the proper distinction between *rashness* and *firmness*. Christians sometimes become unruly in mingling with characters, and taking part in scenes very dishonoring to their calling. As the saints are solemnly bound to watch over one another in love, when any of us, preachers, or private members, pursue a course in our daily walk inconsistent with the gospel precepts, we should be admonished, and, if need be, rebuked: and such admonition will, in the end, prove a blessing to us, unless we are grasping the empty title of religion, without knowing the sweet and powerful effects of the love of God in our hearts; for said David, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." To comfort the feeble minded is good to the use of edifying; for how often must the timid, trembling lambs of the flock feel feeble; but, when in such a desponding state, how comforting and consoling it is to hear some of the old, tried soldiers of the cross talk of trials and deliverances, fears and hopes, weakness and strength, which they have experienced, during the time they have been visibly identified with the church; and it is often the case that the feeble minded, while listening to the words falling from the lips of those tried ones, feel their hope strengthened, love seems to spring up afresh, clearer views of the christian warfare are given, the cup of bitterness seems removed, a heavenly delight takes the place of despondency, and the dark cloud seems to have passed away, and each can say, "I am glad that I was blessed with such a privilege." Now, at such a time, if vain and foolish jesting had been indulged, there would have been no edifying of the feeble minded. This branch of the subject might be extended to a great length, and not unprofitably; but the limits of a communication for publication are such that it is necessary to curtail, as much as consistent, the remarks upon each clause. Enough has been penned to show what I understand to be the difference between good communication and that which is corrupt.

That it may minister grace unto the hearers. It seems to me that the apostle means by the expression minister grace the same as minister profit; but to whom will good communication give grace or profit? To all mankind indiscriminately, or the promiscuous assembly that might be together? No, but the hearers; and they must be they who have ears; for our Savior said, "Who hath ears to hear let him hear." It is evident that there are those who are hearers, that have not openly acknowledged the Savior; and in them often is measurably fulfilled the language of James; for said he, "Wherefore, my beloved brethren, let every man

be swift to hear, slow to speak (and) slow to wrath." There are many of God's dear children, who through fear that they are deceived, are ready to hear the melting strains of the Savior's love dwelt upon, and are often comforted by hearing others dwell upon the christian experience. Such conversation ministers grace, or satisfaction unto them; but if it was of any other character it would not. I am aware that James addressed that language to his brethren, but it will apply, I think, to those quickened ones, who have not been enabled to declare publicly, what the Lord has done for them. The eternal purpose, the everlasting love, and boundless wisdom of Jehovah are themes that will never become tiresome to the children of God; and, when dwelt upon with the love of God in our hearts, and filial fear before our eyes, they are comforting to the members of the body, therefore minister grace to the hearers. When the saints are fired with the love of God, it will be their theme to speak of his goodness, and talk of his power; and there are times, in their experience, when they are so completely absorbed in that heavenly theme that there is no relish in worldly themes to them; and do not his ministering servants often feel that they wish to magnify the greatness of his name, when they address the waiting assemblies of the saints? And when thus led, strife and tumult have but little control over their minds, for they feel the assurance that their heavenly Father is the sole Arbiter of all events. They know "that all things work together for good, to them that love God; to them who are the called according to his purpose." Then they can sing with the poet:

"Safe in his hand, whom seas obey
When swelling surges rise,
He turns the darkest night to day,
And brightens lowering skies.
Then upward look, how'er distress,
Jesus will guide thee home,
To that eternal port of rest
Where storms shall never come."

And grieve not the Holy Spirit of God. There is a marked difference between grieving the Holy Spirit of God and resisting it; and inspired men, according to scripture testimony, made a very grave difference. To grieve signifies to *inflict*, to make sorrowful, &c; to resist signifies to stand against; for the term resist is from *re* and *sists*, which literally signifies to stand. The martyr Stephen, in his bold declaration of the truth, when he was about to be stoned to death by his persecutors, shows conclusively what resisting the Spirit is; for said he, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it."

The language of Stephen is not to be so wrested from its reading as to represent that the Holy Ghost was in those murderers, but that the slaying of them, who showed the coming of Christ, and their betrayal of the Messiah, was the resisting of the Spirit of God; for the prophets were inspired; and what they

proclaimed was as though Jehovah made the declaration. When they laid violent hands upon God's servants, and persecuted them, and put many of them to death, it was *resisting* the Spirit of God; and if the writer of this communication is not deceived, he sees amongst men the same spirit of resistance, in an open denial of the plain letter of the word, recorded in the bible; and, if that is resisted, is it not standing against the Spirit? for the scriptures were given by inspiration of God.

The characters whom the apostle addresses, and exhorts not to grieve the Holy Spirit, are very different from them whom Stephen addressed; for Paul was exhorting his brethren, who professed to have been made partakers of the Holy Ghost. The children of God are not under the law, but under grace; but, because under grace, their accountability to one another, and their solemn obligation to their God, have not been lessened. Do not the children of God, sometimes, go directly counter, not only to the gospel precepts, recorded in the New Testament, but to the teachings of the Spirit? When the saints pursue a course well calculated to bring sorrow and distress upon themselves, and, at the same time, have the scriptures to show them that God will punish severely such a course, and the Spirit within forbids it, yet they go directly against both, what is it but grieving the spirit? In the last two verses, in the chapter, from which the scripture, at the head of this article, was quoted, the apostle says: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Now if an opposite course is pursued, from that dwelt upon, with so much feeling, by the apostle, by them, who have been "enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," what is it but grieving the Holy Spirit? Can that one, who hopes that God for Christ's sake has forgiven him, and that he has been made the happy recipient of Divine life and light, cherish bitterness against his brother? If so, what is it but grieving the spirit? Can he foster wrath? Can he indulge anger? Does he feel to clamour? Can he delight in evil speaking? If any of those vile principles are "given way to," they arise not from the Holy Spirit, neither are promulgated by that Spirit, but from the old man; and that child of God will sooner or later experience deep, poignant, bitter grief; so awful is it sometimes, that it seems that soul and body must be separated, and there is no help for him in God. Sometimes gloomy dejection follows, and though he is brought to the very verge of despair; as it were, he finds something within chiding him, and saying, "Why art thou cast down, O my soul! and why art thou disquieted in me? Hope thou in God, for I shall yet praise him for the help of his countenance."

There is another class who come within the purview of the exhortation "Grieve not the Holy Spirit of God;" and of them it is true that they have clear views of the ordinances of the church; and of

the discipline of the house of God. But the excuse of some of them is, "I am so vile, so sinful, so polluted, that I am not worthy of a name or place amongst the saints." And others may say that the time they hope will come "by and by" when they shall feel it their duty to become identified with the church. Now does not the precious Redeemer say, "If ye love me, keep my commandments?" Although that was spoken to his primitive disciples, before his departure from them, does it not still apply to his followers? It is nowhere recorded in the scriptures, concerning the children of God, who have been brought to know their Master's will, and plead their vileness as an excuse for disobedience, *wait until your vileness leaves you*, and you become pure and perfect, then obey me; but, on the contrary, the representation that the scriptures give of all of God's children is that they know their vileness; and Paul could say, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." There have been cases, when the loved of God, some of them, at least, have lamented, in their last hours, that they had not openly acknowledged their love of Christ, and for the saints, by taking up their cross, and following him into the watery grave. Was there not deep grief at such a time? But they have had the blessed assurance, even then, that all their remissness had been forgiven, for Christ's sake.

Whereby ye are sealed unto the day of redemption. The sealing of the heirs of God is attributed solely to the Holy Spirit, as the word *whereby* used by the apostle conclusively shows; for it is said to the saints at Ephesus, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." When the king's seal was about to be affixed to an instrument, whether a decree of banishment, or an appointment to place and power, the wax had to be softened to receive the device, and was made perfectly passive, yielding to and receiving the impression from the instrument used; and whatever was on the instrument, whether a motto, coat of arms, or the likeness of the king, or all combined, the likeness was impressed upon the wax; after which important act, the decree of the king would be in force; and wherever said writing should appear, within the king's domain, the broad seal would give it validity, until revoked by the king, or he overthrown and powerless. Now it is plainly taught, in the text, that it is the believer who is sealed; and as the literal wax is made soft by heat, so the love of God shed abroad in the heart of a sinner softens him, and when God has disciplined him so that he is brought to know that he is all guilt in and of himself, stripped of all of his righteousness, and raised up by the power of Israel's God, from his state of condemnation and death, and made to trust entirely in Christ for life and salvation, a sealing evidence is given, and he says, in heart, if not with his lips, "I know that my Redeemer lives." As the literal seal conveys to and imprints upon the wax every device, letter, and figure, that is

upon it, so the Holy Spirit shows to the child that his heavenly Father is omnipresent, omniscient, and omnipotent, and that he is a God of everlasting love, unchangeable purpose, and boundless compassion. The literal seal, or emblem, may become defaced, and finally worn off entirely from the substance on which it has been impressed; but not so with the heavenly seal, for there is a living principle attends that; for in that sealing there is not only the impression made, but it secures the sealed one from ever being destroyed; for the kingdom of Jesus Christ can never be overthrown, nor the King dethroned; and the sealing evidence, when seen by the spiritual eye, gives great consolation to the way-worn and weary pilgrim; for he knows that all the perfections of Jehovah are in that dear Redeemer, who suffered, died, and rose again, for his justification; that death is a conquered enemy, and the grave powerless. But the children of God are sealed unto the day of redemption; and there is a redemption from all their doubts and fears, from being annoyed by the flesh, from being any more tempted by Satan, when they pass away from the scenes of earth; for Paul said, "For me to live is Christ, and to die is gain;" but it appears to me that he had direct allusion to the final resurrection of the saints from the slumber of death; and when representing that great and sublime fact in his epistle to the Romans, his language was: "And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, (to wit) the redemption of our body." To the Thessalonians he said: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." The "sweet singer" of Israel could declare with sublime love and adoration that "the righteous shall be in everlasting remembrance."

Notwithstanding modern sadducees as well as ancient ones, deny the doctrine of resurrection, and treat it with scorn and contempt, the loved ones of our God, who have received the sealing evidence that they are not only his by creation and preservation, but by redemption also, rejoice in the God-honoring truth of the resurrection of the saints from death; and that whenever, and wherever, a saint falls asleep, he goes down to the grave with the broad seal of heaven upon him; and that he has not, as a vessel of mercy, perished, but only fallen asleep, and will be had in everlasting remembrance, however humble and secluded may have been his station in this life.

WILLIAM J. PURINGTON.

Trigg Co., Ky., Feb. 18, 1865.

MY DEAR BROTHER BEEBE:—You will doubtless think me very late in making my annual remittance; but as one said of old, "Is there not a cause?" Truly there is in this case. Since I last wrote you we have had raid upon raid, by both parties, winding up with the Black Cavalry, until many of our friends are nearly ruined. Owing to the dreadful state of this part of the country, I have not been able to see all the subscribers that are on my list.

Amidst these terrible convulsions I am almost in a sea of reflections. Is it not a time in which iniquity almost everywhere abounds? And alas! does not the love of many wax cold? It seems to me that we are now living in the time of the opening of the sixth seal; Rev. vi. 12-17. All the woes pronounced by the divine revelator appear to me to be upon us, and yet amidst all these fearful judgments of the Almighty, how few, comparatively, can or do rejoice that the Lord is still God, or can see through his divine truth, or know that he will accomplish his sovereign will and pleasure. Notwithstanding the distress and trouble now prevailing, I perceive that the popular spirit of arminian phariseism is on the alert, taking advantage of the times, and working on the carnal passions of the unregenerate, and bringing them into what they call the church. Several of these meetings have been held in my vicinity, and large numbers, mostly children, have been duped and brought into their snare. There is however, brother Beebe, one remarkable fact about it. Their effort machinery will not work without *Greenbacks*. There must be a propelling power to make any machine work, and so it is in this case. I was credibly informed that one of their craftsmen has made, since last fall, five hundred dollars by their *modus operandi*. But when we look into the scriptures of truth, what a contrast is presented. What denunciations and anathemas are brought down upon those perverters of God's truth, both in the old and new testaments. Let me give two instances, one from the Old, and one from the New Testament. "Hear this, I pray you, ye heads of Jacob, and ye princes of the house of Israel, that abhor judgment and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us."—Micah iii. 9-11. Here we see that the inspired prophet has shown us the house of the popular clergy even as it exists at this day. Our blessed Lord himself pronounced a wo upon them; for they were and are his enemies. "Wo unto you, scribes, pharisees, hypocrites, for ye devour widows' houses, and for a pretense, make long prayers; therefore ye shall receive greater damnation. Wo unto you, scribes, and pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. xxiii. 14, 15. What an awful rebuke is this to the modern system of priestcraft, and yet they profess to be ministers of Christ.

"The sacred calling in their hands is made
Sad sacrifice! no calling; but a trade."

Yet some of them profess to be Baptists, and claim to belong to a long list of worthies, such as Novationist, Donatists, Albigenese, Waldenses and so on, and they denounce the Old Baptists as a modern sect of only thirty years. One of their hirelings published me in a Louisville paper, called "The Recorder" as an *Antinomian*, a *hard-shell*, and a preacher of detestable doctrine. Indeed all the opprobrious epithets in the English language is piled upon this poor and despised people.

As far as I have been able to trace the church of God through all the dispensations of time, I cannot find one connecting link between them and the modern Missionists. Nor, among the latter, one trait of the distinguishing doctrine held by the church from the beginning, as Election, Predestination, or the gifts and callings of God which are without repentance, or the preservation of all the saints, through grace to eternal glory. Yet all these divine *trueisms* were and still are held by the people of God, and will be to the end of time. Notwithstanding their boast of ancestry, claiming descent from the Waldensian Baptists, I pronounce their claim untenable. Having read the history of that persecuted people, I find their Confession of faith, and that of the Old School Baptists, very similar. To show that they did not fellowship the modern effort system of the Arminian Baptists, I will quote from their Confession of Faith, published A. D., 1100, Art II. "Moreover, we hold in abhorrence all inventions of men, in matters of religion, as proceeding from Anti-Christ, as producing distress, and prejudicial to the mind."

Thus we see that the true church has always opposed the workings of this man of sin, although he may robe himself in sheep's clothing.

Modern Missionism was unknown until it was started by the Roman Catholic anti-christ, with mendicant friars, and begging priests. The Protestant anti-christ followed in about the days of Luther; but such a thing as a Baptist Missionary board, was totally unknown in England until the days of Ryland, Fuller and Carey, in somewhere about A. D., 1796-7. In this part of the country it first made its appearance in the person of Luther Rice, who presented the first bundle of Missionary documents to the Red River Association in 1816, which eventually caused a division of that body in 1825.

Thus you will see, my dear brethren, that all these things are of modern origin, and are utterly unknown in the bible, and therefore should be held in abhorrence by all lovers of divine truth. And we can now see where these popular institutions are tending. As brother Beebe remarked in a recent number, "It has culminated in blood." O what horrors a false religion has brought upon us! Dear brethren and sisters, it seems to me that we ought to gather around our Father's throne, imploring his grace and mercy, in this dark day of rebuke. May our God enable us all to stand in our lot and place, as long as we occupy a place in this God-forgetting and sin-ridden land, is the prayer of your unworthy brother, in hope of eternal life,

JOHN H. GAMMON.

TERRYTOWN, Bradford Co., Pa., Jan. 24, 1861.

BROTHER BEEBE:—I am reminded that almost or quite a year has passed away since I wrote you last, and in that time what fearful events have transpired. I am led to enquire whether anything has been developed that we have not been looking for? Has anything been done that we have not been warned of in the word which we regard as our guide? The apostle has told us that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The truth of his declaration we have seen; for I do

think that darkness covers the earth, and gross darkness the people, especially the people, or religionists, of the world. They seem to be rapidly concentrating their powers and influences, and giving them to the beast. Marshaling under one banner, and in secret organizations.

I may be mistaken, brother Beebe, but it does not seem to me to be a day of great darkness to the people of the saints of God. They have the sure promise of God, that, "When the enemy shall come in like a flood, then shall the spirit of the Lord lift up a standard against him." And he has also said to Zion, "No weapon that is formed against thee shall prosper, and every tongue that shall rise up against thee, thou shalt condemn." And, "As thy days, so shall thy strength be." Paul said to the Thessalonian church, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. The sacred record of Christ informs us that, "In him was light," and that in him is no darkness at all. Then I conclude that every one that is born of God, is born of light; for God is the "Father of lights," and they being the children of the light, are in possession of that light which is the life of Christ. "In him was light, and the light was the life of men." The children of the light of immortal life were born, not of blood, not of the will of the flesh, nor of the will of man; but of God." Then having this spirit of light, life and truth, we cannot be in darkness. We are prepared to judge between right and wrong, good and evil, truth and error, and between him that serveth God and him that serveth him not. By this light the saints are prepared to resist anti-christ, when her magicians shall cry, "Lo, here is Christ! or lo, there," and so go not after them. And when they shall say unto them that he is in the secret lodges, or chambers, they will believe them not. How rich and distinguishing is the mercy and grace of God bestowed upon his dear children, in making them wise unto salvation. If it were possible the enemy would deceive the very elect. But our God has said "I have set watchman upon thy walls, O Jerusalem, who shall never hold their peace, day nor night."

In reading the "Signs of the Times," I am reminded of the fulfillment of the prophecies and promises to the saints. The almost incessant labors of the editor, and of his correspondents in conducting so valuable a paper as the "Signs of the Times," are made useful in instructing and edifying the scattered saints, and in building them up in their most holy faith. Truly they do have that effect; for while we read the epistles of love and kindred experiences, the saints meet together in spirit, like the meeting of Mary and Elizabeth, and they are constrained to say, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior, for he that is mighty hath done to me great things, and Holy is his name." They joyfully acknowledge that the Lord God Omnipotent doth reign. And they rejoice that their God hath taken to himself his great power, and hath reigned. But, I must stop. Brother Beebe, may the Lord long spare you and your correspondents to wield "The sword of the

Lord and of Gideon." Yours in gospel love and fellowship,

CHESTER SCHOONOVER.

Brother Schoonover will please excuse our failure to publish his appointments for February, as they were unintentionally overlooked. Ed.

Original Poetry.

VERSES ON ECCL. XII., BY WILLIAM L. BEEBE, CITIZEN PRISONER AT CAMP CHASE, OHIO.

Loosened be the cord of silver,
Broken be the bowl of gold;
Shattered at the fount the pitcher,
And the cistern wheel that rolled.
Thus bath the Eternal ordered,—
So the fate of man is writ;
All his pride and pomp and glory
He must yield when God sees fit.

But, though earth to earth returning,
Leaves its cherished ones to mourn,
Deathless must the eternal spirit
To his God and Judge be borne.
"Vain is all things," saith the preacher,
In the sacred word of truth,
All is vain which man pursueth,
To old age, from earliest youth.

Wherefore then should mortals cherish,
Evanescence hopes of bliss?
Dreams of pleasure ever cheating,
In a sin-stained world like this?
All that earth can give us passeth
To the bourne of endless night;—
Let our hopes and wishes centre
In the world of life and light.

Fellow men, then cease to follow
Bubbles bursting into air;
Vanity is found in all things
Here on earth, however fair.
All is summed up in one sentence,
Of the wisdom men may know;
Fear our God, keep his commandments;
Inspiration teaches so.

May we heed the admonition,
Treasure it in honest hearts;
Learn the wisdom all-important,
Stand against the Tempter's arts.
In our early youth, remember,
Our Creator, and his law;
Shun the vanities of childhood,
Hear his word with sacred awe.

To the souls his love enlightens,
He is righteousness and truth,
Happy are the chosen people,
Bless'd with knowledge in their youth.
God is to them light and wisdom,
Love, and power, and righteousness;
In his holy word he's promised,
Them to guard, protect, and bless.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1865.

CHEVIOT, Ohio, Feb. 23, 1865.

ELDER BEEBE:—Sometime last summer I asked you to give your views on Deut. xxxiv. 7, and you gave notice in the next paper, that you would attend to it; but it must have escaped your recollection. You will oblige me by giving your views on that text now. ISAAC C. GARRETON.

REPLY.—The text reads thus: "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." This may seem a very short obituary for so eminent a servant of the Lord; but we would commend its brevity to the attention of those who write obituaries for the "Signs."

Should this example meet with favor, it will greatly relieve us, and silence the murmuring of many who object to our filling so large a space of our paper with prolix eulogies of their dead. There were many things remarkable connected with the death and burial, as well as the life of this distinguished servant of God. He was born in Egypt, and at a time of violent and cruel persecution; his preservation from the fury of the tyrant when but an unconscious infant was truly wonderful; his home in the royal palace of him who had sent forth the murderous decree to slay him, and his being adopted and succored by Pharaoh's daughter until he came to years, shows the perfect control our God has over the wrath of men. But in his death it is remarkable that he died in the land of Moab, and was buried there by the Lord, and his sepulchre no man could ever find.

Regarded only as a natural incident, it was remarkable that Moses at the age of a hundred and twenty years, should have retained his strength and faculties unimpaired up to the time of his death. But wonders of still greater magnitude were prefigured in all the history of this man of God, and we believe that every incident of the life and death and burial of Moses is full of spiritual instruction for the people of God. We have not time or space, nor is it needful in answering the enquiry of our friend, to dwell upon the figurative import of more than what is set forth in our text.

First, that he was a hundred and twenty years old when he died.

Second, that at that age he was unimpaired in vigor and perception.

In the figurative import of our subject, Moses personates the law, as holding dominion over the people of God until its dominion over them is annulled by their redemption from its power by the blood of our Lord Jesus Christ, who having risen from the dead, succeeds and supersedes the law, as Joshua succeeded and superseded Moses, in leading the tribes of Israel into the promised land. Although Moses and Aaron, representing the Jewish law and priesthood, were sent to lead forth the oppressed Hebrews from Egypt, and to conduct them in their meanderings in the wilderness, they could not conduct them into the promised land. Aaron died at Mount Hor, by the coast of the land of Edom, (Num. xx. 23,) and Moses, as we have seen, at, or near Mount Nebo, in the land of Moab, thus signifying to us that neither the works of the law, nor the sacrifices of the Levitical priesthood, can bring the children of God into their promised gospel inheritance of rest.

The age of Moses, to our mind, only expresses the idea of his being full of years, and points to the continuance of the law and the prophets until John; or the introduction of the gospel dispensation. As a prophet, Moses himself said to Israel, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he saith unto you."—Acts iii. 23, Deut. xviii. 15. The hundred and twenty years fulfilled the measure of days which God allotted to Moses, and figuratively signifies the amount of time that God's redeemed children must be held under tutors and governors, differing nothing

from servants though heirs of immortality.

It is a happy consideration to the children of God that Moses was not allowed to pass over Jordan, and into the promised land. It is true Moses from Mount Pisgah was allowed to see the land afar off, even as the law anticipated the glory of the kingdom of Christ. But if Moses had followed the Ark of God through Jordan into the land of promised rest, it would have signified that the law should still hold dominion over the saints under the gospel dispensation. But Jordan was to the Hebrews then, what gospel baptism is now to those who believe and have entered into that rest which remains for the children of God. But we will pass to the consideration of the second part of our subject.

Second. His eye was not dim, nor his natural force abated. Taking Moses, in our text, as representing the law, as we feel warranted by the example of Paul, (2 Cor. iii. 13, 17,) in the piercing eye, and undiminished force of Moses to the very end of his ministry, we have a striking illustration of the keen perception of the law in taking cognizance of the thoughts and intents of our hearts, and its natural force in holding delinquents until the utmost jot and tittle of its demands are canceled.

The eye of the law of God was not dim when from the first transgression in the garden, through the vista of succeeding ages it could see and testify of the coming of the great law-fulfiller, and with sufficient natural force, hold him responsible for the transgressions of all his members. In all its types and predictions, the undimmed eye of the law was steadfastly fixed on him who should come, as in the volume of the book it was written of him, not to destroy the law or the prophets, but to fulfill them. To do and suffer all that was written of him in the law, and in the prophets, and in the psalms. And when the fullness of time had come, and God sent forth his own Son, who was made under the law to redeem them that were under its dominion and curse, the eye of the law was quick to recognize him, and to testify of him. And when the last great struggle came on, although, to follow the figure, the law had attained its hundred and twentieth year; old as it was, and about to yield its dominion to our spiritual Joshua, yet its eye could distinctly see all the iniquities of the people of God as laid on him, and with infallible accuracy summed up the crushing aggregate, and exacted the last jot and tittle at his bleeding hands.

Nor was its natural force abated! The nature of the law was inexorable and its force irresistible; stronger than the foundations of the universe were its inflexible demands, for although heaven and earth shall pass away, not a jot or tittle of the law could fail till all was fulfilled.

But perhaps the omniscience, and the omnipotent force of the law has been more clearly taught, and more sensibly understood by the children of God, in their own personal experience. "When the commandment or law came, sin revived, and I died."

Reader, hast thou known the searching scrutiny and almighty power of the divine law in thine own case? When first quickened by the entrance of divine life, did

you not indulge a hope that the law was blind, or that the eye of the law was at least dim, to the enormity of thy guilt? Did you not flatter yourself that it would be lenient with you, and in pity overlook what you in ignorance had done? Did you not propose in your mind to compromise the matter by doing the best you could, in hope that the law would accept that, and not exact a perfect and perpetual obedience, such as you could never attain unto? But no good resolutions, no penitential sighs, no ardent prayers, no flowing tears, nor overflowing grief could dim the eye of the law. It looked into the deep and hidden recesses of your heart, the secret chambers of your soul, and dragged into the broad glare of light such depravity and guilt as you had never dreamed were lurking in your nature. You found that you could hide nothing from the piercing eye of God's holy law. Guilt-stricken and in despair, you laid your hand upon your mouth, and cried in deep conviction, Guilty and unclean!

Nor, in your case, was the natural force, the force of that law whose nature was holy, just and good, which is exceeding broad, and invested with the authority of God himself, in the least degree abated. Still possessing all the force which it displayed when its thunder tones made Sinai tremble to her base, the mountains skip like rams, and the hills like lambs. You died.—All your legal hopes gave up the ghost; for you could not meet its stern demands, nor hide from its searching gaze, and never will you be permitted to forget that the eye of the law was not dim, nor its natural force abated.

The reason assigned why Moses and Aaron could not go into the promised land, was because of the smiting of the rock from whence water came forth for the salvation of Israel. Paul said, "And that rock was Christ."—1 Cor. x. 4. If then the apostle could recognize in the smitten rock a type of Christ; we may reasonably conclude that Moses and Aaron in the same connection represented the law and the Levitical priesthood, and the application of the figure is seen, when he who is the Rock of our salvation was smitten by the law; and from him as the fountain of living water, the river of life gushed forth. But the law could hold dominion over God's redeemed people no longer: it could pursue them no farther. Not because of any inefficiency in the law to execute its legitimate or natural functions; for its eye was not dim, nor its natural force abated. Like Moses in the figure, retaining all his powers and strength of vision until he died, so the law remained in all its force until its demands were fulfilled; and then, in full force and vigor, it died, in all its relations to the Israel of God, the same as Moses' power and dominion ceased to the Hebrews when he expired on Mount Nebo, and was succeeded by Joshua, whose name and work make him the special type of our spiritual Joshua, or Jesus, as both names signify a Savior. Now then, we see that Moses could not bring the chosen tribes to rest, —to that promised land which prefigured the gospel kingdom of Christ. But Jesus our spiritual Joshua, or leader, having received from the rod in Moses' hand, the stroke due to our transgressions, having fulfilled all the demands of the law and

justice of God; has finished transgression, and made an end of sin; has brought in everlasting righteousness. He has redeemed his people from the dominion, as well as from the curse of the law; and they are now dead to the law by the body of Christ, and the old husband to whom they were bound being dead to them, there remained no legal impediment to their marriage unto him that is risen from the dead, that they should henceforth bring forth fruit unto God. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2.

"Israel rejoice, now Joshua leads!
He'll bring your tribes to rest;
So far the Savior's name exceeds
The ruler and the priest."

CHANGE OF RESIDENCE.

Eld. G. W. Slater, having removed from Livingstonville, Schoharie Co., N. Y., desires his correspondents to address him at Rensselaerville, Albany Co., N. Y.

Marriages.

March 2.—At the house of the bride's father, at Otisville, by Eld. G. Beebe, Mr. CHARLES R. SMITH, of Susquehanna, Pa., and Miss MARIETTA SMITH, daughter of Mr. William Smith, of the former place.

At the residence of the bride's father, by Eld. P. Hartwell, Mr. JOHN H. COLLINGS, and Miss MARIA STOUT, daughter of Charles H. Stout, all of Hopewell, N. J.

Obituary Notices.

DIED.—At North Berwick, Me., Feb. 10, 1865, Mr. WILLIAM F. WEYMOUTH, aged 28 years and 6 months. His disease was quick consumption. He had never made a profession of religion, but from what he had said when well, as well as when sick, hope was entertained that he was a child of God. He was very patient while suffering. He has left a kind father, a sick mother, who for months has suffered beyond description, also a twin brother, with other relations to mourn.

WM. QUINT.

NORTH BERWICK, Me., March 4, 1865.

BROTHER BEEBE:—Please publish the following obituaries:

DIED.—At Stockton, Portage Co., Wis., Dec. 9, 1864, Mrs. SARAH BURROUGHS, formerly of Warwick, Orange Co., N. Y., in the 82d year of her age.

ALSO,

DIED.—At his late residence at Stockton, Portage Co., Wis., my dear husband, Mr. NELSON BLODGETT, aged 47 years, 2 months, and 22 days. His disease was catarrh consumption. Yours, in deep affliction,

SARAH BLODGETT.

STOCKTON, Portage Co., Wis., Feb. 27, 1865.

DIED.—At her late residence in North Buffalo, Erie Co., N. Y., on Thursday night, Feb. 16, 1865, Mrs. ELIZA NELSON, aged probably about 60 years. This (colored) sister was very highly esteemed as a very intelligent, and spiritually minded christian; one of the excellent ones of the earth. We have frequently met her at the Old School Baptist Conference of Western New York; for she could very seldom hear preaching that fed and comforted her except at those annual meetings. She left the communion of the new order of Baptists, several years ago, because she could not fellowship their perversions of the doctrine and order of the gospel, and standing nearly alone, she withstood the wily hosts of her opposers successfully as long as she lived. She has generally contributed one or more letters to our columns each year. Sister Hester Rumney writes us that she was with her during a part of her last illness, which although very painful, she bore with resignation to the will of God, and fell asleep in the triumphs of faith. She has left a husband, two sons and one daughter to mourn their loss; in which they have the sympathy of many christian friends and brethren. But we mourn not as they who have no hope.

BROTHER BEEBE:—You are requested to insert the following obituary notices:

DIED.—In Montgomery Co., Pa., after a protracted illness of nearly 3 months, attended with great suffering, caused by an abscess of the liver, ELIZA, wife of brother Wm. Yerkes, in the 60th year of her age. Sister Yerkes had long been a worthy member of the church at Southampton, giving the most incontestable evidence that she above all things on earth, desired to be found among the despised and persecuted few who follow Christ through evil, as well as good report. She was endowed with a strong mind, and a clear understanding of divine truth, giving the fullest assurance that she was in possession of a life that could not be satisfied with anything short of that pure river of water of life, clear as crystal proceeding from the throne of God and the Lamb. Nothing delighted her more than to hear divine truth set forth in its own brightness, and nothing gave her greater pain than to see it rejected. She was truly a "pillar in the temple of God." Through her all-conquering Lord, she had gained a complete victory over "The Beast, and over his image, and over his mark, and over the number of his name." She was a dutiful wife, a kind mother, looking to the wants of her household, and to all those whom she had the opportunity to administer to. From my first acquaintance with her (nearly 11 years ago) up to the time of her death, I found her an unwavering friend; during my protracted illness, neither the sun's burning heat, or winter's pinching cold, or darkness of night, or her own bodily infirmities, prevented her from visiting my abode. In all my efforts (feeble as they were) to set forth divine truth, in opposition to the flood of false religion cast forth out of the mouth of the serpent, to destroy the visibility of the church, I always found her ready to stay up my hands. During her last illness she enjoyed much of the divine presence, which caused her to look upon death as the gate to immortal glory. Her remains were deposited in the cemetery at Southampton, on the 29th attended by a large and solemn assembly of people, and a sermon preached by the writer from 1st Cor. xv. 49. May the Lord bless the dear widowed husband and afflicted children.

ALSO,

DIED.—Of Erysipelas, Jan. 22, 1865, ANNA SERCH, widow of Christopher Serch of this place, in the 89th year of her age. Sister Serch was baptized into the fellowship of this church in early life, and through the long intervening period of her connection with the visible body of Christ, she was enabled to maintain an orderly walk, with a life devoted to her Redeemer. Until nearly the last she filled her seat in the church. She was blessed with an amiable disposition coupled with a strong mind, which by the grace of God, she was enabled to overcome the many obstacles lying in her pathway, giving the fullest assurance that she had learned of him who is meek and lowly in heart. We have the fullest assurance she has gone to a mansion in the skies, far away from the troubles in this life. Her funeral was attended at Southampton on the 26th of January by a large number of children and grand-children, and other relatives and friends, and a sermon preached by the writer from May the Lord build the waste places of Zion.

D. L. HARDING.

DAVISVILLE, Bucks Co., Pa., Feb. 20, 1865.

DIED.—At his residence in Lakeville, Livingston Co., N. Y., Jan. 21, 1865, brother ERASTUS WEST, Esq., aged 70 years, 7 months, and 28 days. His disorder was what his physicians call, "Softening of the brain." He united with the Baptist church when very young; I cannot now say how young; but I think it was over 60 years ago. And I think he has been a regular subscriber for the "Signs" ever since about the middle of the first volume. He has left a widow, several children and grand-children, one brother and two sisters, and a large circle of other relatives and friends to mourn his loss. He was to me truly a brother in the flesh, and I trust also a brother in the spirit. "We mourn not as those who have no hope." Brother Beebe, I have been as brief as I know how; my feelings would prompt me to write much more, but I forbear. Yours in gospel bonds,

CLEMENT WEST.

POLO, Ogle Co., Ill., Feb. 23, 1865.

DEAR BROTHER BEEBE:—Please give the following a place in the "Signs of the Times:"

DIED.—At the residence of her step-son-in-law, Dea. Edmond Curtis, near Polo, Ogle Co., Ill., Feb. 4, 1865, sister MARY M. REED, relict of the late Ezekiel Reed of that place, in the 62d year of her age. She had been complaining for several years, but has been so that she could get around and fill her place in the church, most of the time, until last December. She was taken with typhoid fever, which finally settled on her lungs. She has been for several years, a firm advocate of the doc-

trine of salvation by grace, as contended for in the "Signs of the Times," and has been a subscriber for that paper for some years. The forepart of last December she talked of renewing her subscription; but a few days afterwards, I saw her again, and she told me she would not just then, for she could not read, and she did not think she should ever read any more. She was willing to go, when called to leave this world. She leaves a numerous circle of relatives and friends to mourn her loss; but we mourn not as they who have no hope. Yours in affliction,

CLEMENT WEST.

POLO, Illinois, Feb. 28, 1865.

DIED.—At the residence of her father, Colonel J. M. True, in the city of Mattoon, Illinois, Miss OLEVIA E. TRUE, on the 18th of December, 1864, aged twenty years. Though her father, whom she almost idolized, was far from her, at the head of his veteran regiment, she was surrounded in her illness by many beloved relatives and friends, who ministered to her wants, and remembered her constantly in their prayers. Some three years ago Miss O. made a public profession of her faith in her divine Redeemer. She died in the bosom of the First Predestinarian Baptist church at Mattoon. Blessed by nature with an unusually strong mind, and mild and amiable disposition, she super-added to it the grace of the christian character. It will be a source of the greatest consolation to her bereaved father and relatives who were separated from her in her last moments, to know that she bore her last illness, though painful and distressing, with christian submission to the will of her heavenly Father, and with an unwavering faith in her divine Redeemer; that death to her was deprived of its sting, and the grave robbed of its victory; that she met death with calmness, and in the assured hope that it would introduce her to an immortality of perfection and blessedness; and that she committed her body to the grave, in the confidence of a joyful resurrection. "Blessed are the dead who die in the Lord." "I would not have you to be ignorant concerning them that are asleep, that ye sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

BROTHER BEEBE:—It becomes my painful duty to inform you of the death of my dear mother, SARAH RANDOLPH, which took place February 15, about 2 o'clock, p. m., aged 86 years, 4 months and 1 day. She was suffering from a severe cold, but kept up until the day she died. She had been feeble for a long time, but her death was very sudden and unexpected to us all; but we mourn not as those who have no hope, for we trust she fell asleep in Jesus. She had entertained a hope in the Redeemer for many years, but never could gain strength to follow her Lord in the ordinance of baptism, for fear of bringing reproach on the cause she so dearly loved, yet was always in her place in the house of worship as long as health permitted, and manifested as deep an interest as any who professed to be the children of God, and her tears mingled with those who have been passing through the deep waters of affliction on account of the trials through which the church in this place has been called to pass. She was firm in the doctrine of the Old School Baptists, and was ever ready to defend the cause of the Redeemer. Her death has brought loneliness to our home. We had lived alone for many years. The stroke was a severe one to me, but he who tempers the wind to the shorn lamb was with me to support and sustain. I never felt the supporting power of God more sensibly than in this time of affliction. That small still voice whispering peace, be still. The words of the Psalmist contained in the 119th Psalm came forcibly to my mind: "I know, O Lord, that thy judgments are right, and that thou in thy faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort according to thy word unto thy servant." What a resting place the children of God find in the dear Savior. Our mother was spared to us many years, and never was there a more kind and tender mother. But how hard to part with those we love; still we would not murmur at the hand dealings of our God. The separation will not be a long one. She left four children—one son and three daughters, and many relatives and friends to mourn their loss. Her funeral was attended on the 18th by a large concourse of relatives and friends, and a very appropriate and comforting sermon preached from Heb. vii. 26, when her remains were deposited by the side of my father, who died nearly thirty-eight years ago, there to rest till the morning of the resurrection.

Yours in affliction,

SARAH C. RANDOLPH.

WARWICK, N. Y., Feb. 23, 1865.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE
"SIGNS OF THE TIMES."

Joseph Brooks, Cub Hill, Md.....	\$1 00
Miss Lemmon, Baltimore, Md.....	1 00
Miss M. McLane, Baltimore, Md.....	50
Joseph Lounds, Esq., Baltimore, Md.....	4 50
Wm. Gooden, Willow Grove, Del.....	3 00

Total..... \$10 00

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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes..... \$30110

Associational Meetings.

BALTIMORE.—The Baltimore Association will meet with the Harford church, Harford Co., Md., on Wednesday before the third Sunday in May, 1865, at 10 o'clock, a. m., and continue in session three days.

DELAWARE.—The Delaware Association will be held with the church at Cow Marsh, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1865, and continue in session three days.

DELAWARE RIVER.—The Delaware River Association will meet with the church at Kingwood, Hunterdon Co., N. J., beginning on Tuesday before the first Sunday in June, (May 30th,) 1865, at 10 o'clock, a. m., and continue three days.

WARWICK.—The Warwick Association will be held with the New Vernon church, Orange Co., N. Y., to begin at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1865, and continue three days.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a. m., of each day.

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.

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4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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MR. EDITOR:—As many readers of the *Signs of the Times* annually subscribe for the *BANNER OF LIBERTY*, some of whom may not now be receiving it, and may not, therefore, be aware of its present terms, you will confer a great favor and save much inconvenience from mistakes of the proper amount to be transmitted for yearly subscriptions, by inserting these few lines.The present terms of the *BANNER OF LIBERTY*, (published weekly,) are as follows: \$2 per year payable in advance; clubs of six will be supplied for \$10; or clubs of ten for \$15. If paid in gold, half these rates will be accepted.During the ensuing year the *BANNER OF LIBERTY* will contain, in weekly chapters, the *History of Priestcraft in America*; including the origin and history of the Puritans, their Persecutions of Baptists, Quakers and Catholics, their *Blue-laws* and *witch-burnings*, &c.; and an exposure of their Pharisaic hypocrisy; and of their agency with their kindred clergy of satan throughout our country, in instigating the disruption of our once happy country, and bringing about the present dreadful war, with all its attendant horrors.

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designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
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Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,IS PUBLISHED
ON THE FIRST AND FIFTEENTHOF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., APRIL 1, 1865.

NO. 7.

Correspondence of the Signs of the Times

WARWICK, N. Y., March 8, 1865.

DEAR BROTHER BREEBE:—In the 8th chapter of the prophecy of Ezekiel, the prophet was commanded to lift up his eyes and see the abominations which were committed by the house of Israel. "And he said unto me furthermore, Son of man, seest thou what they do? Even the great abominations that the house of Judah committeth here, that I should go far from my sanctuary? But turn thou yet again, and thou shalt see greater abominations." The prophet was commanded to look further, and those awful abominations were disclosed which were practiced not only in the court and at the door of the gate of the Lord's house, but also in the inner court, and at the door of the temple of the Lord, between the porch and the altar, and the enquiry was made of the prophet, "Hast thou seen this, O son of man? Is it a light thing to the house of Judah, that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger. Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in my ears with a loud voice, yet will I not hear them."

It is now upwards of thirty years since the same spirit which unfolded to the view of the prophet the abominations enumerated in the chapter alluded to, gave to some of his servants a view of the abominable, because anti-spiritual practices, which were then being introduced into the church, under the guise and name of benevolent and religious institutions, which it was asserted, were destined to promote morality and religion, and to banish vice and its attendant train of evils from the earth. It is true that even the advocates and supporters of these institutions admitted that they were innovations upon the old order of things, but they were so good in themselves, and were to be the instruments of working such salutary reforms in the world that surely none could be so uncharitable as to interpose obstacles or throw impediments in their way. For who, who felt an interest in the spread of truth, it was asked, could object to the organization of a Bible Society, the object of which was to circulate the scriptures, so that every family in the land could have the word of God. Or who could oppose the formation of a Missionary Society, for the purpose of extending the gospel, even to the remotest parts of the earth, whose dark places were filled with the habitations of cruelty. Or what could be urged against Sunday Schools, in which the children in our land could be brought under religious instruction, and their young minds be thus forti-

fied against the insidious approaches of vice and irreligion; and from these nurseries it was averred the churches would be filled with devout and pious worshippers. What could be more desirable than the banishment of the demon of intemperance from our land? and how could this be effected so readily and effectually as by the organization of Temperance Societies, through whose benign instrumentality, not only the poor inebriate would be reclaimed, but our youth be awakened to the evils and debasement attendant upon the use of intoxicating liquors, and thus the next generation would be a race of temperate and godly men. Above all, who could urge a word against theological seminaries, where pious young men could be educated for the gospel ministry, and thus be prepared to go forth and preach with greater boldness and efficiency, and attack infidelity in its strongholds, and thus hasten the day when the kingdoms of the world should be the kingdoms of the Lord, and the knowledge of the Lord should cover the earth as the waters cover the face of the great deep.

It is no wonder that these institutions became exceedingly popular, and the few, and they mostly Old Baptists, who saw with pain these gross departures from the right way of the Lord, and raised their voices against them, should be characterized as uncharitable, bigoted, opposed to all that was good and benevolent, and wrapped up in their narrow creed, "that the elect would be saved," fold their arms and look idly on; a sect of do-nothings, willing to let the world of mankind sink to perdition without extending a hand to save them.

Although young at the time, I well remember the denunciations which were heaped upon the Old Baptists for their opposition to these benevolent religious movements; and as I was unacquainted with them personally, regarded them as a sect that deserved everywhere to be spoken against. That this view was generally taken of them I know full well, and in it, at that time, I heartily participated. Now it is strange that this should have been so. Nearly all our higher institutions of learning, our colleges and academies, were under the immediate control of the men who were giving shape and distinction to this system. The religious press, with almost a solitary exception, gave its utmost support, and the secular press lent its powerful influence, while almost all the books in our common schools contained essays from the pens of our most popular writers, eloquently portraying the great advantages which must result to the human race when all mankind should be brought under their humanizing and christianizing influences and war with its horrid train of evils, and every species of vice and iniquity

should be banished from the earth. That I may not be regarded as misrepresenting or exaggerating facts, I append a quotation from a popular school book published in the year 1831, compiled by Rev. Ebenezer Porter, D. D., formerly president of the Andover Theological Seminary, who declares in the preface that, "In making the selections, regard has been paid first, to the moral sentiment of the pieces, as suitable to make a safe and useful impression on the young," and that its design was "to advance the interests of christian education." The article from which I extract is on Sabbath Schools, from an address by Hon. Theodore Frelinghuysen, who occupied a very distinguished position both in the political and professedly religious world. "We have witnessed with grateful interest the progress of Sabbath School instruction. Every year has furnished some fresh proofs of its substantial benefits. Take a single illustration in your city (New York.) A recent investigation ascertained that of twelve thousand children who had shared in the blessings of this institution, not one had ever been arraigned for crime. This is a volume of commendation, but it is only the beginning of good. The next age will witness some of the fulness of its mercies, when these children shall take our places, and assume upon them the duties of men and citizens. A noble impulse has been given to this sacred cause in a neighboring city. It has reached the friends of truth and awakened a kindred spirit here. The moral condition and prospects of the West, the influence which it will very soon exert in the public councils of our country, and its own distinct claims, as an important part of ourselves, combined a weight of interest in its behalf, that has attracted general concern and distinguished liberality. This infant West is fast attaining to a giant's dimensions, and its power will be tremendous unless controlled by principle. * * * In this valley of the West upwards of four millions of freemen have with astonishing rapidity peopled the fairest regions of our republic, and the eventful question to be resolved is, how we shall most happily fashion the elements of these rising communities; whether by our benignant regards they shall aid to strengthen the cords of our union, whether they shall cherish the principles of private and public virtue, or whether by our neglect they shall be left to exhibit the melancholy spectacle of universal degeneracy of manners among a people but yesterday born into political existence. Sir, this is the true honest question. We cannot, and we ought not to evade it. It is put to us as christians, and as American citizens. These sister states of the West possess capacities for good, or evil, that cannot be trifled with or dis-

regarded. Rightly influenced, immense blessings will reward our philanthropy, but should we suffer them to grow on with no moral culture, floods of wickedness will by and by come over upon us that will sweep away the last vestiges of hope and freedom. * * * When the late movement in Philadelphia was announced, it was hailed as a harbinger of incalculable blessings. A fountain was to be opened whose healthful streams would send forth richer benefits to the valleys of the Mississippi than all their majestic rivers. The Sunday Schools will reform that perverted public opinion that sanctions the deeds of the transgressor. They will purify the elements of society; they will arrest the torment of corruption, erect the standards of sound principles, and by the blessing of heaven, save the country, and perpetuate her liberties. * * * To raise an empire of immortal beings to the dignity of virtuous freemen; to send forth moral influences among them, that shall establish the basis of political prosperity; that shall raise a protection around the sacred privileges of the fireside, and secure the hearth and the altar from the rude invasion. And more than this, to open to them the pathway to a blessed immortality, to fill up time with social comforts, to gild its close with consolation, and crown the whole with imperishable happiness. * * * Patriotism, in its boldest conceptions, cannot aspire to a purer bliss than this. To elevate an extensive region of enterprising men, to secure them from the wasteful influence of irreligion and crime, and bring up millions of our fellow men to the purity of a virtuous community. Sir, failure in such an enterprise would be no common privilege. But we need not fail. The faithful consecration of our best efforts is destined to demolish the throne of the prince of darkness; and honored will be the humblest man permitted to raise a finger in the work."

The tongue which uttered these words has been stilled in death. The generation to whom they were spoken has passed away, and the children who have succeeded them "have assumed upon them the duties of men and citizens." Such were the glorious visions with which the minds of those children were filled; such the predictions made of the blessings which were to flow from the fountains then opened to "arrest the torment of corruption, erect the standards of sound principles, save the country and perpetuate its liberties."

It was openly declared that in twenty or thirty years our Presidents, Governors, members of our National and State Legislatures, and Judges of our courts would all be men who had been trained in Sunday Schools, and the happy results to our

country, and to society were thus portrayed in colors, calculated to make the heart of every patriot and philanthropist to rejoice. The allotted time has expired, and what do we behold? It would perhaps be regarded as invidious for one who has been long convinced that the legitimate results which must inevitably accrue from the combined efforts of these institutions, would be the scenes which we are now witnessing in our happy and peaceful land, to attempt to draw the picture. I prefer to let one far better qualified than myself, whose opportunities of observation have been unequalled, and who has been intimately and extensively engaged in lending all his engeries and devoting all his talents in promoting these benevolent schemes, draw aside the veil, which he has done, perhaps unwittingly, but not the less truly, and has not only exposed the abominations practiced by those in high official stations in the nation, and also in the church, but has with a master's hand, shown their corrupting and demoralizing influence upon public morals and religion.

On Sunday evening, the 27th of February last, Rev. Henry Ward Beecher, D. D., preached a sermon in the Plymouth church, in the city of Brooklyn, which was reported the next day in the "Times" newspaper, and from which I make a few extracts: "Oh, says some good pious soul, now you're going to preach politics." Preaching politics! And why not? You have your little men in the pulpits who can show you the length and breadth of their creed, who can explain the meaning of this term, and of that text, who can talk learnedly of original sin, and of the wickedness of men who lived two thousand years ago, but where is the minister who teaches you of the duty of to-day—who exposes the corruptions of the times in which you live, who expounds the duty of the men before him? In what book or newspaper can you find aught concerning the manner of using a vote? With the exception of Dr. Lieber, a man born in Germany but bred in America, I know of no publicist who has taught the people understandingly on this vital question of American life. I have attended many councils where learned divines have examined youthful candidates for orders, but I have never yet attended one where a single question was put to test the fitness of the man as a teacher on the point most vital to his congregation. They ask him all about original sin, and the fall of Adam, and the superlapsus, and the sublapsus, and test him, as to whether he believes in natural grace, or acquired grace, whether man is wholly depraved, or only in part, and if the latter, where the depravity stops, and what relation it bears to the rest of his nature, but they never, never, suggest a question which would indicate that the souls or bodies of the men of the nineteenth century are of the least possible moment. These ministers are easily made. The doctors take a little of the regulation dough, they mould it into a pretty little cake of exactly the right shape, pinhole it with the necessary number of orthodox holes, put it on a patty pan, shove it into a properly built oven, and when it is baked, you have your pretty cracker ministers. Out on them, and out on such a system. We are living in a time of peculiar temptation. We

are as a people greatly given to lying. Why, the range of white lies alone is wonderfully long, running not only through the highest octaves, but way up into the harmonies, while the sub-base of black lies is simply tremendous. We must have a change in our public men, and not only in the lower classes of officials, but even in the halls of our most exalted national council. I do not propose to make changes, but I cannot forbear saying that the tone of public morals is low indeed when we hear glibly spoken of the bantering of votes on matters of great moral purport, making our legislatures literal shambles of infamy and disgrace."

To attempt to describe the multitude of thoughts which crowded upon my mind when first reading the above, would simply be impossible. But I will try to record a few. First, What is the object of preaching? Our Lord in commissioning his disciples, commanded them to go and preach the gospel to every creature. And the apostle Paul, in his last interview with the elders of the church at Ephesus, commanded them in the most solemn manner to "take heed to themselves and to all the flock over which the Holy Ghost had made them overseers, to feed the church of God which he had purchased with his own blood." Again the same apostle says: "Preach the word," &c.; and again, "Whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus."

But Mr. Beecher affirms that the grand object in preaching is to teach the "manner of using a vote," and sneeringly says, "you have your *little men* in the pulpit who can preach of Moses and the prophets," &c. When the great apostle to the Gentiles stood in the presence of Festus and Agrippa, after declaring his conversion from the Jews' religion to the religion of Christ, by whose authority he preached the gospel, he adds: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than Moses and the prophets did say should come. That Christ should suffer, and that he should be the first that should rise from the dead, and should give light to the people and to the Gentiles." The apostle was not ashamed to acknowledge in this most august assembly that he preached those things which were predicted by the prophets and Moses, and they embrace what Mr. Beecher declares he never in the many councils which he had attended for making "pretty cracker ministers," had heard alluded to by a single question, those things which relate both to the "souls and bodies of men." One of the gravest charges brought against Old School Baptists, and one which has been indignantly denied, is that they assert that the ministers of the popular religious denominations are man-made, and that Theological Seminaries were instituted for the purpose of making such ministers, and the assertions have been denounced as base slanders.

But what does the Rev. Mr. Beecher assert? Not only that they are made, but easily made, and he describes the *modus operandi* very minutely, and doubtless truly, as he has frequently assisted, but after concluding his description indignantly

exclaims, "Out upon them, and out upon such a system." Has any Old School Baptist ever exposed these abominations more fully? Can any one denounce the whole system with more withering scorn? If there be any child of grace; nay if there be in the community any intelligent man who has entertained the idea that the Old Baptists may have ever perhaps unintentionally misrepresented or exaggerated the corruptions and abominations of these things, can he or they doubt any longer, when the whole iniquitous proceeding is thus held up to public opprobrium? Truly has God by the mouth of a holy prophet declared that such ministers shall not profit this people at all, a prediction most awfully fulfilled. Blind leaders of the blind are they, and they have all fallen together into the ditch of their own festering corruption.

I cannot say with Mr. Beecher that I have attended many councils for the ordination of ministers, but I have attended a few, and to me they have appeared the most solemn convocations in which I have ever participated. What can be more solemn than to see one whom God has called to the ministry of the gospel publicly set apart for this great work by the laying on of the hands of the presbytery? A holy influence seems to pervade the whole assembly, and is reflected in the candidate as he relates the dealings of the Lord with him, and the manner in which Christ has been revealed in him, that he might preach him among the people. The attending brethren, some of whom perhaps have been engaged for many years in their Master's service, and feel that their departure is near at hand, are now about to welcome one more of the sent of the Lord into the harvest. The ordination sermon, exhibiting the great work of the gospel ministry, "Go stand in the temple and speak to the people all the words of this life." The solemn appeal to the Searcher of the hearts of men, to know whether he has chosen this man; the equally solemn and impressive charge, and the giving of the right hand of fellowship, all combined, exert upon the mind of those who realize the importance of the occasion, an impression which is not easily erased or forgotten. Let those who have witnessed such a scene, where one of God's *sent servants* has been ordained, contrast it with the account given by Mr. Beecher of the making of one of his "pretty cracker ministers," and they will be ready to say with him, "Out upon them, and out upon such a system." And what else could be reasonably expected, than that a system so false and delusive in itself should be productive of the corruption and falsehood exposed by him, and the whole truly declared to be "literal shambles of infamy and disgrace."

Brother Beebe, I have already far transcended the limits I prescribed for myself when I began to write, but as it has been some time since I transgressed upon the patience of your readers, perhaps they may bear with me a little further. It was in the city of New York where Mr. Frelinghuysen delivered his address on Sunday Schools, and it was from that city, as well as from Philadelphia, the pure fountains, from which the healthful streams were to flow, which were to renovate the great valley of the

Mississippi "purify the elements of society, arrest the torrent of corruption, erect the standards of sound principles, and demolish the throne of the prince of darkness." A few years later and in the latter city, an infuriated mob, maddened with the same spirit of fanaticism which more recently has drenched our land in blood, applied the torch not only to temples erected for the worship of God, but burnt the houses of innocent and unoffending men, whose only fault was in differing with them in religious sentiment, and compelled hundreds, if not thousands of helpless women and children to flee for their lives from their burning dwellings, while their savage pursuers, in their blind rage, stained the pavements with crimson gore. I now will from the same sermon let Mr. Beecher narrate the condition of morals in the city of New York, where all these benevolent institutions have had their seat, even to the present day. "Look at that disgrace to our country, the Common Council of New York, with the Mayor thrown in besides. Look at them and their unblushing outrages, and then pretend to say that the teachers of public morals have no task before them. Look at New York, with its million of inhabitants, its light meaner than that of any city of equal size, its streets reeking with filth, its sewers a pretense, and its Judiciary a laughing stock, a nest of robbers, a den of thieves, whose example familiarizes our citizens with pillage, and prostitutes the morality of our youth. These are to be met, to be denounced and exposed, and changed for the better. Public men should feel that the people demand of them a price for their elevation; they should set before our young men examples of integrity, of honor, of fairness and of decency."

Who shall say this picture is overdrawn? And if not, what a commentary upon the pretensions and promises of those who have been for so many years deluding the people with their yearly reports of what great things they were accomplishing, and of the rapid advancement, which under their direction the world was making in morality, in virtue, and in religion. And as if to confirm the statements made by Mr. Beecher, the Commissioners of the Metropolitan Police, in their report for the year ending October 31st, 1864, make this startling announcement: "Probably in no city in the civilized world, not the theatre of actual war, is human life so lightly prized and subjected to as great hazards from violence as in New York and Brooklyn." And they incorporate in their report an extract from an address of the Rev. Silliman Ives, which they declare "was given with great force, and it is believed with entire truth." Mr. Ives says, "I speak not from hearsay, but of what my own eyes have seen, and my own heart felt. For the last ten years have I been a close observer of what has passed among the rising generation in this great metropolis, and I cannot suppress the humiliating conviction that even Pagan Rome, in the corrupt age of Augustus, never witnessed a more rapid and frightful declension in morals, nor witnessed among certain classes of the young a more utter disregard of honor, of truth, and piety, and even the common decencies of life." But the mind shrieks with horror from the

further contemplation of the sad condition to which our country and our people have been reduced by the teachings of those who promised so much. Truly has the Lord declared, "They have filled the land with violence, and provoked him to anger," and his fierce judgments are inflicted upon us. May he, in infinite mercy, pity our sad condition, withdraw his anger, and cause his face to shine upon us. And as regards those whose abominations have been exposed, every child of grace must say with old father Jacob, "O, my soul, come not thou into their secret; unto their assembly, mine honor be not thou united." Yours in the bonds of the gospel of peace, W. L. BENEDICT.

Fairfax Co., Va., Feb. 9, 1865.

DEAR BROTHER BEEBE:—I discovered in the "Signs" of Nov. 1st 1864, a request by brother E. Smith for your views on Daniel, chap. 11th, which you appear to have turned over to your correspondents. As a brief diversion of my mind from surrounding troubles, I will, with your permission, give my views of that prophecy. It is probable I shall differ from the views entertained by many brethren of this portion of scripture. I only ask that the views and reasons therefor may be examined.

As the prophecy, chap. 11, is intimately connected with the preceding prophecies of Daniel, and the summary of the whole is found in Nebuchadnezzar's dream of the great image representing the four great monarchies of the world, I will take a brief view of these as preparatory to my remarks on the 11th chapter. In taking so large a scope, I fear I shall require more space than would be prudent to occupy in your paper; and what is still worse, the subject may not be as interesting to many of your readers as some other subjects. As to the propriety of publishing it, I request therefore that you would decide for yourself. If it is not published, I have gained one object, that named above, in writing it.

This image is a brief representation of all the governments of the world from the time of the dream, until these governments shall have all been crushed out by the dominion of the kingdom of Christ. Hence in connection with the image, was seen a stone, cut out without hands, which smote the image in the feet thereof. "Then was the iron, the clay, the brass, the silver and the gold broken in pieces together and became like the chaff of the summer's threshing floors, and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth," (not heaven.) This certainly looks to me as though the kingdom represented by this stone is to assume the dominion that was before exercised by the governments of this world. Hence the representation of both is that of their appearance on earth or in this world. But more of this again. See Daniel ii. 34, 35, 44, 45.

The Catholic or religious powers of the fourth government is not distinctly named in this dream, though evidently embraced in it. It is probably represented by the they, "They shall mingle themselves with the seed of men &c," verse 43.

I now pass to the prophecy contained in the 7th chapter of Daniel. Here we

have a more specific description of the four great monarchies of Nebuchadnezzar's image, and which should successively rule those nations of the earth, where first the Jews, and after the introduction of the gospel, the saints should inhabit. The lion of verse 4th, represents Nebuchadnezzar or the Assyrian monarchy, and head of gold of the image, chapter 2d. His wings being plucked off shows that a stop was put to his conquests. His being made to stand upon his feet as a man, and a man's heart being given to him, represents his conversion at least to a sense of his dependance upon and accountability to the God of heaven. See Daniel iv. 34-37. The bear of verse 5th, represents the breast and arms of silver of the image, and the empire of the Medes and Persians. The 3d beast like a leopard, shows the Grecian monarchy or the brass of the image. The beast described in verses 7 and 8, is descriptive of the Roman empire, and of the legs, feet, and toes of iron and clay of the image. The ten horns of this beast correspond with the ten toes of the image, and represent the ten kingdoms into which the Roman empire should be divided by the Goths and other barbarous nations. The little horn which sprang up after the others and whose looks were more stout than his followers, (verse 20,) evidently represents the religious or Catholic powers of the empire. This, as before remarked, was not directly represented in the image, but as thus shown is an integral part of that empire. Whilst therefore it exists as a spiritual power, and exercises that power over the other horns or a part of them, it shows the identity of that empire as still existing. For the spirit of it was incorporated into the government of that empire as early as the reign of Constantine, before the empire was divided, though it had not then grown into a horn or distinct power. It will be seen by verse 24, that this eleventh horn was diverse from the ten horns, and that the three kings or horns instead of being first plucked up to make room for this horn to grow, were subdued by it. This idea is important, for it shows that the notion which has been entertained by some, that the Popes did not exist as this eleventh horn of the beast until these three kingdoms had been given to the Pope, making him a temporal prince, which occurred in the eighth century, is wrong. For as they were subdued by this horn, it must have previously existed. But Daniel's interpretation of this vision fixes very explicitly the period of this horn or the beast. He says, "And they shall be given into his hand until a time and times and the dividing of of time."—Verse 25. That is for three years and a half prophetic time, or a thousand, two hundred and sixty years literal time. The act of establishing the Pope as universal Bishop, was evidently the act by which they were given into his hand, for it gave him the supreme oversight and control of all religious matters in the whole empire. This occurred sometime in the year six hundred and six. Commenced the twelve hundred and sixty years at that date, and it terminates in eighteen hundred and sixty-six.

The account given in verses 9 and 10, of the judgment sitting, is grand beyond anything to be aspired to by man, the Popes, with all their arrogated powers

showing themselves as God, sink into insignificance before it. From the sublimity of the description one would suppose that it referred to the final judgment of the world. But when we look at the explanation given of it verse 26th, we find it is the judgment sitting upon this little horn or the Catholic power, to take away its dominion, add to consume and destroy it unto the end. And in verse 12th we read: "As to the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time," thus showing that the eastern nations where the other three beasts had their dominion, would still exist as people for a time even after the Catholic powers and the governments which are connected with it, are being consumed, thus proving that this judgment is not that of the end of the world.

The Ancient of days I understand to represent God in his providence. He appears thus as the Ancient of days indicative of his having ordered the existence and controlled all the movements of these four beasts successively, according to his eternal purpose, and worked them after the counsel of his own will. But now the great mystery of God's giving power and prosperity to these great monarchies in their ambitious and cruel wars for subjugation and rapine, and in subjecting his people, the Jews formerly, and since the Christians, to be persecuted, oppressed, and trodden down by them; will now be finished, when the seventh angel shall begin to sound, and time will be no longer, for any part of the great image, or for earthly monarchies to control in any measure the affairs of the nations of the earth. See Rev. x. 6, 7. This will of course embrace all of anti-christ and governments down to the two horned beast, and to the image of the beast. Then will Christ, riding upon the white horse, or in the triumph of his gospel, and as represented by his church, be seen coming to the Ancient of days, to receive the manifest protection of God's providence, as well as to receive from him the dominion and the greatness of the kingdom under the whole heavens. For all this shall be given to the people of the saints of the Most High. See verses 13, 14, and 27, also Rev. xi. 15, and xix. 11-16. The Son of Man's coming to the Ancient of days to receive this dominion, and the dominion and greatness of the kingdom being under the whole heavens, (not above them,) and all nations and tongues &c., being embraced in this dominion, occupying the same earth on which the image had stood, all indicate to me that this dominion and kingdom of Christ is to be on this earth, and as an actual succession to the four monarchies of the image in the governments on earth. How long it will stand I know not.

Chapter 3d. Daniel having been led to give a prophetic view of the dominion of the four great successive monarchies of the world, on down to the time of their utter destruction, and of their being supplanted by the kingdom of Christ; he is now led more immediately to prophecy concerning those two monarchies which would more intimately effect the Jews, on to Christ's coming in the flesh. The Assyrian monarchy being, at the time this prophecy was written, about to pass away, no further notice is taken of it.

And the Roman monarchy, in reference to its universal dominion, being more generally connected with the gospel dispensation, is also but slightly noticed.

We are here not left to any uncertainty as to what empires are intended in this vision. We are expressly told that the ram with his two horns represented the empire of the Medes and Persians, and that the goat represents the Grecian empire. Of the first of these empires but little is said. Its reign and its being subdued and succeeded by the Grecian monarchy is pointed out to keep up the chain of succession. But the Grecian monarchy is more fully described as occupying a period in which there would be a suspension of the inspiration of the scriptures. The notable horn of the goat was Alexander, who subdued the Medes and Persians, and established the Grecian empire. The four horns which sprang up after the first was broken, represent the four kingdoms into which the empire was divided after the death of Alexander. This division was not among his heirs, but among his generals. The division was made towards the four winds, that is, east, west, north and south, yet it was still with propriety considered the Greek monarchy, as the leaders were Greeks, and the Grecian language and Greek customs were introduced into all the divisions. This vision in thus presenting to view the Greek monarchy in its divisions into four distinct kingdoms, prepares the way for the prophecy or vision of the 10th, 11th and 12th chapters. The little horn spoken of in verses 9th 10th and 11th of this 3d chapter, will be noticed in the remarks on the 11th chapter.

As to the period of two thousand three hundred days mentioned in verse 14th, it is, I think, like the other periods, prophetic time. But we must notice the enquiry in order to have a correct idea of it. It is not confined to the period of the little horn usurpation. The question is, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"—Verse 43d. Here are two points in this saying: the *vision*, and the *transgression of desolation*. But what vision is here intended? Not the vision of this chapter, for this vision extends only to the end of the Grecian empire, which was less than five hundred years from the time Daniel had this vision. Besides, in this vision only the daily sacrifice was taken away, and the sanctuary trodden down; but in the enquiry, there is reference to the host also being trodden down. I therefore think that the vision here intended is the great vision of the 10th, 11th and 12th chapters. Hence our Lord speaks of the abominations of desolation spoken of by Daniel, in reference to the destruction of Jerusalem.—Matt. xxiv. 15. In that destruction also the host or Jewish nation was truly trodden down. If we consider that vision throughout to have a special reference to the Jews, and the period, two thousand, three hundred days, to commence with the date of that vision, which was about 359 years before Christ, we shall find its termination to answer to that of the thousand three hundred and five and thirty days, named in 12th chapter and 12th verse. The 9th chapter contains a special prophecy con-

cerning the period of Christ's coming and death; and of the state of the Jews on to that time. Remarks on the 10th and 11th chapters I leave for another communication.

S. TROTT.

[TO BE CONTINUED.]

HEERCK, Pa., March 9, 1865.

ESTEEMED ELDER BEEBE:—When we returned from the southern associations my mind was filled with pleasant scenes, and faces of newly found friends, and I thought I should soon write, through your columns, to them, and all who have an interest in that which is so dear to me. But unusual cares, on account of sickness, have prevented me, though I often revert to the month I spent while absent, and those who, within that time, became so dear; and I think I shall always remember that journey with a great deal of pleasure. My mind was raised with thoughts of sublimity, and my heart filled with varying emotions, while looking upon the grand and lovely scenes through which we passed; but that which gave the most joy to my soul, was meeting with those of like precious faith—the humble followers of our blessed Redeemer. “I was glad when they said unto me, let us go into the house of the Lord,” and my heart was melted with tenderness when so many, whom I had never before met, came to me with such affection, requesting me to write again. I thought, Is it possible that one so unworthy can be the object of so much love? But the response of my soul explained that all our worthiness is in him who is “altogether lovely,” and who reigns in the hearts of his children. How cheering to be assured that the saints of the Most High look upon us as bearing even a faint resemblance to him whom we desire to follow. This gives us courage, and strengthens our hope, and we are enabled to go on with renewed vigor towards to the prize to which our greatest desires are tending.

It gave me much satisfaction to see those ministers whose names I had known since childhood, and with whose writings I had so long been familiar; and it gave me much joy to listen to the truth as portrayed by them in living colors.

How rich is gospel truth! It is better than gold to every one that hears it; “How beautiful upon the mountains are the feet of him” who proclaims this precious truth, and saith unto Zion, “thy God reigneth.”

I was glad to hear in a late number of the “Signs of the Times,” from our venerable brother Trott, and that he was again permitted to remain with his family. I hope this father in Israel may yet live many years to speak comfortably to Jerusalem, and as he draws near the hour of his release, may his soul be sweetly comforted by the same glorious truths with which he has been so long enabled to comfort others.

I love to think of the many interesting meetings I attended, and especially the first Sunday I spent in Middletown. I can not forget the beautiful scene at the cemetery lake that afternoon. How bright the sunlight rested on the water, as you led a young sister forth to follow her Savior in baptism. I rejoiced that another was

made willing in the day of his power, to walk in the footsteps of her Redeemer. None of the beauties of the world can compare with this; it is like going down into the garden of spices to gather lilies, and to see the tender grapes appear, and the pomegranates bud forth. And while partaking of the communion with so many of the Lord's people, my heart overflowed with tears of thankfulness that I was permitted to enjoy this sacred privilege; and I think many will long remember that season, for surely the dews of heaven descended there, refreshing that garden of the Lord. “I sat under his shadows with great delight, and his fruit was sweet to my taste.”

When we can “sit together in heavenly places in Christ Jesus,” how easy it is to speak of his goodness, and how sweet at such times is the very sound of that name which is above every name! All other themes are dull and tasteless, and we find no real satisfaction in those things which interest the world.

What a priceless gift to be able to discern clearly our interest in the Savior of sinners, and one glimpse of divine favor only makes us long for greater manifestations. But when clouds veil the mind, and the smiles of our Beloved are withdrawn, the brightest skies seem dark, and nothing on earth can fill the void in our mourning souls. We hunger and thirst after righteousness and are not filled. Our best prayers seem to fall to the ground unheard. We are hedged about, and our paths are crooked, and we are covered with ashes. “But the Lord will not cast off forever; though he cause grief, yet will he have compassion according to the multitude of his mercies.” He hears our cries though we know it not, and will in his own time, make darkness light before us, and rough places plain. I have sweetly and most powerfully realized, within the past year, that he is the God who answers prayer, and from whom comes every blessing. Though, with my murmuring heart, I can not always understand this, yet I think I am sometimes truly grateful for the countless blessings I receive from his gracious hand.

How pleasant to feel that nothing will be withheld from us that is for our highest good, and that the Lord is our Shepherd, and we shall not want. I desire always to trust this great Shepherd, knowing that his watchful care is always over his flock, and not one, even the least and most trembling lamb, roams unnoticed by his following eye.

I have just been reading the fifth number of the “Signs of the Times,” and I am glad that our little messenger still continues to carry words of love all over the land, bringing the same comforts to many homes, and to thousands of scattered readers, and where there are those who desire such comfort.

The letter of sister Hollister was refreshing—I only wish she had written more. I think we have many witnesses that the Lord is reviving his work in the hearts of his people, and doing wonders among the children of men. I was also glad to see the name of sister Gertrude Watters, with whom I formed so pleas-

ant an acquaintance at Salisbury, and to learn that her way has been made clear, and she has been enabled to walk in the ordinances of the Lord's house. Though she has been deeply afflicted, may she now rejoice under the shadow of the Almighty. What a blessed privilege we have of interchanging thoughts with our kindred in Christ. Though thousands of miles separate us, we may hold sweet communion with those who are bound to us by a love that knows no changing,—though mountains rise, and broad rivers roll between, we may still talk of the things of the kingdom, and the joys of redeeming love. There is nothing can compare with this love; the world knows not its comforts. It can be enjoyed at home, or away, in the stillness of night, or in the broad light of day, in sickness or health, on the land or on the sea. It does not depend on outward circumstances, for it comes unbidden, causing the heart to arise in song, voiceless song, and filling the soul with melody too sweet for words to tell. Oh, that my heart might go out daily in gratitude to my adorable Redeemer, who has bestowed upon me this love which “passeth all understanding.” “Because his loving kindness is better than life, therefore my lips shall praise him,—because he has been my help, I will rejoice in the shadow of his wings.” With love to all who remember me kindly, and all the members of the church of Christ, I remain with sincere affection, your sister in hope,

BESSIE DURAND.

WELLS DEPT, Me., March 13, 1865.

• DEAR BROTHER BEEBE:—This brief note is to solicit the views of Eld. Silas H. Durand on the following words of our Savior:

“Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”—Luke viii. 18.

Also any remarks of yours which you may be pleased to make from these words of the Preacher: “Be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?”—Ecc. vii. 17. Also third verse of the same chapter. How by the sadness of the countenance is the heart made better?

I am aware that your labors are arduous, and your time and patience must be taxed to the utmost, and if you find not time to comply with the above requests, pass them over to some one else.

I am one of the “scattered” ones, whose privilege to mingle with those who might instruct me in divine things is inconstant, which fact is an excuse for this.

As I was about to fold this sheet, I was prompted to fill the blank lines with a few thoughts, some of which will be in regard to the merits of your paper. Truly, as one hath spoken, its columns bear the impress of the divine hand. Each number comes laden with rich food suited to the condition of every one. Strong meat, corn, wine, honey and milk. Not a weakling of the flock is left without a share. I hail its coming with gladness; and often while perusing its pages, I am made to thank God and take courage. The names of some whose writings have been peculiarly edifying to me the past winter I would like to mention, but they are too numerous. The writings of none

are without interest. If the interchange of thought and feeling is so sweet while here incumbered with the flesh, what must it be to be where the saints are made like their glorious Head? Sometimes when permitted to partake of such soul-reviving feasts, I feel to exclaim, Lord, why am I a guest? It was by no might, will, nor inclination of my own, but, “the same love that spread the feast, sweetly forced me in, else I had still refused to taste, &c.” Yes, I feel to give all the praise to him alone to whom it is due. His choice prevented mine. The precious seasons I have mentioned above, are not of frequent occurrence. It is oftener the case with me that I think I don't know anything about the “way” spoken of by the prophet, which the vulture's eye never saw, the lion's whelp never trod, &c,—that my exercises are all wrong every way, or bear just resemblance enough to those of a child of God to deceive. Or in other words, I have caught at the shadow, and missed the substance. But I think I know I am sincere in one thing, I wish not to deceive others, or above all things to be self deceived in a matter of so great importance as the welfare of my soul. But the God of heaven and earth will do right. All my trust on him is stayed; whatever becomes of me, I still wish Mount Zion well. Should I attempt to tell you all my daily experience, I know not where I might stop. Suffice it then to say, notwithstanding all my discouragements, there are some portions of God's word which keep me from entire despair. I think I know I love God's children, and humbly hope I have been made to prefer Jerusalem above my chief joy. I have felt deep sympathy for those made prisoners by this cruel war. With interest I read their letters, and rejoice to learn that God is with them. He is ever near his afflicted children. Ah he never leaves them, and says, “E'er thou callest, I will answer.” Sweet-soul-cheering promise is this! How expressive of tender compassion and sympathy for the tempest-tossed pilgrim! The sacred word abounds with such, and when we cast anchor therein, all is well.

S. J. LITTLEFIELD.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1865.

RUSHVILLE, Ill., Dec. 21, 1864.

ELDER G. BEEBE—DEAR SIR:—If you have light on the subject, and time to write, and space for publication, please give your views on Gen. iii. 22, especially on the latter part: “And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken.” Yours faithfully,

EPHRAIM J. PEMBERTON.

REPLY.—Without claiming any extraordinary light on the true figurative import of the words of this text, we will venture to give such views as we have on the subject; hoping they may serve to enlighten those who are anxiously enquiring after the truth; and if nothing more, lead them to a close examination of the scriptures.

We do not understand the account given of the creation of the world, the entrance of sin, the fall of man, and the early propagation of his seed &c., to have been written as a mere history of events to gratify the prying curiosity of men in the

subsequent ages of the world. The book of Genesis is not a record of facts noted as they transpired and so transmitted to posterity, like all profane history; but written by Moses, more than two thousand years after the creation of the world. As Moses wrote by inspiration of the Holy Ghost, we infer not only the sacred truth of what is written, as the testimony of God himself, but also that the sacred import of the record is, like all other parts of divine revelation, the opening of the mouth of God in parables, and the uttering of dark sayings; and all designed to be made plain in due time to the expanding understanding of the children of God by the same spirit which inspired Moses to write. Instead then of reading it as a mere literal history of events, we regard every line and every word as the inspiration of God himself, "Declaring the end from the beginning, and from ancient times the things" which are to be fulfilled in the fullness of the dispensation of times. A clear understanding of these early records will show to the divinely instructed pupil in the school of Christ, a perfect and beautiful cluster of types pointing to Christ, and his salvation of his church and people, in which the two parallel mysteries, godliness and iniquity, are strikingly developed. Had we the ability, the time and space, we would review the whole record from Gen. i. 1, to the text on which we are now requested to bestow our attention; but we must let it suffice, for the time, to express some thoughts on the expulsion of man from the Garden of Eden, and some things therewith connected, and First, God in his triune relation, as Father, Word, and Spirit, not as three Gods, but the only true and living God, revealed in creation, providence and grace, created the world by the Word; for, "Through faith we understand that the worlds were framed by the Word of God." Heb. xi. 3. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 2. Which accounts for the plural from of the pronoun. "Let us make man in our image." And in our text. "Behold the man has become as one of us." Christ is declared to be the image of the invisible God; and the express image of his person, and the brightness of his glory. See Col. i. 15. Heb. i. 3. And Adam, is the figure of him that was to come. Rom. v. 14. Man, was not as we understand directly the image of the invisible God; but was made after that image a fac simile, a figure, a type of Christ. "And after our likeness." Not like God in infinity, immortality or deity, but as a figure of the dominion of Christ over all created things, having dominion over the beasts of the field, fowls of the air, fishes of the sea, and every creeping thing &c. Nor do we understand that his created elements or perfections were like the uncreated attributes of his Creator, for then he could not have fallen; but the likeness and image was confined to his being the figure of him that was to come; that is of Christ. Not only as lord over the animal creation; but also, as the head of a posterity which God had created in him; also in his identity with his bride, and finally in all that is recorded of him

in the scriptures. He the first Adam, Christ the second Adam. But let us not mistake; for that Adam which was first, was not spiritual, but natural; but afterward that which is spiritual, as seen in the second Adam which is the Lord from heaven. The first Adam was of the earth, earthly, his anti-type, is heavenly; the first was natural, the last spiritual; the first was made a living soul, the second is a quickening Spirit.

Second. The first estate of man, "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," &c. Here in an earthly Paradise, which is also figurative of the church or Garden of the Lord, man in his primeval rectitude was placed by his creator, surrounded with every comfort for the eye and for the taste, all planted by the Lord God himself, and growing luxuriantly without the labor of man; and all perfectly adapted to the condition of man in his original purity; yet man was natural, and the garden natural, and all their surroundings were natural. In this consisted the adaptation; for if the garden, and its trees, its plants and fruits had been spiritual, they could neither have been pleasant to his sight nor good for food. As a natural man he could not see, or discern spiritual things; nor could his natural and earthly nature have subsisted on spiritual food. Yet Adam being natural could and did prefigure him that is spiritual; and so also did the garden and trees, plants, rivers &c., being natural prefigure the church and kingdom of our Lord Jesus Christ.

In this garden was found every tree, and every thing that was pleasant to the sight or good for food, or that could contribute to the support and comfort of man in his then present condition: but of these we propose to notice two trees which are particularly mentioned; and to show what they particularly represented.

1. The tree of life is mentioned, which was in the midst of the garden. This tree was among those of which man had permission to eat freely, and so long as he continued to eat of it, and obeyed the command of God, to touch not, taste not and handle not the tree of knowledge of good and evil, it was to him the tree of life, for without transgression he could not die. The figurative allusion points to the tree of life, of which Christ is the Root and the offspring, Rev. xxii. 2, 14, 16; the type being natural, and the anti-type spiritual.

2. The Tree of knowledge of good and evil, being the only tree or thing in the garden that man was forbidden to touch or taste; is appropriately called the tree of knowledge of good and evil: for man without touching or tasting it could not have known evil; any more than we could have known sin except the law had said, "Thou shalt not covet." But in partaking of the fruit of it man became a sinner, and with his transgression death entered, and passed on all the unborn posterity, which being in him, were involved in the transgression, and consequently to the knowledge of evil. This tree, we

understand was designed to represent the law of God, the transgression of which brings guilt, condemnation and death to the offenders. In support of this position, we assume, and shall endeavor to show, that the Law of God, answers to this figure beyond all doubt or controversy.

1. It is a tree of knowledge of sin: of evil. "The sting of death is sin, and the strength of Sin is the law." 1 Cor. xv. 56. "And where there is no law there can be no transgression; for sin is the transgression of the law." Hence it is written, "By the deeds of the law no flesh living shall be justified in the sight of God. In perfect agreement, as we conceive, with this application of the figure, were the circumstances connected with the giving of the law at Sinai. Three days before the descent of the Lord to proclaim his law, he commanded Moses to sanctify the people of Israel, and to admonish them to come not up to touch the mountain on pain of death. "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned or shot through: whether it be beast or man, it shall not live." Exodus xix. 12, 13. And after Moses had faithfully given this charge, and the time appointed had come; the Lord called Moses to him, and again sent him down to repeat the solemn warning. "And the Lord said unto Moses, Go down and charge the people, lest they break through unto the Lord, to gaze, and many of them perish. And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up thou, and Aaron with thee; but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them." Exodus xix. 21-24; compared with Heb. xii. 18-21. How remarkable the coincidence, when we compare the charge given to Adam, Gen. ii. 17; and the charge given as copied above concerning mount Sinai. The law of God, as given to Adam, in this figure and as reiterated in its covenant and preceptive form by Moses, clearly shows that no man can approach unto God by the law, for it could not give life, or righteousness should have been by it; but it is the ministration of death. An apostle tells us that the law is not made for a righteous man; and again that the law entered that the offence might abound, and that sin might appear exceeding sinful. So we see that man while in innocence could have no knowledge of evil, and consequently could not by comparing, know good and evil, or good from evil.

THIRD. We now propose to show that Adam in partaking of the tree of knowledge, as in every other incident recorded of him, was the figure of him that was to come. Eve, who was created in Adam, and a part of himself, bone of his bones, and flesh of his flesh, and called woman because she was taken out of the man, living in his vitality, and existing in his flesh and bones; bore the same natural relationship to him, that the church of God does of spiritual relation and identity to

the second Adam, which is the Lord from heaven. For we are his, (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And as Eve was the bride, the wife, of Adam, in this figure, so the church of God which was created in the second Adam, was and is the bride the Lamb's wife, his body, his flesh and his bones. In this presentation of the figure, let us trace the analogy in a few particulars. "For Adam was first formed, then Eve, And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii. 14, 15. Was it not even so, in the application of these words to Christ and the church? Might not our apostle here add, as in Eph. v. 32. "This is a great mystery; but I speak concerning Christ and the church?" Certainly Christ in identifying himself with the transgression of the church, was not deceived. Well did he count the cost. Well did he know that in bearing the sins of his people, he must die; and for that very purpose came he into the world, and was made under the law, to redeem them that were under the law. Well did he know that to redeem his church unto God he must be made sin for her; that he must bear her sins in his own body, on the tree. Now hear what Adam said when arraigned in judgment; and imagine his words as uttered prophetically as from the lips of Christ, the second Adam. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Some have fancied themselves wise enough to tell us what were the thoughts and design of Adam, in using these nineteen words, instead of frankly acknowledging the truth in a single word. Some have concluded that his object was to charge the blame on Eve, or on the Creator himself, for having given him such a wife; but we confess that our line is too short to reach the thoughts and intents of Adam's mind; but whatever they were, we read in them a prophecy of the Husband of the church of God. "Thine they were, and thou gavest them me." For what purpose were they given him? "This is the will of the Father, that of all that he has given me I should loose nothing." And, "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John xvii. 24.

Let us consider the circumstances of Adam's complicity with his wife in the transgression. How stood the case? Did not Adam tell the truth, in saying that God gave him the woman to be with him, as a companion and help meet for him? God had said. It was not good for man to be alone; I will make him a help meet for him. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." The design of God that she should be with him, as a help meet for him, and that through them to people this world is too apparent to admit of

contradiction. And the type with equal clearness, applies to the spiritual Adam, and Jerusalem which is above, and is free, and the mother of all the promised seed, designed to people the new heaven and new earth wherein dwells righteousness. Shall we now indulge in vain speculation, and suppose Adam, being not deceived, had refused to follow Eve into the transgression? What then? Eve is involved in sin, she must be driven out of the garden alone, and forbidden to eat of the tree of life; a separation final and everlasting must have followed. Adam in innocence could not go with her, Eve in transgression could not return to Adam.

Suppose again, when the bride elect of Christ, beguiled by the old Serpent had fallen under the curse of the righteous law of God, the heavenly Bridegroom had resolved to let her go? An indissoluble union must then have been broken, a purpose of the immutable God must have failed, and the Bridegroom and the bride, irrecoverably put asunder. Did Adam love his guilty bride? Did Jesus love his fallen and law condemned people? Though Eve could not return to Adam, Adam could go to her; and such was the strength of his love; stronger than death; it was the only alternative. Rather than part, he plunges with her into death, that the union may be perpetuated. And, Hear, O heavens! and give ear, O earth. "God who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus.

Thus far then, the figure bears in its application to Christ, and his church. Truly, "He hates putting away."

Once more,—How was Adam involved in the transgression of Eve? Simply by receiving at the hand of his erring wife the fruit of the tree of knowledge of good and evil which we have taken to represent the law, and eating thereof; and by doing this came legally under the penalty of that law, and irrevocably doomed to die on that self same day. And do we not see the application of the figure to our divine Redeemer. He lived and reigned above the law that his people had transgressed; but to carry out the eternal purpose, that, "Where he is, there his church shall be also; he bowed his heavens and came down. The Word was made flesh and dwelt among us. He was made of a woman, made under the law, to redeem them that were under the law. At the hand of his church he receives the fruits of the tree, or law. He who knew no sin, is made sin for us: that we may be made the righteousness of God in him. His children being partakers of flesh and blood, he likewise also takes part of the same. His people are transgressors; He is voluntarily numbered with the transgressors; and the iniquities of all his people are laid on him. It pleased the Lord to bruise him. Partaking of the fruit of the law, he dies: but being in this, so far superior to his type, he had power to lay down his life, and power to take it up again. Adam, the first could go no farther than to involve himself in the condemnation under which he beguiled and deceived wife had fallen. He could share with her her fate, but had no power to redeem or to deliver her.

Fourth. We come now to that part of the subject on which our correspondent desired us to write: as stated in Gen. iii. 22, which we propose to consider in connection with the two succeeding verses of the same chapter, and

1. We will offer a few thoughts on the import of the declaration of the Lord God in relation to the changed condition of man, in consequence of having eaten of the tree of the knowledge of good and evil. "And the Lord God said, Behold the man is become as one of us, to know good and evil." The figure was now complete. Adam, who according to the expressed purpose of his creation, was to be a type, likeness, figure, or image of his maker,—of Christ, of him that was to come,—of "One of us," had now attained to the perfection of that imagery, not only as the first Adam, the head and embodiment of his natural posterity, a perfect figure of the second Adam, who is the head and embodiment of the spiritual seed, in whom also was the life and substance of his bride; but now, in eating of the tree which prefigured the law, Adam, who knew no sin, or evil before, is made sin for her. While in a state of innocence what evil could Adam know, but now in receiving at the hand of his wife the fruit of the tree,—the law, by which is the knowledge of sin, or of evil; the law being the ministration of death, he came to a knowledge of evil; and thus more perfectly the figure of him that was to come. The figure of him who is holy, harmless, separate from sinners:—of him who knew no sin, yet for the sake of his church, became sin, by being made under the law, and by the assumption of all his people; who thus by following his bride in the transgression secured the purpose, for which she was given to him, namely, to be with him. Thus the man, became as one of us," in that particular; that is, by his knowledge of good and evil; the type of him who should bear his peoples' sins in his own body on the tree.

We cannot perceive that Adam's knowledge of good and evil, made him like his Maker, in any other sense than that of being the figure of him that was to come; in actually coming under the curse and penalty of the law; for even of good and evil his knowledge could not approach the infinite knowledge of the supreme God. The "One of us," we understand was and is the man who is the fellow of the Lord of Hosts. Zech. xiii. 7.

2. Man's expulsion from the garden was a consequence resulting from his connection with the tree of knowledge of good and evil. "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:"—The evil which Adam knew, in consequence of eating of the tree of knowledge, was a pollution of his nature, and the sentence of mortality,—death. "For in the day that thou eatest thereof thou shalt surely die." This sentence placed Adam and his posterity beyond the reach of the tree of life; as Christ's coming under the law, and bearing the sins of his people involved the necessity of his death, in the same day, or dispensation, in which he was made of a woman, made under the law; and in fulfilment of this figure, "that he might sanctify the people with his own blood, suffered without the gate," that is

without the gate of Jerusalem; which figuratively signifies the same as did the garden of Eden; and here, perhaps the figure ends; for Adam could not redeem himself or bride. He had no power to rise from the dead, or deliver himself, his bride, or his posterity from the sentence of the law which consigned him to death.

The tree of life in the midst of Eden, which was accessible to man as long as he remained in the garden; to agree with this whole cluster of figures, was natural life; for as long as he remained in innocence, and abstained from the forbidden fruit, of the law, the tree of life secured to him that life which he had, and all the comforts adapted to his condition as an innocent man; so that he required no other, and indeed was not capacitated for the appreciation of spiritual life; that capacity he could not have without being born again; for the scripture declares that that Adam which was first was not spiritual, but natural. And again, "The natural man receiveth not of the things of the spirit." &c. And "Except a man be born again he cannot see the kingdom of God." Now the sentence of death being upon Adam and all his race in him, demanded his expulsion from the garden in which was the tree of life. The reader will observe that though the tree of life in the garden, represented the natural life which man then possessed, yet it was figurative of the tree of spiritual, immortal, or eternal life which is found only in the midst of the Paradise of God.

3. Prohibited now from the tree of life, and condemned to die, we see man totally divested of all power to put forth his hand to take of the tree of life, to shield himself from the execution of the sentence which had passed on him, and on all mankind in him, and from the hour in which he was driven out of the garden neither he nor any of his race have had power to perpetuate their natural lives one moment beyond the bounds which God has set. The days of man are as the days of and hireling, so that he cannot pass the bounds.

4. But viewing the tree of life, as figurative of that tree of spiritual life of which our Lord Jesus Christ is the root and offspring, we have one of the most clear and positive presentations of the total inability of man to raise himself from a state of condemnation, and death, either by the law or the gospel.

Not by the law, for he is condemned already by the law, and the wrath of God abides upon him; nor by the gospel, for he is driven out from the garden in which that tree is planted, and the way to it is kept by cherubim and a flaming sword, which turneth every way; meeting him at every possible point. How utterly hopeless are all the efforts of men to put forth their hand. The cherubim, or spirit of the holy law watches every movement with untiring vigilance, and the flaming sword meets them at every turn. Nothing that the hand of man can perform; no offering that in their hand the sons of men can bring; can gain for them access to the tree of life. Nothing short of the way of holiness; the new and living way which God has consecrated for his people through the flesh of our Redeemer, can open to any man the gates of Salvation. Christ is the "Only and blessed Potentate,

who only hath immortality, dwelling in the light which no man hath seen, or can see; whom no man can approach unto." He is the Way, and the Truth, and the life. No man cometh unto the Father but by him. Nor is there any possible evasion of this truth. "He that hath the Son of God hath life, and he that hath not the Son, hath not life." The way of the tree of life securely kept. No fowl knoweth it, the vulture's eye has not seen it, nor hath the lion's whelp trodden it.

Fourth. In connection with the foregoing, it may be well to consider the destination of fallen man, as long as he shall remain on earth. "Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man:" &c. "And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." How changed is the condition of man! Expelled from the garden which God had planted and blessed, where every comfort grew spontaneously that he could possibly need or desire while in a state of innocence; but now having become a sinner, and fallen under the curse of the law which he had violated, the productions of this garden were no longer suited to his condition; and even the outer world, or earth into which he was cast, was unsuited to his condition, until God, for his sake had pronounced a curse upon it. "Cursed is the ground for thy sake." Now doomed to encounter the thorns and thistles, and in sweat and labor, in toil and sorrow was he doomed to seek his subsistence from the earth out of which he was taken, until his wearisome days of labor and sorrow should be accomplished, and then his earthly body should sink back into the bosom of the earth still groaning under the curse which for his sake was laid upon it.

How strikingly in all this, is the present condition of his fallen progeny portrayed! Fallen men doomed, as a righteous judgment of God, to seek, and labor and sweat and toil to procure support and happiness from the earth; and forbidden, and prohibited from putting forth his hands to take of the tree of life. Is it then surprising that the propensities of man are all drawn to the earth. Not only toiling for the support of his earthly body, but also for the comfort of his earthly mind. All his conceptions of a religious nature are also worldly, earthly, sensual and devilish; and as such they are always work-mongral, and in his alienation from the tree of life, he can conceive of no higher order of religion than that which he can attain to by his works; and works too which must perish, and finally be consumed, when the earth and all the works thereof shall be burned up.

Lastly. As Eve, and all the kindreds of the earth are embraced in the earthly Adam, and all die in him, so all the

church and seed of Christ are quickened in the second Adam, who is the Lord from heaven. In Romans v. 14, we read that after the similitude of Adam's transgression, he (Adam) is the figure of him that was to come, that he is in the similitude, the figure of Christ, who has now come. "But not as the offence, so also is he free gift, for if through the offence" (not offences, but a single offence) "of one, many be dead, much more the grace of God, and the gift by grace, which was by one man, Jesus Christ, hath abounded to many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation; but the free gift is of many offences unto justification. For if by one man's offence" (or as in the margin, *by one offence*;) "death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Therefore as by the offence of one, (or by one offence) "judgment came upon all men to condemnation," (that is upon all the posterity of the one man.) "Even so by the righteousness of one," (or as rendered in the margin, *by one righteousness*;) "the free gift came upon all men," (that is all whom he represented,) "unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one, shall many be made righteous."

Thus in the transgression of the first Adam, whereby he involved all his natural posterity in sin, guilt, condemnation, and death, the inspired apostle could see a similitude of redemption and justification to life of all the seed of Christ by his righteousness.

We have extended our reply to our correspondent to a great length; but venture to hope that we have not darkened counsel by words without knowledge. We have felt unwilling to give such views as we have on the single verse proposed, believing that we could make ourself better understood by taking the general range of the whole subject. If our prolixity shall render what we have written dull and uninteresting to some, we hope that some at least may read it with profit and edification.

APPOINTMENTS.

I expect, Providence permitting, to be with the church at Waverly, N. Y., on Sunday, April 16; at Middletown, Tuesday evening, 18th; at Hopewell, N. J., or with Elder Hartwell, Sunday, 23d; at Philadelphia, Tuesday evening, 25th; at Cow Marsh, Del., or as Elder Rittehouse may appoint, Wednesday and Thursday, 26th and 27th; at Salisbury, Md., Sunday 30th; at Jones' Mills, Monday, May 1st, at one o'clock; at Church Creek, Sunday, May 7th; at Baltimore, Monday evening, May 8th.

SILAS H. DURAND.

With divine permission, Elder Daniel Harding will preach at Brookfield Meeting House on the first Sunday in April, and Eld. G. Beebe on the fifth Sunday in April.

Eld. L. Cox will preach for the church at Ramapo, on the first Thursday evening in April, and Eld. G. Beebe on the first Thursday evening in May.

Elder Cox will preach at the Wallkill Meeting House, and Elder Beebe at Warwick, on the third Sunday in April.

CHANGE OF RESIDENCE.

Brother Harvey Wright, having removed from Orange, Fayette Co., Ia., wishes his correspondents hereafter to address him at Ogden, Henry Co., Ia.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

John T. Murdock, Platte City, Mo.....	1 00
S. D. Littlefield, Wells' Depot, Me.....	1 00
Eld. J. F. Johnson, Lawrenceburg, Ky.....	1 00
James Riley, Lawrenceburg, Ky.....	3 00
Eld. A. B. Nay, Lebanon, Ia.....	1 00
Total.....	\$7 00

SUBSCRIPTION RECEIPTS, &c.

NEW YORK—Henry Dunham 1, Alanson Hull 2, James T. Tyler, M. D. 2, Eld. James Bucknell 6, Thos. M. Graves 2, Mrs. Phebe Everett 2, Ephraim Purdy 5, Eld. J. Winchel 8, Eld. Harvey Alling 1, Mrs. P. Kendall 2, Wm. Ayers 2, Thos. Beyea 2,.....	35 00
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ILLINOIS—L. McQueary 2, Levi Winchell 4, Harrison Jackson 2, Benjamin Brown 2, Eld. J. Castlebury 10, H. B. Smart 6, Mrs. E. A. Frazee 2, Pleasant Cox 2, H. W. Thomas 2, Samuel Baird 2, H. M. Pugsby 2, Robert Raplee 2, James M. White 2, J. C. Simmons 4, Eld. J. N. VanMeter 4, (former account all right) Samuel Proctor 4, E. B. Moore 5.50, O. A. Jackson 3, N. Wren 2, D. L. DeGolyer 2,.....	64 90
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IOWA—H. L. Morgan 50c, R. S. Banks 13, Henry Stringfellow 5, Margaret Wilkinson 1, Jerusha Kearney 2,.....	21 50
KENTUCKY—James M. Grey 1.75, Eld. J. L. Fullilove 4, Willis Florence 4, Eld. Thos. P. Dudley 4, Eld. J. H. Wallingford 2,.....	16 75
Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....	\$313 15

Marriages.

Dec. 5—At Jewett, N. Y., by Eld. Harvey Alling, Mr. NELSON C. AVERY, and Miss EMILY M. BARKLEY, both of Jewett, N. Y.
Jan. 3—By the same, Mr. SCHUYLER FORD, and Miss SARAH A. STICKEL, both of Jewett, N. Y.
Feb. 19—At Lexington, N. Y., by the same, Mr. HENRY M. BARNUM, of Sterling, Whiteside Co., Ill., and Miss EMBELINE REYNOLDS, of the former place.
March 15—By the same, Mr. JOHN P. MILLER, and Miss JANETTE FORD, both of Lexington, N. Y.
Nov. 7—At Edinburg, Ia., by Eld. A. B. Nay, Mr. FREDERICK G. TRUS, of Mattoon, Ill., and Miss NANNIE MOONEY, of the former place.

Obituary Notices.

DIED—At Dolsontown, in this county, March 22, 1865, Mrs. LYDIA HOWELL, in the 76th year of her age. Sister Howell was an Old School Baptist, and for more than fifty years a worthy member of the Brookfield church. She had, we believe, but few relatives in this part of the country. Her home had been for many years with her son, Mr. Gabriel A. Howell. At her funeral, which was attended at Brookfield Meeting House, March 24th, a sermon was preached by Eld. G. Beebe, from Rom. viii. 22, 23.

BROTHER BEEBE:—For the gratification of her brothers, sisters, other relatives and friends, please publish in the "Signs of the Times" an obituary notice of the death of my dear daughter, ANGIE, who was called away from us on the 13th day of October, 1864, at the age of 20 years, 6 months and four days. It is a sad and sore bereavement. She was dear to us, not only by the ties of consanguinity, but doubly dear in consequence of her lovely and amiable disposition. The loss of her mother when she was quite small placed her more particularly under care of myself and the older members of the family, and it does seem to me that a more dutiful, obedient and devoted child never lived. Such was her disposition and desire to enhance the comfort of her surviving and now heart-stricken parent, that in all her raising I never had occasion to correct her in the slightest degree, I think not even so much as with one sharp word. She made no outward profession of religion, but I have the gratification to rest assured that that religion which is "pure and undefiled before God," with all its intrinsic worth, had a lasting home in her heart. She seldom failed to retire to her room and read two or three chapters each night in the bible, was fond of reading the "Signs of the Times," but was so retiring in her disposition that I was not aware of the fact until informed by her step-mother and sister after her death. I was told by a brother (minister) in Indiana that she related to him a very full and satisfactory christian experience several years ago. She died of typhoid fever; was very flighty in the latter stage of her illness, so that we were deprived of the privilege of conversing much with her, but in one of her calm moments told me that she had "no fear of death, not a particle whatever." Parents, a devoted sister and brother, faithful and kind friends, together with the almost constant attention of two able and faithful physicians, all labored in vain to court her stay in this sin-polluted wearisome world. The God of mercy in righteousness called and has taken her away, and blessed be his holy name, he took but what he gave. O, that we could all bow with reverence and submission to his righteous will.

Let friends forbear to mourn and weep
While calm she rests in her last sleep;
Toil, sin and death she leaves behind,
Rest, righteousness and life to find.

Brother Beebe, please let the fond feeling of a bereft and heart-stricken father apologize for the length of this notice. Yours in unabated love,
J. F. JOHNSON.

P. S.—I enclose some verses composed by a young friend of hers. They are at your disposal.

ON THE DEATH OF MY FRIEND, ANGIE JOHNSON.

The fitful breeze that through the sultry day
Had fanned the fainting blossoms with its breath,
Stole through the open lattice where there lay
A pale young girl upon the couch of death.
Beside the couch there drooped one pensive form,
The gentle father of the dying one;
For grief had bowed his spirit as the storm
Bends the soft rose on its emerald throne.
There lay his child, the beautiful, the young,
The breath just sighing on her lips of snow,
And her soft ringlets all disheveled flung
Back from the whiteness of her deathly brow.
Sadly he bent above her, though his look
Was tearless as he sought his daughter's eye,
Yet his lip quivered like a bright leaf shook
As the strong tempest sweeps across the sky.
Cold is her bosom, her thin white arms,
As she lies like a statue of Grecian art,
All meekly crossed are its icy charms,
With a marble brow and a cold hushed heart.
Her locks were bright but their gloss is hid,
And thus she lies in the narrow hall;
Her eye is sunk beneath its waxen lid,
Our fair young friend, the loved of all.
V. M. L.
LAWRENCEBURG, Ky., March 8, 1865.

DIED—Of consumption, Feb. 13, 1865, brother ALVIN MILLER, in the 37th year of his age. He bore his protracted suffering with christian forti-

tude, being perfectly calm and composed in contemplation of the passage through the dark valley. He united with the church at Middletown and Halcott, N. Y., April 13, 1858. Two years ago he moved into Pennsylvania, and out of the bounds of the church; but he could not be satisfied without the privileges of the church; and feeling that the time of his departure was at hand, he returned with his family, but did not long enjoy the meetings which he so much loved. Salvation by grace was his theme. He called his family around his bed, and said to them and to me, that his prospect brightened as he drew near the end of his pilgrimage. He waved his hand, and in a low whisper exclaimed, "Praise the Lord!" He has left a wife and three children, with numerous relatives to mourn their loss. By his request, Eld. I. Hewitt preached from 2 Tim. iv. 7, 8. "I have fought the good fight," &c.

T. J. STREETER.

DIED—Dec. 8, 1864, of consumption, MARIETTE HARDING, only daughter of Charles and Maria Harding, aged 18 years and 6 months. We feel most deeply our loss, but hope it is her gain. She experienced a hope in Christ two years ago, and joined the New School Baptists, but she told me, during her sickness, that she did not feel at home with them. She loved to read the "Signs," and often desired her father and me to read them to her while she was sick. She bore her sufferings with christian patience; but lamented that she had not more patience. She was perfectly resigned to the will of the Lord to the last, and longed for the time of her departure. She was a firm believer in the doctrine of salvation by grace alone, and said that if her salvation depended on anything she must do, she could not be saved. But her conflicts are now ended, and she is at rest.

Go to thy rest, my child;—
Go to thy dreamless bed;—
Gentle, and meek, and mild,
With blessings on thy head.

ESTHER T. HARDING.

BIG SPRING, Min., Jan. 26, 1865.

BROTHER BEEBE:—Please insert the following notice in the "Signs," for the benefit of numerous relatives in Indiana, Ohio, and Illinois.

My dear old father, DEAR ABRAM SPITLER, of Page Co., Va., was paralyzed on Saturday, Jan. 28, 1865, and died on the day following, Jan. 29. He had enjoyed unusually good health for one of his age up to the time he received this stroke. His age was 76 years, 4 months, and 6 days. He was truly a good man, highly respected by all his acquaintances, and dearly beloved by the children of God. He was baptized by Eld. Robert Garnett about forty years ago, in the fellowship of the Mill Creek church, in which he served as Deacon nearly the whole time of his membership. He leaves our dear mother, with his four living children and numerous friends to mourn. His son, George, was killed in this county, by lightning, nearly two years ago. My father was living with his son-in-law, Gen. T. Buswell, at the time of his death; my sister being his only daughter. I suppose our dear mother will remain with her until our Heavenly Father shall call her home, where there is no war, or trouble to vex us. O God! may we all be reconciled to thy will; for thou doest not err. WESLEY SPITLER.
Jasper Co., Ia., March 8, 1865.

DEAR BROTHER BEEBE:—Please publish the following obituary notice in the "Signs of the Times."

DIED—On the 11th day of January, 1865, our dear son, DAVID P. MATHEW, aged 10 years, 6 months and 7 days. His disease was typhoid fever. He was sick for thirty-nine days, twenty-six of which he was speechless. He bore his sickness with a great deal of patience. I never in my life witnessed a more patient and lovely sufferer. He would always put up his little arms around my neck as long as he could raise them, and not more than two hours before he died, he kissed his mother, and was conscious apparently as ever he was until the last. He left without a struggle or a groan. We are left to mourn without a son to cheer us in our declining years. Oh, may the Lord give us grace to bear our affliction, and so circumscribe our hearts that we shall go to him where sorrow and affliction are known no more forever. SILAS MATHEW.

DIED—At Lebanon, Me., March 7th, 1865, PERMELIA, wife of Reuben Hanscom, aged about 40 years. She, for a number of years, lived at North Berwick, and attended our meetings, and although she never made an open profession of the religion of Christ, gave good evidence that she was a child of God. She was failing some time before she died with an internal disease, which caused her to suffer in her last days beyond description, but was well resigned. WM. QUINT.
NORTH BERWICK, Me., March 19, 1865.

We, the members composing the church at Salt River, Anderson Co., Ky., with deep respect mourn the death of our beloved sister, MARIA GEORGE, wife of brother Dudley George, and daughter of Randal and Polly Walker, deceased, who departed this life Nov. 20, 1864, in the 66th year of her age. She gave evidence of an interest in her Savior in the year 1817, and since that time has been firm in the doctrine of the Old School Baptists, and was a mother to the motherless, and beloved by all who knew her. She was confined to her room about 18 days, and bore her sufferings with great fortitude, and frequently expressed herself as being reconciled to the will of the Lord. Several days before her death she expressed a desire to see her Jesus. She died of fever, and leaves to mourn her loss our aged and esteemed brother, Dudley George, there not being even a relative left in the house with him, to comfort him in his declining years. On the evening of the 21st inst., a solemn assemblage of the friends and relatives had the services of Eld. J. F. Johnson. He spoke from the 11th chapter of John, 24th and 25th verses, as follows: "Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." May God sanctify the affliction to the good of all, and to his name's declarative glory. I remain your unworthy brother,

J. M. W.

DIED—In Scott Co., Dec. 10, 1864, MARGARET BAIRD, aged 83 years. She was for a number of years a subscriber of the "Signs of the Times," and a member of the Old Baptist church from her youth. She seemed more and more established in the faith as she grew older, and in her old age spent the most of the time in reading the bible, until blindness came upon her. She was perfectly conscious up to the moment of her death, and but a short time before said, "I know that I am almost gone, and all I crave is that I may have patience to wait until my change comes." Please publish this in the "Signs of the Times." She was the mother of Sarah Peak, your subscriber. Yours truly,

J. H. LOOMIS.

WINCHESTER, I. I., Feb. 20, 1865.

DEAR ELDER BEEBE:—Please publish the following:

DIED—Near Roseberry, Marshall Co., West Virginia, Feb. 6th, after an illness of but a few hours, of Asthma, ELLES B., son of Philip and Elisabeth Conkle, in the third year of his age.

"O what is life! tis like a flower
That blossoms and is gone;
It flourishes its little hour
With all its beauty on."

Death comes, and like a wintry day,
It cuts the lovely flower away."

ELIZABETH CONKLE.

February 16, 1865.

Associational Meetings.

BALTIMORE.—The Baltimore Association will meet with the Harford church, Harford Co., Md., on Wednesday before the third Sunday in May, 1865, at 10 o'clock, a. m., and continue in session three days.

DELAWARE.—The Delaware Association will be held with the church at Cow Marsh, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1865, and continue in session three days.

DELAWARE RIVER.—The Delaware River Association will meet with the church at Kingwood, Hunterdon Co., N. J., beginning on Tuesday before the first Sunday in June, (May 30th,) 1865, at 10 o'clock, a. m., and continue three days.

WARWICK.—The Warwick Association will be held with the New Vernon church, Orange Co., N. Y., to begin at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1865, and continue three days.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a. m., of each day.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE BANNER OF LIBERTY.

CHANGE OF TERMS.

MR. EDITOR:—As many readers of the *Signs of the Times* annually subscribe for the *BANNER OF LIBERTY*, some of whom may not now be receiving it, and may not, therefore, be aware of its present terms, you will confer a great favor and save much inconvenience from mistakes of the proper amount to be transmitted for yearly subscriptions, by inserting these few lines.

The present terms of the *BANNER OF LIBERTY*, (published weekly,) are as follows: \$2 per year payable in advance; clubs of six will be supplied for \$10; or clubs of ten for \$15. If paid in gold, half these rates will be accepted.

During the ensuing year the *BANNER OF LIBERTY* will contain, in weekly chapters, the *History of Priestcraft in America*; including the origin and history of the Puritans, their Persecutions of Baptists, Quakers and Catholics, their *Blue-laws* and *witch-burnings*, &c.; and an exposure of their Pharisaic hypocrisy, and of their agency with their kindred clergy of Satan throughout our country, in instigating the disruption of our once happy country, and bringing about the present dreadful war, with all its attendant horrors.

Those who subscribe by the first of the new year, or soon after, will receive all the numbers containing the above, as we shall publish a few hundred extra copies, for the purpose of supplying distant subscribers, whose orders may not be received at the commencement. Address

G. J. BEEBE,
Middletown, Orange Co., N. Y.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gut edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Throughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than what at the time of ordering them shall be equal in value to the foregoing prices in gold. As in the fluctuation of the value of U. S. legal tender notes compared with the gold standard, U. S. notes have advanced considerably, we will, for the present, supply our common bound books at \$1 50; blue, gilt edge, at \$2; imitation of morocco, very handsome style, at \$2 50; and our best Turkey morocco, at \$3.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1863.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. J. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the malarious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Dea. James Joyce, and Duncan McColl.

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THE "SIGNS OF THE TIMES,"

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BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 8.

Correspondence of the Signs of the Times

(CONTINUED FROM PAGE 52, VOL. 33.)

FAIRFAX CO., VA., Feb. 11, 1865.

DEAR BROTHER BEEBE:—In continuing my remarks on Daniel's prophecies, I now come to the 10th and 11th chapters. The 10th is but a prelude to the 11th. Both belong to the same vision, as also does the 12th, as is evident from the fact that the personage who is speaking to Daniel at the conclusion of the 10th, is the same who continues to address him on through the 11th and 12th chapters. I will therefore notice but two things in this chapter. The first is the design of this whole vision as expressed in verse 14. "Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days." As to who are Daniel's people the 9th chapter decides; that is, the Jews. The whole vision then has special reference to the Jews.

The other is Michael, the prince of Daniel's people. From what is said of Michael here and in chapter 12th, and also in Rev. xii. 7-10, there can, I think, be no doubt of Christ, the *angel or messenger of the covenant*, (Matt. iii. 1,) being intended. Well, therefore, does this speaker say, "There is none that holdeth with me in these things but Michael, your prince." The continued provocation by the Jews in transgressing against the covenant was such that had Noah, Daniel and Job been among them they would but have delivered their own souls, (Eze. xiv. 14,) had not Christ been in them after the flesh. But his being thus in them, was their preservation from their sins, and from the ravenous nature of the four beasts, so that they could not be destroyed in their nationality until Christ came personally in the flesh, manifestly of the tribe of Judah, and of the seed of David. The personage addressing Daniel commences in chapter 11th, and in *showing him the truth*, by fixing the period from whence this vision is to be dated. He says, "There shall stand up yet three kings in Persia, and the fourth shall be," &c. What does he mean by the fourth? If there are but three kings yet to stand up in Persia, then there cannot be a fourth one to succeed them. But by admitting there was one then on the throne, and three were yet to stand up that is after him, then the last of the three would be the fourth from the then reigning king. Hence the latter part of the reign of Artaxerxes Mnemon, is evidently the period at which the vision is dated. I say the latter part, for if his reign had been intended to be included it would have been so expressed. If we fix the date on the last year of his life, 359 years before the commencement of the christian era, the period of two thousand

and three hundred days, dated from that, will exactly correspond in its termination with that of the one thousand three hundred five and thirty (1335) days of Daniel xii. 12, as before showed in the remarks on chapter 8th, and thus include the whole treading down of the Jewish sanctuary and host, on to their being grafted as a people into their own olive tree.—Rom. xi. 24-32. This makes the vision date from fifty years after Nehemiah, the last writer of the Old Testament, completes his business at Jerusalem. These calculations are according to Usher's chronology. The speaker, having thus made the latter kings of Persia the landmark by which to determine the date of this vision, introduces the Grecian empire, by saying that a mighty king shall stand up, &c.—Verse 3. And goes on (verse 4th) to speak of his kingdom being broken, corresponding to what is said of the goat and his horns in chapter 8th. The remarks made concerning those horns in noticing that chapter precludes the necessity of any further remarks on that point, excepting to observe that Syria, being north of Judea, was the northern kingdom, and its kings in this prophecy are called the king of the north; and Egypt, being south of Judea, was the southern division, and its kings are termed the king of the south. Having thus showed the establishment of the Greek empire under the dominion of the four horns of the goat, or four distinct kingdoms, he skips over the reign of several of these kings and commences his prophetic history of particular events with the reign of Antiochus, called the great king of Syria, or king of the north, and Ptolemy Philadelphus in Egypt, or king of the south. Judea being between these two kingdoms was more effected by all their wars with each other, and was sometimes claimed by the one and sometimes by the other as belonging to his dominions. I have styled this a prophetic history because it is strictly prophecy, Daniel having had the vision in the reign of Cyrus, one hundred and seventy-eight years earlier than the time at which Daniel's instructor fixes the date of the vision, and two hundred and seventy years before the commencement of the events herein predicted. Yet the events are so particularly declared, and circumstances are so pointed out, that it has the appearance of history. It may be asked why this vision was dated so long after Daniel saw it, and so long before the events relative to the kings of the north and south occurred. I can give no other reason than that about the time of that date the high priesthood began to be corrupt, and therefore I presume that the transgression of desolation which is spoken of Daniel viii. 12, 13 and 23, began.

Whilst there are several successive

kings of Egypt brought to view here as the king of the south, there are but three Syrian kings here denoted as the king of the north. Antiochus the great, is he who is intended by the king of the north on to verse 19th. He is succeeded as king of the north by Selucus. The whole account given of him is indeed in the 20th verse. A raiser of taxes. He is succeeded as king of the north by Antiochus Epiphanes called (verse 21) a vile person, whether in reference to his future conduct, or in reference to his having been a hostage at Rome, I know not. This king is the little horn of chapter 8th 9-12. Hence the same acts of violence against the Jews and the sanctuary are ascribed to him (verse 31) as was to the little horn. What is said of him from the 30th on to the 40th verse, relates to his violence against the Jews. What is said verses 38th and 39th concerning the god he honored, refers to his issuing a decree and enforcing it, that no person in his dominions should worship any god save the one he worshiped; nor use any forms other than those appointed by him, his object being to entirely obliterate the Jewish rites and their worship of the true God. To accomplish this he caused an image of Jupiter to be erected on the altar of burnt offerings in the temple at Jerusalem and required the Jews to worship it. He also otherwise polluted the temple. Many of the Jews, some from choice, some by flatteries or by threats complied. But those who knew their God resisted, some unto death, others of them fled into the wilderness, until they could collect together in sufficient force to resist his armies and ultimately to drive them from the land, recover the temple, purify it and restore their worship. This prophecy is shown to have been thus fulfilled by Prideaux and the histories of the times such as Josephus, the books of Maccabees, &c. The planting of the tabernacles of his palaces between the seas in the glorious holy mountains, &c., (verse 45) refers to Antiochus being enraged that the Jews had restored their temple worship, marched in person with his whole army into Judea with the avowed object of entirely destroying the temple and the Jews as a nation. But after pitching his tabernacle in the land of Judea, God smote him with a peculiar and loathsome disease, from which he could obtain no relief and died miserably. Daniel's instructor having brought the events in prophecy down to the death of Antiochus Epiphanes, the little horn of chapter 8th goes on in the 12th chapter to show the coming of Christ in the flesh, as Michael, and the awful time of trouble that should come upon the Jews in consequence of rejecting him. Compare verse 1st chapter 12th with Matt. xxiv. 21. And continues a brief notice of the Jews

on to the period of their final deliverance. Of this I will not now speak, as brother Smith's enquiry only relates to chapt. 11th.

I have thus showed I think unmistakably from the corresponding prophecies of Daniel, of what nations these kings were, and from history who they were personally. The time of their reign, according to Usher's chronology, was from 261 to 164, before Christ. All this latter date the Romans had began to make conquests both in Egypt and Syria, being about to become the ruling empire. Allusion is had to them in this 11th chapter verse 30th, by the ships of Chittim. From this view of the subject it will be seen that the propensity to apply this 11th chapter to the present times is wrong. It may be asked what then is the use of this prophecy being handed down as for our instruction in righteousness? In answer to such inquiry I remark.

1st. That the prophecies of the scriptures and their being fulfilled, has been and still is a standing external evidence of the divine inspiration of the scriptures, so that those who reject or disregard the testimony and instruction of the scriptures, are as much without excuse as were the Jews in rejecting Christ. These prophecies of Daniel, especially declaring so minutely individual as well as general affairs, show so conclusively their inspiration, and also the predestination of God as governing alike the affairs of nations and individuals, that some eminent infidels, to get rid of their testimony in these particulars, tried to show that they were written after the events. If instead of considering these prophecies as special in their application and definite in their fulfillment, we represent them as having reference alike to different times and events, we make them as ambiguous as were the heathen oracles, and thereby destroy the proof of their divine inspiration.

2d. I remark that God has very particularly handed down through the scriptures the genealogy of the children of Israel, even from Adam to the building of the first temple. So on their return from their Babylonish captivity and the building of the second temple, their genealogy is again given. Thus they are showed as the seed of Abraham, and distinguished as a peculiar people by their temple and temple worship in the days of Ezra, as well as in the days of Solomon. Shortly after the time of Ezra, or at his death, the canon of the Old Testament was full, and inspiration was suspended, leaving a period of upwards of four hundred years to the birth of Christ without any divinely inspired history of that people. Hence the enemies of God's truth might assert, that during that long period in which there was no vision there was no certainty but what the Jews had become so blended with other nations that their identity as

the tribe of Judah was destroyed. God, to give his people a sure ground of faith on this point, inspired Daniel to deliver his prophecies, bringing the Jews to view down to the year 164 before Christ, as the same distinct people, having the same peculiar temple and worship; this has been confirmed by the fulfillment as is showed. From about the time of this latter period the Jews became so connected with the Roman history of their conquests and governments, that there is no difficulty in tracing them on to Christ's birth, with their genealogy back to David, and with their peculiar customs, religious and civil, so that when Christ came in the flesh there was no difficulty in pointing him out as the very personage in whom all the promises and types from Adam on, concerning the coming of Christ, centre.

It may be supposed that those kings referred to in Daniel were typical of certain kings and powers under the gospel. This I think is not correct. God appointed certain national and natural things under the law as typical of spiritual things under the gospel. Israel, and afterwards the Jews on to Christ, were typical of the nominal church of Christ. But I do not think that worldly governments, kings, &c., before Christ's coming, were typical of worldly powers since his coming, because those governments before Christ were parts of the same image with those powers since. All alike from the head of gold down to the toes, part of iron and part of clay. The powers that now rule are worldly powers, and influenced by the spirit of the prince of this world. All were and are alike enemies to God, to his truth and the forms of worship he instituted. There is therefore a great similarity in the acts of the ancient powers and those of modern powers, in their opposition to God and his religion. There is a remarkable coincidence between the conduct of the little horn, noticed Daniel viii. 9-12, and the eleventh horn of the fourth beast, Daniel vii. 8, 24 and 25, which have been noticed. There is also a correspondence between the conduct and sufferings of the Jews under the power of the little horn, and those of the nominal and real church of Christ under the other horn, showing the type and anti-type. Here I will leave the subject, having probably written too much already.

Affectionately yours, if not in bonds, in limited bounds,
S. TROTT.

CONTINUED FROM PAGE 18, VOL. 33.

THE WALK IN THE LIGHT.

Second. The walk in the light. The words, "If we walk in the light," as found in the text, (1 John i. 6, 7,) do not necessarily mean a walk in such a great light as drives away all darkness, in an abiding sense of God's presence and glory, without any gloomy and distressing sense of the presence and sinfulness of self. A man is walking in the light even when walking through darkness by the faint rays of a light afar off. So that the child of God, who lives on feeling that he scarce sees anything but his own darkness, is not on that account not walking in the light. Indeed, he is probably but one of a great company of travelers. The believer in general, perhaps, thinks he sees vastly more of himself than of God. It may even be that much of what we some-

times call a walk in darkness belongs after all to the walk in the light.

Walking in the light would seem to mean much more than *being* in the light. The words read thus: "If we walk in the light, as he is in the light," &c. Now God *dwells* in the light.—1 Tim. vi. 16; that is, he *continues* in it. To walk in the light is to continue under the guidance of the light, steadfastly resisting the disposition to turn away from it unto the darkness.

Children in the spiritual life may be in the light, but they do not *walk* in the light. You may hear them now rejoicing in the heavenly glow of some spiritual truth, and uttering the truth so clearly and fluently that the oldest are edified, but straightway you may see them, when the glow is gone, "tossed to and fro" with doubt concerning that same truth, carried off by some "wind of doctrine," listening with assent to some one who holds an opposing doctrine, and who with "cunning craftiness, lies in wait to deceive."—Eph. iv. 14. This is *being* in the light without *walking* in the light.

The "walking" comes by growth in the spiritual life in connection with experience.—Eph. iv. 14, 15. 1 Tim. iii. 6. 1 John ii. 13, 14. 1 Peter i. 6, 7. To walk in the light is to walk in the lessons of experience, rather than in a glow. The walk belongs to that strengthened, established, settled state of mind in which the believer at last comes to be known as "steadfast, immovable, always abounding in the work of the Lord."

And who is there whose walk becomes perfect? Not one. Each is sure now and then to go astray. And so, old lessons have to be re-learned, and new ones set, even unto the day of one's death. It is a good rule to look back over one's past walk, when one chances to see a brother step out of the walk.

Under the walk in the light let us consider,

I. Presence of spiritual assurance. In another part of this discourse I took leave to say that spiritual assurance is the result of God's assurance to the believer that he is his. Its presence shows itself in various ways, and

1. In a present decided consciousness of relationship to God. It is not exhilarating, but strong rather. The thought of God as one's own abides. One acts upon the thought as a matter of course. One goes forth to his daily work as though God had appointed him to do it. One feels that he remains in the flesh because it is the will of God. Men around one in great masses do not seem to know God. Once in a while one meets out in the world another who knows the God that one is thinking about, and one is very glad in meeting that other, and talks with him about God's dealings with one, and is revived in finding that the other talks about God in the same way. One goes to meeting, if he can, to hear about God and about God's dealings with his people, and is cheered and edified on hearing that God deals with others as with him. Presently one does something wrong and makes it worse in trying to set it right again, and difficulties increase around him, and then, while feeling very sorry, one also feels calm in the thought that his God will deliver him. One does something under a feeling that

it is right and needful to do it, but thereby calls upon himself the undeserved vengeance of friends beloved; he then awaits the working of God's power in bringing forth his righteousness as the light and his judgment as the noon day. One goes with the multitude to hear a minister of great solemnity speak from a pulpit, and hears him say things of God which do not belong to one's own God, and one feels himself to be in an idolatrous place. When a "revival preacher" comes along and the whole world run after him, one does not run with them but feels himself to be alone—and yet not alone, for God is with him. One looks forward for days to a great strait, and does not see how he can be delivered, but feels that God knows of it and is able to do anything, and will in some way work out the thing for his good; and the day comes, and with it deliverance, and one feels that it is of God. And thus through numerous and varied experiences one carries with him the consciousness of his relationship to God.

2. Presence of spiritual assurance also shows itself in the remembrance of God. Remembrance holds things that are past. The remembrance of God is not, then, the present sense of God, but the sense of God in his dealings with one in the past. God, for example, wrought at some time in the past a deliverance, and one at the time felt that it could not but have been the Lord who did it. One realized that it was God. At present, when the feeling of God's presence is so vague as to seem scarcely to exist, if it exist at all, the remembrance of that past vivid faith in God is vivid, and this remembrance is spiritual assurance. And so not only with deliverances but also with all of God's dealings with one in the past. It is so with his teachings. Perhaps one has felt for a long while that he has been making no progress in searching the scriptures; no new passages have had their meaning revealed by the great Teacher; the Teacher seems to have ceased to teach further on; during long seasons, perhaps, the printed book will not be opened much, and one will seem to be living in remembrance of passages, the language and somewhat of the meaning of which, were learned in the past; and there will abide with one the remembrance of how many of these portions of scripture once came to one with striking and joyous clearness of meaning, and how one felt that God was teaching him. And when one now is talking or writing, there ever runs beneath what he is saying or writing, a current of scripture learned days or years ago, which in its flow presents itself just as it is needed to confirm what he utters, though he quotes it not; and the spiritual assurance returns by way of remembrance.

And so it is with prayer. For my part I think that the thought of God coupled with the sense of need is prayer, and that both are with the believer always, and that therefore the believer is always praying. But nevertheless one will, I think, feel just as one the other day while talking honestly expressed herself: "I sometimes feel as though I hadn't prayed for a year." These words had the sound of the gospel to me, for I was just then feeling even so, and was glad to have the confirmation of finding that another whom I believed to be a

child of God felt so too. But there are brought to the remembrance the thoughts of past seasons of vivid, fleeting wrestling with God in which you seemed to have God face to face with you, and you could tell him just what a wretched, helpless, needy creature you are, and, with the assurance of an answer from him, ask him to supply your need; and your prayer was answered speedily, much to your wonder and joy. That spiritual assurance of the past comes to remembrance in the present, even as though it were of the present. "That could not have been so," you say, "if I am not God's."

Many other experiences of spiritual assurance might be cited.

WILLIAM W. TUFTS.

HERBICK, PA., March 22, 1865.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2d Cor. iv. 17, 18.

How many of God's dear children have been comforted by these words, and made to endure affliction patiently, and even to rejoice in tribulation by having this glorious truth presented with power to their souls.

All suffering, in itself considered is an evil, and to be deprecated; yet in its effects it may be a great good. Physical pain is an enemy, a disturber of enjoyment, yet we often willingly suffer it. The pain attending a surgical operation we would not willingly endure if our minds did not look beyond the present moment; but while we see in it something necessary to restore us to health we cheerfully submit to it.

As the natural mind, by the proper exercise of reason, sees often a use in affliction in working for us some temporal benefit, so the child of grace by faith discerns in the utmost afflictions of life the working of a good which is in its nature eternal. But it is only while by faith we are looking at the things which are not seen, which the natural powers cannot discern, that we can have this comfortable view of affliction, and so be enabled to endure patiently. If we are looking at the things which are seen, if our minds are engrossed in the things that belong to this world, and our affections placed upon them, so that we are leaning upon them for enjoyment, then, indeed, the affliction is great when they fail us, for the foundation of our happiness is gone. While we are looking upon wealth and the comfort and gratification it affords; upon worldly honors, upon human love and the joy it gives, then the misfortune, the bereavement, by which we are deprived of these things is full of bitterness. And when our thoughts are fondly fixed upon these things as the springs of our enjoyment, how heavy instead of light must death appear to us, which is to separate us forever from them.

But when by faith we can look through the veil, and get enchanting views of those heavenly joys, to which the highest delights of earth are not to be compared, and, feeling the vital power of our Savior's love within our souls, can say, "Our springs are all in thee," then the greatest

suffering we can meet with here, even unto death appears but light, as it stands contrasted with that eternal weight of glory. Into that heavenly glory nothing earthly can come. Our earthly nature cannot participate in those heavenly joys. The afflictions, then, which break our earthly ties, destroy our earthly hopes, and thus, day by day, detach our affections from earthly things, bring us more entirely into that glory, more wholly to know and rejoice in the satisfying fullness of a Savior's love. When we see some new evidence of the exceeding sinfulness and corruption of our own heart, we cringe and writhe with anguish of spirit; but by this we are led to see more clearly the greatness and power of that redemption that is in Christ Jesus, and with deeper gratitude of heart to adore and magnify the riches of that grace, and the infinite depths of that love which gave him to be sin for us, who knew no sin, that such worthless creatures as we might be made the righteousness of God in him. That which cuts down our pride and humbles it in the dust, takes out of our way a great bar to spiritual enjoyment. The more our own wisdom is shown to us, by bitter affliction and trial, to be foolishness, and our own strength weakness, and all earthly pleasures but vanity, the more do we see that our all is in Christ. When we are at home in the body we are absent from the Lord. Cannot we see the hand of infinite kindness and love in those afflictions and trials through which the children are led? As we die daily to the world, to sin; as we crucify the flesh with the lusts thereof; as we are made to feel that here we are strangers and pilgrims, and are thus made absent from the body, we are present with the Lord. And when death shall have broken the last tie that binds us to this body of sin, and we are ushered into fullness of light, will it not, though regarded as an affliction, have worked for us a far more exceeding and eternal weight of glory?

SILAS H. DURAND.

PATCHOGUE, L. I., N. Y., Feb. 21, 1865.

ESTEEMED BROTHER BEEBE:—For some time I have thought to take the privilege of writing you a short history of my experience, although I feel a great sense of my unworthiness. But I would rather improve my time thus in writing this evening than to join with the many who are hurrying to their meetings, as it is their season of the year to have reformations, and while many appear to rejoice, to me it is "vanity of vanities: all is vanity."

From my earliest remembrance I was taught to regard the bible and religion as things too sacred to ridicule; but not until the year 1858 did I realize the true sense of religion. I was then from home, and I was in the habit of attending Methodist meetings, and had a great desire to be good; and, like many others, was made to believe that I was born again. I thought it must be so, because they told me so. I thought the Methodists were about right, only I could not fellowship their practice of sprinkling for baptism. But I could not be a Baptist, because the world would deride me. I continued thus until the winter of 1860, when I was awakened to a conviction that I had been a traveler in a wrong

road. My mind became troubled. I was away from home, and thought it must be that I was homesick. But I soon realized that I had not had a true change of heart. I continued two or three months in this bewildered state, when a friend of mine was reading the twelfth chapter of 1st Corinthians, then my mind was brought to such a realizing sense that there could not be but one faith, one body or church. In times past the bible, in my comprehension, would read to suit all denominations. I went on some time without looking into the bible again, for it so condemned me. I found my sins were greater than I had previously realized them to be, and I was led to say, Lord, thy will, not mine, be done. I could not say more; it then appeared to me to be mockery, and my petitions did not seem to rise higher than myself. I continued for months in this doubtful and almost hopeless state. Again I took courage to open the bible, and, to my joy, I could read a few comforting words. Thus it went on as time after time I read the scriptures. It was like a different bible, and I began to have a little hope. I had a great desire to hear an Old School Baptist preach. Previously to this the preaching I had once loved became uninteresting to me, and failed to satisfy my soul. But, as I was going to say, I had a great desire to hear a Baptist, for I thought from what I had read in the "Signs of the Times," they must be the true people of God, and their doctrine was in harmony with the bible. I went on for some time hoping, but at times doubting because I had not such an experimental change as many whose experiences I read in the "Signs." At length a way was opened for me to hear a Baptist. Elder Goble came to brother Terry's, in Farmingville, in the spring of 1863, and I had an opportunity of hearing sound doctrine, which led me to rejoice, for it was like manna to my hungry soul. And in a few weeks I also heard Elder Hartwell twice. O what preaching! It gave me such encouragement, and my mind was fully made up that they were the "peculiar people" spoken of in the bible. I was completely charmed, and felt as if I could live and die with them. A Church Meeting was to be held in Farmingville on the first Saturday in August, 1863, to which I had a great desire to go. While there I realized my unworthiness and doubted; but when our beloved minister, Elder Hartwell, gave a good exhortation, my mind was relieved of all doubts, and I related what the good Lord had done for such a sinful soul as mine. When, almost to my surprise, the church received me for the ordinance of baptism, and on the next day, Sunday, Elder Hartwell preached a very appropriate sermon, and then with another candidate, I was led to the beautiful stream, and there followed the Lord in the true ordinance of baptism. And when I was coming up out of the water, O what joy I received! I cared not for the scorn of this world. I could live and die for Christ and his church. My mind ran with the hymn: "Jesus, my All, to heaven is gone." And with another: "How firm a foundation, ye saints of the Lord, I went on my way rejoicing, for some time, then doubts began to arise, and I

was afraid I had deceived the church. I turned to the bible and found many encouraging passages there. I learned that the children of God would have many trials to test their faith. If I could but hear the gospel preached once in a while, it would cheer me on my way. I often ask, why was my lot cast in the midst of so many isms? My whole desire is that I may not be tempted by them. Many times, when I would do good, evil is present with me.

The "Signs," brother Beebe, come regularly, and are filled with precious truth, and I do hope they may be sustained and go on even to the ends of the earth. They, with the bible, teach us love and harmony, peace and good will to all men. It has been told me that the Baptists will in a short time all be dead. Ah, that cannot be, for we are founded on a rock, which is Jesus. The storms of this world may beat heavily, and the night may seem dark, but our faith cannot be destroyed. What a blessed privilege to know that our God is everywhere present, and we need not bow down to wooden altars in order to worship him. I am led many times to cry, Unworthy! oh how unworthy; yet I have the blessed promise, that unworthy though I am, I shall at the last enjoy eternal rest. I desire to look to the Lord, and, as a little child, learn of him the way of righteousness. But I must stop.

"Poor, weak and worthless, though I am,
I have a rich almighty friend;
Jesus, the Savior, is his name,
He freely loves, and without end.
He ransom'd me from hell with blood,
And by his power my foes control'd;
He found me, wand'ring far from God,
And brought me to his chosen fold."
Dispose of this as you think best, and all will be right.

JANE E. HAIT.

St. Louis, Mo., Feb. 26, 1865.

DEAR BROTHER BEEBE:—The "Signs of the Times" came regularly to me all of last year, and I now send you my remittance for the same, and wish you to continue to send them to me. I suppose mine is the only copy that comes to this great city. I have made many inquiries, but cannot find one of our order here. I am entirely separated from all Old School Baptists, and therefore cannot well do without your valuable paper. It is the only medium of information I have of the people whom I so dearly love, and I am much comforted and instructed in reading the precious communications and editorials which they contain. I hope they will continue to come laden with such precious fruits as I have already found in them. I am now sixty years of age. I have been a Baptist thirty-seven years. The Lord found me in a desert land, in a waste howling wilderness. He led me about and instructed me. Yes, he took me up also out of an horrible pit, and out of the miry clay, and set my feet upon the rock of ages, and he hath put a new song into my mouth, even praise to my Redeemer. He led me to Christ, and instructed me to commit to him the keeping of my soul, and to rest in him, for he says in his word, that they who cease from their own works do rest from their works as God did from his. And I believe it, for right there I sat down, as it seemed to me, to rest in Christ and to bask

in the sunshine of his love. Every promise in his word seemed to be mine. I rejoiced with joy that was unspeakable and full of glory for months; not a cloud darkened my sky, and I was permitted with joy to draw water out of the wells of salvation. We are told in the scriptures that we are kept by the power of God, through faith unto salvation, and I believe it; for what short of his power and grace could keep us from falling when we have been assailed by the fiery darts of the wicked—when we have been constrained to exclaim, "Has the Lord forgotten to be gracious? Are his mercies clean gone forever, and will he be merciful no more?" The psalmist said, "This is my infirmity, but I will remember the years of the right hand of the Most High."

I have long had a desire to write and tell you how much I value the "Signs of the Times." I have taken them seven or eight years, and now feel as though I cannot do without them. Enclosed you will find two dollars and twenty-five cents for the subscription and postage for one year. My strength has given out, and so has my mind. Please excuse the liberty I have taken, and burn this scribble, for it is not worth reading. May the Lord sustain you in your labors, and all his dear afflicted people, is the prayer of your unworthy sister,

JULIA A. THREKELD.

It is difficult to arrange for prepayment of postage here, as each number would require to be marked. But at the post office where the papers are received, six cents a quarter, or twenty-four cents a year, paid in advance, is the legal rate required by law for a single copy to any post office in the United States.

PHILLIPS, Barbour Co., Va., Jan. 26, 1865.

DEAR BROTHER BEEBE:—As I have a small remittance to make you, I will, by the help of God, also give you an outline of what I have suffered during the last three years. The blessed word of truth tells us, "In the world ye shall have tribulation; but be of good cheer, for I have overcome the world." I do therefore sometimes take courage, knowing that I have had a large share of tribulation for the time named above. My husband was away at meeting, some fifteen miles from home, when the troops came into our neighborhood. I had, with my family, feeling very desolate, went to my father-in-law's on Sunday evening, distance about half a mile, not knowing the troops would pass so soon. Finding our house locked up, and no one there, they suspected that we were enemies, broke in and destroyed nearly all our household furniture, together with the most of our stock. We also lost our family bible, hymn books, part of Dr. Gill's Commentary, and many other valuable books. Our meeting house too, has been pretty well torn to pieces, consequently we have no meetings at all. No, my dear brother, I have not heard a sermon preached since the commencement of this cruel war. But I feel to stand still and see the salvation of God. He has assured us that all things work together for good to them that love God, to them who are the called according to his purpose. And if we be persecuted for righteousness sake, blessed are we. But, to

return to a narration of my family trials. My husband was taken sick on the following Christmas with a severe attack of typhoid fever, and lay one year and a half, the greater part of the time not able to talk only in whispers. Now my dear brother, I can here give you but a very faint idea of my trouble. If ever I prayed in my life it was then, that God would, if it were his pleasure, spare the only treasure I had left on earth, except my three little daughters, for I felt if it were not for them, there was nothing in this world that I desired to live for. But, blessed be the name of my heavenly Comforter, I have great reason to believe he has both heard and answered my prayers; for my husband has been mending for some time, and I hope he will be spared to be a comfort to me, and a blessing to his family; and if it be God's holy will, that he may be able again to resume his ministerial labors, and proclaim the blessed gospel of truth as set forth by our Lord and Master. Now, my brother, what shall I render to my God for all his benefits? I see you still retain my husband's name (Eld. J. S. Corder) as one of the agents for your valuable paper, although he has done but little for several years. I have therefore written what I have that you may know our condition and what sore trials we have undergone since he last wrote to you. Brother Eli Kittle, your agent at Beverly, Va., is no longer in this world. He has been dead several months, but I see his name still remains in your list. May God sustain you in your labors, in the cause of truth, is the prayer of the afflicted writer.

VIRGINIA A. CORDER.

We assure our dear brother, Elder J. S. Corder, and his afflicted companion, they have the sincere sympathy and prayers of all the brethren who read the foregoing account of their sufferings. May they share as largely the cup of consolation as they have the bitter cup of tribulation. (Ed.)

HOBBS, ILL., Feb. 12, 1865.

DEAR BROTHER BEEBE:—About twenty years ago myself and wife joined what was called the United Baptist church. They at that time professed to be anti-missionary. The preacher who then was pastor of the church died in a few years; since that time we have had various preachers, all of whom have been more or less of the Arminian order, and through their influence the church has of late been carried into the missionary order with all its isms. Myself and wife, and some others, are dissatisfied, but the church being large, we are overruled, and have to submit, or leave the church and seek a home elsewhere. Our belief is with the Old Baptists, but some tell us that the Old Baptists will not receive us unless we be again baptized, although we are satisfied with our baptism. Now, brother Beebe, we desire your views on the subject of re-baptism.

These are dark and trying times to those who wish to live in faithful obedience to God. We wish you to send the "Signs" to us, for they are very precious to us, for in them we find many things that are very precious to us. But as I wish not to be troublesome, I will close.

Yours affectionately,

TARLTON BLEVINS.

REPLY.—The ordinance of christian baptism is too sacred to trifle with. The New Testament is replete with instruction on the subject. First, none but those who being born of God, have faith in Christ and are able to satisfy a gospel church that they are believers in a gospel sense of the word have any right to the ordinance.

Second. None but a duly called, divinely qualified ordained minister of the gospel, standing identified with and recognized as such by a branch of the church of Christ has any right to administer the ordinance.

Third. The mode or manner of administration must be after the example of Christ and established order of the apostles, by going down into the water, both administrator and candidate, and there the candidate is to be buried in the water by the administrator in the name of the Father, and of the Son, and of the Holy Ghost.

Fourth. The body or church into which the candidate is baptized, must be a duly recognized church, or branch of the church of Christ, walking in the order of the gospel.

In the absence of either of these requisites, the law of Christ is not obeyed, the yoke of Christ is not put on, and however satisfied the candidate may be, it is not gospel baptism. We should cautiously avoid making void the law of Christ by our own traditions. It is written in the prophets: "As a young man marrieth a virgin, so shall thy sons marry thee."

Now suppose a young man has been married to an harlot, and has discarded that connection, and is legally released from her, and desires to be wedded to the church of the living God, would any one say the marriage rite which made him one flesh with the harlot, also superceded the necessity of his marriage to the immaculate bride? Or could the chaste virgin accept his former marriage vows without compromising her own purity? There are many branches of anti-christ who practice what they call baptism, and administer in the manner or mode according to the apostolic form, but disregard all other essential requisites. Now can a rite which has made a man a Mormon, a Methodist, a Dunker, a Campbellite or a New School Baptist, when he has renounced such connection, suffice to make him a disciple of our Lord, Jesus Christ? We are confident that no orderly Old School Baptist church can receive members bringing with them the relics of their former anti-christian connection. It is better for them, and better for the church, that they remain where they are until they are willing to regard the admonition of God to Israel, as written Deut. xiii. 16, 17. Regarding a desecration of a solemn ordinance administered contrary to the law of Christ as a pollution, should not the polluted wash his hands from its defilement and let nought of the cursed thing cleave to them? It is not re-baptism, for although the candidate may have been immersed in water, so were the swine which the devils choked in the sea, but it is not gospel baptism at all.

Now in regard to the case of our correspondent and his wife, according to our judgment, the validity of their baptism depends on first, Was the church called United Baptists at the time of their uniting, a gospel church standing as a recog-

nized branch of the one body of our Lord Jesus Christ? And, second, was their pastor who administered the ordinance at that time in union and fellowship with the true apostolic church? If, yea, then we hold their baptism is valid and should be so regarded by all orderly Baptists; but if nay, then they are yet in every gospel sense unbaptized. We have very little knowledge of what were called United Baptists. We hold that all the disciples of Christ ought to be United Baptists, all speaking the same things, and keeping the unity of the spirit in the bonds of peace. But if the name is only used to signify that they are united with anti-christ, although they may have repudiated missionism, that alone by no means identifies them with the church of Christ.

The churches of our order in the vicinity of our friend Blevins are more competent, having more knowledge of the so-called United Baptists, to give a decision in his case. To them we refer him, and advise that he should lay his case before them. If the church was in gospel order when he joined them, their subsequent apostasy would not invalidate his baptism.

DEAR BROTHER BEEBE:—I wish to write a few lines to the children of God who are scattered abroad, who have known me, if I could perform the task to the glory of God, giving no offence to Jew or Gentile, nor to the church of God. We left Greencastle on the first of September, and came to Chilacoth, Livingston county, where there is no prospect of seeing a Baptist, or of hearing a gospel sermon. But I feel that it is better to dwell in the corner of a house-top, alone, than with a brawling woman, in a wide house. Perhaps since the apostles' time the Baptists have not had all things in common, more than at this time; but in a different way. The church at that time, at least some of them, were told by the Savior, that Jerusalem should be destroyed, and they were at liberty to sell their possessions, for the benefit of the church. Tribulation is the lot of God's people while here below. But, be of good cheer, for Christ says, "I have overcome the world." The Savior was cradled in a manger, and had not where to lay his head; and died the ignominious death of the cross, to save his people from their sins. "Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins." "For they are not all Israel that are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called." The children of the promise are counted for the seed. I am aware that some of your readers are startled at the "two Seed doctrine." But my bible holds forth the doctrine, from the first of Genesis to the last of Revelation. There are two fathers, "Our Father which art in heaven," and "Ye are of your father the devil." Two mothers; Jerusalem which is above, is free, which is the mother of us all. And Mystery, Babylon the Great, is the mother of harlots. Two generations:—The generation of Jesus Christ, and "Ye serpents, ye generation of vipers," and "I will put enmity between thy seed and her seed." "A seed shall serve him, and it shall be counted to the Lord for a generation." "All thy children shall be taught

of the Lord," "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." The enemy that sowed them is the devil. There are two tables; the table of the Lord, and the table of devils. Two vineyards; and I think it hard to preach a gospel sermon without keeping the church distinct from the world. Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you; but ye know that it hated me before it hated you.

I have seen the Baptists divided time and again since I made a profession, which was in my youth; what is now before them looks dark; but I am sure they will come off more than conquerors, through him that hath loved them. Our Lord and Master is at the helm.

I am sorry the Baptists are giving way to funeral preaching; it commenced with Rome, and is carried to excess by the churches of anti-christ. I feel that I would like to be buried like my Lord and Master; if I am bone of his bones, and flesh of his flesh. I am old and frail. You may do as you please with this, and it will all be right with me.

I remain your sister, as I hope, in gospel bonds. Farewell,

HANNAH SHIELDS.

RICHMOND, Maine, Nov. 30, 1864.

DEAR BROTHER BEEBE:—I have received your letter of the 21st, informing me that you had recently heard from my son in Georgia, and that he was well and preaching regularly at his several appointments statedly. It was gratifying to learn that he was well, but more especially that he was preaching regularly. It gives me great joy to know that the gospel is preached anywhere in this day that tries men's souls. I feel a sympathy for you in respect to your son, William L. It seemed cruel that you could not be allowed to see him after you had traveled so far for that purpose. He wrote to me September 30th, stating the facts in regard to his imprisonment, and also of brother Wm. S. Montgomery. He also stated that my son, Joseph L. Purinton, was well. He saw him a few days before he was captured. I replied to his letter in as comforting a manner as I was able; cited him to the assurance that "all things work together for good to them that love God, to them who are the called according to his purpose." Both of our letters were very short of course.

It is pleasant to write or talk with a person that we know understands our language. I can write to you, brother Beebe, on the state of both my body and mind, with great freedom. My general health is good; better than it was when brother Wm. J. Purinton was here; but time has wrought a general decay in all my faculties. I have a constitutional complaint in the lower part of my body that makes it difficult for me to leave home; but I view the whole as according to the order of divine providence, for everything belonging to this created world must come to an end. But there is a creation or election in Christ Jesus, which was before the foundation of the world, and every one who is interested in that

creation or choice, who is actually under the influence of it, seeks peace; there is no war about them, wherever they are found. They are of one heart and one soul, whether white or black, at the North or South, they all partake of that spiritual bread, and all drink of that spiritual fountain, which is Christ; and it shall never end. My attention was drawn to 1 Tim. iii. In the latter part he gives directions as to what deacons should be. In the 9th verse, "Holding the mystery of the faith in a pure conscience." He also says that they also should be proved. The question arises, Do I come up to all the directions given? It is my constant desire that I may, and have this spiritual creation in view and uppermost in my mind; then there will be peace like a river always running. Paul winds up this chapter by saying: "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Now the inference is plain, that every individual of this spiritual creation is in Christ, always were in him, and whenever the New Birth takes place, then God is manifest in the flesh, and truly, as Paul says, it is a great mystery. When I look into myself, it is a mystery to me that God should be manifest in my flesh, working in me both to will and to do of his good pleasure. I have great reason to praise and adore his great and holy name for his goodness to me in all my tribulations, and more especially for the general peace of mind with which he has blessed me for three years past, during the great indignation which has spread over the land, and which continues to spread. My *old man* or fallen fleshly propensities rage at times, under certain circumstances which are transpiring, and after murmuring and finding fault for a time it invariably turns in my mind. "Hide thyself for a little season until the indignation be overpast." Then all is well. God is at the helm of all things; nothing can take place but what shall terminate in his glory.

Dec. 4—Since writing the foregoing, I received another number of the "Signs," containing two letters from your son, Wm. L., one from brother Montgomery, and one from your daughter in Virginia, from all of which I have received satisfaction. Though their outward circumstances are trying, Wm. L. appears well resigned and cheerful as one could well be, and has the true object in view. He says he has liberty to preach every Sunday in the prison. I presume he preaches Christ and him crucified, which is of vital importance to the people of God in this trying day. Brother Montgomery, although out of health, appears to understand. He says, "We profess to belong to a kingdom of peace, which can not be moved." It must be consoling to you that your daughter is so swallowed up in the divine will. There is harmony in the spiritual creation which runs from heart to heart, which cannot be understood but by experience. The cause of the spiritual creation, of which I have written some, lies near my heart, but the world with all its charms has but few charms for me. Myself and family are in usual health, and things around me remain as usual.

I cannot see or hear anything in this place that looks or sounds to me like gospel truth. I remain as ever, your brother in the truth,

HEZEKIAH PURINTON.

KINGSTON, Decatur Co., Ind., March 2.

DEAR BROTHER BEEBE:—Enclosed I send two dollars to renew my subscription to the "Signs of the Times." I cannot think of doing without them. They contain all the preaching we have. Let the dear brethren and sisters continue to write and not slack their hand, for they don't know how consoling their communications and the editorials are to me, a poor doubting, fearing, sinful creature. When I am reading sometimes they speak a word for me, when I cannot utter a word for myself. Sometimes when I am reading, I almost forget myself, and think I will give some relation of my own dark travel through this dreary wilderness, but as it could in no wise be edifying, I forbear. My mind was impressed on the subject of death and eternity as long ago as I can remember; but I did not join the church until I was forty years old. I am now seventy seven, and when I look back on my past life I cannot see one good deed that I have ever done to merit the least favor in the sight of God. But still I have a hope that through the unspeakable mercy of the crucified and risen Jesus, my sins, though like crimson, are washed away in that fountain which alone can cleanse from sin. I know if I am saved, it is by grace alone. Brother Beebe, excuse this poor scribble, for I have none to converse with. Brother Wright has preached for us twice since our loneliness. He lives twenty miles from here; he has the care of four churches. There are no Baptists in our neighborhood.

I am truly glad to hear from brother Trott. I sympathize with those dear brethren who are imprisoned. But they know in whom they have believed. The Lord is with them, and will support them through all their trials. May the Lord spare and bless you in your labors, is the prayer of one in much tribulation.

ANNA KERRICK.

PRISON NO. 3, BARRACKS NO. 9, CAMP Chase, Ohio, March 13, 1865.

MY DEAR PARENTS:—You see by the above date that we have been transferred from No. 2, which was done in separating the prisoners. Those wishing to be exchanged were sent here, and all others to No. 2. We were called and paroled for exchange yesterday, and hope to leave soon. The whole mess join in thanking you and all the dear brethren and friends for your great kindness to us in our imprisonment. O that our God would give us peace and quietness, once more! I hope soon to be returned to freedom in my own sunny South, and, dearer than all, to our dear families. Brother Montgomery came in yesterday; he is tolerably well. I cannot write as I would. Judge my emotions by your own. Love to all the family and the brotherhood.

WM. L. BEEBE.

GOOD BYE.

Mother, good bye! That mournful word O'erwhelms with grief love's parting kiss; But deeper far the pain, when heard In times of sorrow, such as this. God bless you! so your son would pray, On leaving childhood's happy hearth: What words my anguish can convey, Now we may meet no more on earth?

Father, good bye! your aged head May rest in death, e'er we may meet; But, trusting what our Lord has said, We'll bow together at his feet. In prison, an interview denied! God pity those whose hearts of steel Kind nature's tender laws defied, And made me more than bondage feel.*

Brothers and sisters, all adieu! Tho' fate has cast our lots apart, To God and honor ever true, Though scattered, still we're joined in heart. These times of sorrow, grief, and pain, Will pass as other times have passed; And may we meet, through Jesus slain, Our parents in high heaven at last.

Good bye, my Kate and Ella dear! Your father's prayers attend your life; God keep you safe from every fear 'Till he shall end these days of strife. Think of your sainted mother's love! Make virtue's path your early choice; And may you meet with her above, And hear your Savior's pardoning voice.

Brethren and friends, your love I've proved, Your kindness has been shown most free; Our Lord your conduct has approved And told you what is his decree. Your love to his least servant shown, Shall in his mind remembered be; Your works to Jesus all are known; He says, "Ye've done these things to me."

WM. L. BEEBE,

Citizen prisoner from Georgia, at Camp Chase, O.

*When his father had traveled over a thousand miles to visit him in his prison, he was denied the privilege of an interview, although within a few feet of his prison; and that denial confirmed by special order of the Secretary of War.

†Kate and Ella, daughters of Wm. L. Beebe, are now living with their grandparents, at Middletown, N. Y., while his wife and other children are still in Georgia.

FORSAKING ALL FOR CHRIST.

Jesus, I my cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thou, from hence, my All shalt be. Perish every fond ambition, All I've sought, or hoped, or known, Yet how rich is my condition! God and heaven are still my own.

Go, then, earthly fame and treasure; Come, disaster, scorn and pain; In thy service pain is pleasure, With thy favor loss is gain. I have called thee, "Abba, Father," I have set my heart on thee; Storms may howl, and clouds may gather, All must work for good to me.

Man may trouble and distress me, 'Twill but drive me to thy breast; Life with trials hard may press me, Heaven will bring me sweeter rest. Oh! 'tis not in grief to harm me, While thy love is left to me; Oh! 'twere not in joy to charm me, Were that joy unmixed with thee.

Soul, then know thy full salvation, Rise o'er sin, and fear, and care; Joy to find in every station, Something still to do or bear. Think what spirit dwells within thee; Think what Father's smiles are thine; Think that Jesus died to save thee; Child of heaven, canst thou repine?

Haste thee on from grace to glory, Armed by faith and winged by prayer; Heaven's eternal days before thee, God's own hand shall guide thee there. Soon shall close thy earthly mission, Soon shall pass thy pilgrim days; Hope shall change to glad fruition, Faith to sight and prayer to praise.

Inquiries after Truth.

Is their any word or portion of the scripture that is not to be spoken of? If so, what or where is it? And what does Peter mean when he says, "Know this first that no prophecy is of any private interpretation?" Will Wm. J. PURINGTON, of Washington, D. C., answer the above, and oblige AN INQUIRER.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1865.

THE FIELD IS THE WORLD.—Mat. xiii. 38.

In reading the letter of sister Hannah Shields, which will be found in this paper, we have felt inclined to offer some remarks explanatory of the parable from which the words at the head of this article are copied. There has been, especially in some of the Western, and Southern States much speculation, controversy and confusion, which has involved some of our brethren, on the subject of what has been denominated the "Two Seed doctrine," and to the extent that some churches and Associations have been rent assunder, and many loving hearts have been pained in witnessing the alienation of feelings engendered by the injudicious and intemperate discussions which have been indulged in by those who, have taken part in the strife. What we allude to, transpired many years ago; of late years we have heard but very little on the subject. Our present object is not to provoke a renewal of the controversy, by any means; but simply to give what appears to us to be the very clear and manifest meaning of the parable. To avoid ruffling the feelings of any who may feel sensitive on the subject, we will in this article carefully avoid, as far as possible, a description of the positions formerly taken, the arguments employed, and the parties most prominent in the debates. It is very possible that all parties may have erred to some extent at least, either in their views, or in the spirit and temper which they evinced. Nor dare we claim that what we may write shall be without fault. We only ask that our views be carefully considered and received only so far as manifestly sustained by the scriptures of truth. We shall studiously avoid giving any thing like a banter to any who may fail to entertain the same views that we hold; for the reason, that we are unwilling to open our columns for debate on the subject. The interruption of harmony in years that are past, is perhaps a sufficient reason why we should guard against a recurrence of a similar evil.

The words on which we are about to comment were spoken by our Lord Jesus Christ in reply to the enquiry of his disciples concerning the parable of the wheat and tares, which he had just before spoken among other parables, to the multitude. When he had sent away the multitude to whom it had been addressed, and "went into the house," his disciples requested him to "Declare unto us the parable of the tares of the field. And he answered and said unto them, He that soweth the good seed is the Son of man, The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels," &c. We do not attempt to explain the parable; for our Lord has himself explained it; but our object is to elucidate as far as we may be enabled the explanation which he has given. And in doing this we propose to notice his declarations.

First, The field is the world.

Second, The good seed are the children of the kingdom.

Third, The tares are the children of the wicked one. And in connection with these three propositions we shall have occasion to notice, By whom, in what manner, and for what purpose the good seed are sown by the Son of man: and also the enemy by whom the tares were sown, and when and how, and for what purpose.

First, The field is the world. That is the field of the parable, or the parabolical field; the field is used in the parable to mean the world. But the term, *world* in the scriptures is variously used, sometimes in a general or literal sense, to signify the natural heavens and earth, and all things which they contain. At other times the same word is frequently used to signify only the human family, including both Jews and Gentiles. And again at other times, its application is restricted to either all the elect of God, Jews and Gentiles, or all the non-elect, both Jews and Gentiles. As in 1 John ii 2, and 1 John v. 19. The world in this case intended, is the world which answers to the field, into which the Son of Man has sown the good seed of the children of God. Is there any conceivable sense in which the precious, incorruptible seed has been sown in the world only as it has been implanted or sown in the hearts of the Jews and Gentiles, which are redeemed from the kindreds of the earth? The natural elements of the material world, earth, air, fire and water, cannot be intended; for it is not in them that the Son of man has sown the good seed; for that seed being the children of the kingdom; is not of this world. Nor can this field, mean, all the animal world; for in no part of the animal creation is the incorruptible seed sown, but in the children of men.

The *world* answering to the field of the parable is then the world of mankind; not of the beast of the field, or the fowls of the air, for "his delights were with the sons of men, before there were any fountains abounding with water, or ever the highest parts of the habitable world were made."

That there was no distinction in the nature or condition of the race of mankind in their relation to Adam, or to the earth, is so fully declared in the scriptures, as to require from us but very few words. The apostle has demonstrated that all the world of mankind are in their nature alike, and there is no difference, for all have sinned and come short of the glory of God. Understanding then that the world of mankind, are the field of our parable, we pass to consider.

Second, "The good seed are the children of the kingdom," that is of the kingdom of Christ,—of heaven. This cannot mean the children of the flesh, nor the fleshly nature of even the children of the kingdom.

1. Because that Christ is not the sower of our fleshly nature, He is a spiritual Head, and his seed are not of this world, even as he is not of this world. His kingdom was chosen and set up in him, and its subjects are the "seed that shall serve him, and be accounted to the Lord for a generation," Psa. xxii. 30. This generation is a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Pet. ii. 9. Not peculiar in our natural organization or origin; but in our spiritual relation to Christ. "Being born again, not of corruptible," (that is fleshly) "seed, but of incorruptible, by the word of God,

which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass." 1 Pet. i. 23, 24. The grass, or flesh is not born of the incorruptible seed, which the Son of man soweth; for that which is born of the flesh is flesh, and is born of corruptible seed, and therefore likened unto grass; the seed of which was not sown by Christ, as the Son of man.

2. Because that flesh and blood cannot inherit the kingdom of God; it cannot therefore be that seed which is the children of the kingdom of which Christ was speaking. The inspired apostle declares most positively that, "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. ix. 8. And the same apostle shows the incapacity of the children of the flesh, or the seed of the earthly Adam to inherit the kingdom. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," 1 Cor. xv. 50. And our Lord himself has said "Except a man be born again he cannot see the kingdom of God." This should settle the point. If flesh, or that which is born of the flesh, as the seed of the flesh cannot inherit, nor even see the kingdom of God, how can the distinct relationship be in the flesh?

3. We would rest the argument on the testimony already presented if it were not that some have seemed to understand and to apply the parable of the wheat and tares, to some supposed distinction in the natural creation or procreation of the two seeds, in the earthly Adam. Elder Parker, if we have understood him, held that all the children of the kingdom, were sown, in their natural creation in the first Adam, and they only were originally created in him; and that all the children of the wicked one, were afterwards added to the conception of Eve, by the devil.

If that were the case, and if this parable were intended to illustrate that doctrine, it would prove quite too much for Elder Parker's purpose; for if the children of the kingdom were sown by the Son of man in the natural creation of the earthly Adam, they would not require a second birth; for in that case the children of the kingdom would be developed as such in being born of the flesh. Whereas God has informed us that those to whom Christ has given power to become the sons of God, were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The parable cannot be so construed as to represent the Son of man as sowing the good seed twice; first in the natural, and afterwards in a spiritual birth.

But this matter is put to rest by the sweeping declaration of Paul, in the midst of Mar's Hill. "God that made the world and all things therein," &c. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," &c. Acts xvii. 24, & 26. All were created in Adam, all fell in him, all die in him. And of those of his race whom God has chosen to salvation through our Lord Jesus Christ, we are told that they "were by nature the children of wrath, even as others." Eph. ii. 2. The awful depravity of all the natural progeny of the earthly Adam is set forth in striking

language, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together" (mind that, *they are together, not apart*.) become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes," Rom. iii. 10—18. Should any one attempt to argue that this description does not, include those whom Christ came to redeem; that the children of the kingdom were not in their earthly nature so vile as these, then they must encounter Paul, again, in verse 9th, of the same chapter. "What then are we better than they? whose damnation he had just said was just. "No, in no wise." If Paul and all that were at that time in Rome, beloved of God, called to be saints," (Rom. i. 7,) were in no wise better by nature, than those of whom Paul says "whose damnation is just;" where shall we find in the earthly nature of man any development of the good seed sown by the Son of man. Certainly not in Paul himself, for he himself testified, that in his flesh, was no good thing. We will pass to the third general division of our subject.

Third. "The tares are the children of the wicked one." But, in what sense are we to understand this relationship to consist? Certainly not in their nature; for the scriptures make a wide distinction between the nature of men and of devils. All men are of one nature, as we have already proved; all descended by natural generation from the first Adam,—were all made of one blood and all were by nature alike, children of wrath. All men have their original formation of the dust of the ground, and all by one decree, must return to dust alike. All mankind are, as we have shown, but the field into which the good and bad seed is sown. Devils are not composed of souls and earthly bodies, like men. Adam was made a living soul, but such was not the record of Satan. The relationship must therefore be understood as of a spiritual nature, not by the order of generation which is peculiar to the children of men. The devil is the spirit that works in the children of disobedience; and it is impossible, in the nature of things that spirit should beget matter or anything out of its own nature. The tares in our parable then are the production of the devil in those who have received of his spirit. When Jesus said unto the murderous Jews, "Ye are of your father, the devil." John viii. 44, he proved it by showing that they were actuated by his spirit which they possessed, for he admitted at the same time that they were Abraham's seed, that is according to the flesh; but he denied that they were the children of Abraham, in the spirit which they had received from the wicked one. What proved them to be of their father the devil, was that the works of their father they would do. The spirit and faith of Abraham would recognize Christ; but the spirit of Satan would go about to kill him. The father of that wicked spirit in them, was a murderer from the beginning and

abode not in the truth, because there is no truth in him. "When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." The spirit of murder, of falsehood, and of opposition to Christ, was the child in them of which the devil is the parent; hence these reasons are urged in confirmation of his declaration that they were of their father the devil. How else could they be at the same time the children of Abraham, and the children of the devil? Their earthly nature, or flesh was the seed of Abraham, according to the flesh; but not in that spiritual sense in which Abraham was the father of the children of promise. They were Jews outwardly in the flesh, in the letter; but not in the spirit, whose praise is not of men but of God. Our Lord Jesus Christ was himself of the seed of Abraham according to the flesh; but that did not constitute him the Son of God, for he was the Son of God before Abraham existed in the flesh. "Before Abraham was, I am." The children of the flesh, these are not the children of God. So, on the other hand, these Jews being the children of the flesh of Abraham, or of Adam did not constitute their relation to the devil. So also we may say of all the children of God; this relationship is purely spiritual, "For as many as are led by the spirit of God, they are the sons of God," whether they be of the circumcision or of the uncircumcision. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision;" for if any man have not the spirit of Christ, he is none of his; and we may also infer, if any man have not the spirit of Satan, he is none of his. In all cases in the scriptures where men were called serpents, vipers, or children of the devil, it has been in reference to the spirit which they have received of Satan. John says, "Cain was of that wicked one," (The same wicked one who sowed the tares); "and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John iii. 12.

In this last text, we have a clear illustration. Abel, was righteous, and a child of God, had received the spirit of God, and by that faith which John says is born of God, offered a more excellent offering. Cain was of that wicked one, and therefore "slew he him;" clearly manifesting the spirit of murder, of false religion, and persecution, which emanates from the wicked one. Yet Cain and Abel were brothers, and of the same parentage in the flesh. The spirit of murder, fanaticism and falsehood in Cain was born of the devil; but in his nature, he was the first born of Adam and Eve. While Abel, his brother, born of the same parents after the flesh, possessed the spirit of truth and righteousness which is born of God.

Fourth. "He that soweth the good seed is the Son of man." By the Son of man, our Lord Jesus Christ is intended. The good seed is that spirit of life and immortality which was with the Father, and was manifested, 1 John i. 2. Which was given to the saints in him according to the divine record. "And this is the record, that God hath given us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. He that soweth the good seed, is the Son of Man

1. Presuming that none will deny that Christ in his incarnation is the Son of man, we shall not occupy much time or space in proving what we think none will deny. He claims not only to be the Son of man, but also the Son of God. While in his flesh he was the Son of man, and seed of the woman, in his divine nature as the Immortality and Quicken Spirit of his body and members, he is the Son of God, the Word which was with God in the beginning, and the Word which was God; by whom and for whom all things are and were made; this Word was made flesh and dwelt among us, and revealed his glory, as the glory of the only begotten of the Father, full of grace and truth. In him was life, and the life was the light of men. Taking on him, not the nature of angels, but the Seed of Abraham, he made his advent to our world, as the child born, the Son given, whose name is "Wonderful, Counsellor, the Mighty God, The Everlasting Father, the Prince of Peace." Of him the holy psalmist sang in prophecy, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, Psa. cxxvi. 6.

2. The good seed, the spirit of Immortality, was given to all the saints of God, in him, as the natural life of the human family was given them in the earthly Adam. It is therefore contrasted with that corruptible seed, by which the life of the first Adam is transmitted to his posterity, thus, The saints, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass," &c. "That which is born of the flesh," and all flesh is as grass. Grass which springeth up out of the earth, and is corruptible and perishable—soon decays, and goes back again to the earth. But that incorruptible seed, which is by the Word of God, liveth and abideth forever; for it is that life of God which was in the Word; and of which the Word has testified, saying, "I give to them eternal life, and they shall never perish; neither shall any pluck them out of my hand." Peter, informs us that the good seed, which is by the Son of man, or by the Word of God, who was made flesh, and in whom was life developed by the new birth of the children of the kingdom. Will any one say that the new birth develops in us any thing but the spirit of immortal life by which it is begotten. Jesus says, "That which is born of the Spirit." Then it cannot be matter; it cannot be flesh; it is spirit, and it is the spirit of life which is in Christ Jesus our Lord which makes its possessors free from the law of sin which is in their members, that is, in their flesh. This seed being not only uncorrupted, but absolutely incorruptible, produces in its development the spirit of Christ, the spirit of truth and holiness. John by inspiration draws the line of discrimination between the two seeds, the children of God, and the children of the devil. "Whoever is born of God doth not commit sin; for his," (that is God's) seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God," that is not born of God," "He that loveth not

his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 9, 10 & 15. The distinction is this, they who are born of God have eternal life in them; and this eternal life in them is the production of the incorruptible seed, which remaineth in them, where the Son of man has implanted or sown it: and its legitimate fruits are love, joy, peace, gentleness, goodness, faith, &c., against which there is no law; and as, where there is no law there can be no transgression, so where this incorruptible seed remains there can be no sin. We do not mean that that nature which is born of the flesh cannot transgress, or sin, for John says If we say we have no sin, we deceive ourselves, and the truth is not in us. Our earthly nature is not the production of the good or incorruptible seed, for it does not live and abide forever; it is called the old man, which is to be put off with its affections and lusts; but that good seed which the Son of man soweth, produces the life of Christ in us, and is therefore known in distinction from our old man, as the new man, which after God, (not after Adam) is created in righteousness and true holiness.

But should argument fail to prove our position, we have but one farther appeal to make. Reader, have you been born again, of uncorruptible seed, by the Word of God? If so, what are the developments of that birth? Has it produced in you a life which you never had before? Has it been manifested by the fruits of the spirit, such as joy, love, peace, gentleness, goodness and faith; and brotherly kindness, &c.? Has it produced in you any other than spiritual emotions, holy desires, ardent love to God, to his people, to his precepts, his laws and his ordinances? Surely the word and spirit of God are in unison.

Lastly. He that soweth the good seed is the Son of man. We have seen that the enemy who soweth tares, is the wicked one, and the production of that evil seed is the spirit of devils in the children of men; for devils can only propagate their own kind. The spirit of the wicked one begets the spirit of falsehood, persecution, murder, and all that is antichristian; and it is the business of the devil and all his emissaries to sow tares even among the wheat; but we may rest assured there is none but the Son of man that can sow the good seed. He only hath life and immortality dwelling in the light; therefore no other one can implant that life and immortality in the field, or in the sons of men. The incorruptible seed must be by him, for he is the Word of God. He is the Everlasting Father, of all his chosen generation; there can be no intermediate parentage; all who are born of God, are born of the incorruptible seed which none but the Son of man can sow. He does not say in his exposition of the parable; He that sowed the good seed; but He that soweth. The work is still progressing, and he is still sowing the precious seed, and will continue to sow until the handful of corn, is sown in the earth, the fruits whereof shall shake like Lebanon. In conclusion, we will add a few remarks on the closing verses of Christ's explanation of the parable.

The harvest is the end of the world,

the reapers are the angels. Already those who are born and taught of God can see the angels, or messengers of the Son of man appearing to gather out of his kingdom, the children of the wicked one, who have lodged in the branches of the tree, or like briars and thorns intermingled with the wheat. Not only his commissioned ministers who in preaching that gospel which nominal professors and graceless hypocrites could never bear, have been thus engaged; but the angels of his wrath, with the seven vials full of the seven last plagues, are pouring them out, and in the accomplishment of their commission, we feel a confidence that all of God's people shall come out of Babylon, and all the devil's tares will leave Christ's kingdom; for every plant that our Heavenly Father has not sown, or planted: shall be rooted up. "His fan is still in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff shall be burned.

In the parable, the servants asked, if they should gather up the tares? Their inquiry was in reference to the tares sown in the field which is the world; of mankind. This they were forbidden to do; lest in their bungling attempts to exterminate heretics, hypocrites, and the children of the wicked one, they should root up the good seed also. But he will see to it, that all who have got into his kingdom without his grace shall be expelled without his favor.

But when the end shall come, and with it the harvest spoken of, the church of God shall shine in her primitive glory, as the Sun in the kingdom of their Father.

That day is surely near at hand: Let us watch and be sober, and "Who hath ears to hear, let him hear."

One word to sister Shields. There is no controversy that we know of among Old School Baptists, on the scriptural doctrine of two seeds. That, A seed shall serve our Lord Jesus, and be counted to him for a generation; and that there is also a generation of vipers, and seed of evil doers, who are called the children of the wicked one: but that this distinction is in our fleshly natures, is disputed.

In regard to preaching the gospel, on funeral occasions, and on all other occasions, when a congregation is assembled, and willing to pay a respectful attention to the administration of the word, we had understood it to be our duty to so preach. We confess we did not know that the practice had its commencement with Rome. But even if the Romans practiced funeral preaching, it still may not be wrong for us to preach Christ and the Resurrection, when called on to do so. We are inclined however, with sister Shields, to believe the thing is sometimes carried to an excess. We believe some have imbibed a notion that the absence of some religious ceremony at a funeral, betrays a disrespect for the dead: and some have gone so far as to call on preachers for whom they have no fellowship, to officiate, rather than to bury their dead without religious service. We are no advocate for such superstition: but we do believe it is proper and expedient for the ministers of Jesus to preach the gospel whenever a solemn audience assembled desire it.

APPOINTMENTS.

I expect, Providence permitting, to be with the church at Waverly, N. Y., on Sunday, April 16; at Middletown, Tuesday evening, 18th; at Hopewell, N. J., or with Elder Hartwell, Sunday, 23d; at Philadelphia, Tuesday evening, 25th; at Cow Marsh, Del., or as Elder Rittchouse may appoint, Wednesday and Thursday, 26th and 27th; at Salisbury, Md., Sunday 30th; at Jones' Mills, Monday, May 1st, at one o'clock; at Church Creek, Sunday, May 7th; at Baltimore, Monday evening, May 8th.

SILAS H. DURAND.

With divine permission, Eld. Silas H. Durand will preach at the Orchard St Hall on Tuesday evening April 18th, and Eld. G. Beebe on the fifth Sunday in April, at Brookfield.

Eld. L. Cox will preach for the church at Ramapo, on the first Thursday evening in April, and Eld. G. Beebe on the first Thursday evening in May.

Elder Cox will preach at the Walkill Meeting House, and Elder Beebe at Warwick, on the third Sunday in April.

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Associational Meetings.

BALTIMORE.—The Baltimore Association will meet with the Harford church, Harford Co., Md., on Wednesday before the third Sunday in May, 1865, at 10 o'clock, a. m., and continue in session three days.

Please say in your next paper, for the information of those who are coming to the above Association, that those who come by way of Baltimore will be met at Tawson town, at 4 o'clock p. m., on Tuesday, May 16. Those coming from the East by Railroad, will take the Tuesday morning train from Philadelphia, and stop at Magnolia station, arriving there at 12 o'clock, m., thence take stage to Fallstown, where they will be met by brethren. Those coming on the cars from the North or West by Northern Central Railroad, will take the Tuesday morning train, and stop at White Hall, and thence the stage to Jarettsville, where they will be met with conveyances to take them to the meeting.

We hope a goodly number of brethren in the ministry and others will attend, and may the Lord grant us a season of refreshing from his presence.

WM. GRAFTON.

DELAWARE.—The Delaware Association will be held with the church at Cow Marsh, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1865, and continue in session three days.

DELAWARE RIVER.—The Delaware River Association will meet with the church at Kingwood, Hunterdon Co., N. J., beginning on Tuesday before the first Sunday in June, (May 30th,) 1865, at 10 o'clock, a. m., and continue three days.

WARWICK.—The Warwick Association will be held with the New Vernon church, Orange Co., N. Y., to begin at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1865, and continue three days.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a. m., of each day.

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A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

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MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

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BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., MAY 1, 1865.

NO. 9.

Correspondence of the Signs of the Times.

NEW CASTLE CO., DEL., March 24, 1865.

DEAR BROTHER BEEBE:—I have been requested by private letter to write to the "Signs of the Times," and give my understanding of the passage of scripture recorded Revelation iii. 15, 16. The request is from an aged sister in one of our destitute churches, and the letter, written in January last, did not reach me until a short time ago. I mention this in explanation of the delay in attending to the request.

The passage reads: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

This passage, as may be seen, is a part of the message to the Leodicean church. The first sentence, "I know thy works," is used in the address to each of the seven churches, and of course may be considered applicable to all churches of every age, whatever their condition. Some of them were found deficient in works, as it is said, "I have not found thy works perfect before God," &c. Others were not faulted, but their works were approved. Still it is said of both, and of all, that their works were known. I understand the term works here to be used in a kind of general sense, embracing their condition, their trials, their strength, and the number and strength of their enemies.

I know of no better explanation of the condition of this church, and of the terms used in relation to her, than the account which the pen of inspiration has given here in the immediate connection. It would seem that there was a strange coldness and indifference with this church, though she seems to be acknowledged as a living church. It was said of another church that she had a name that she lived, and was dead. But this Leodicean church, although living, shows something of the same sentiment that characterizes legalists and other self-righteous persons. She says she is rich and increased in goods. She is full, and has need of nothing. She neither knows nor feels her poverty. She is not at this time conscious that she is "wretched, and miserable, and poor, and blind, and naked." As the gospel has to do with the poor and needy, such characters would be apt to take little interest in it. Contemplate them in the relation of church members. Methinks there would be little of that warmth about them that characterizes the members of a living body. The preaching of the blessed gospel in all its riches and fulness, instead of calling forth and discovering warmth in them, would discover lukewarmness and indifference. And so with all church privileges. You cannot

feed those who are full. You cannot comfort those who are in no distress, neither can you liberate those who are not bound. I do not see why a *christian*, if by any means he has persuaded himself that he is rich, and good, and has worthiness of his own, should not be as cold and indifferent as any other self-righteous character. He would barely sympathize in the distress of the church when destitute of the preached word, or when law might be preached instead of gospel. Neither could he sympathize with much warmth or interest, when the hungry and the famishing poor were abundantly fed and comforted. Let the preacher preach never so good, and this creature is lukewarm, he is indifferent. Let the saints talk of their trials, their poverty and unworthiness, and there is still no sympathy. Let them talk of a precious Christ, and the suitableness of gospel provision to them, and he is still cold. Let the awakened sinner come to him with his distress, and he is neither capable of rejoicing nor pity. He is the same tasteless insipid being, in every relation of the church, or privilege of its individual members. He will not be likely to participate warmly and heartily in her prosperity, nor in her conflicts. It seems to me that the church would not participate in the society of such a member with much relish, and that there would not be much real fellowship in the connection. A church of this character, standing in nominal connection with the other churches who were poor enough and hungry enough to be fed upon gospel provision, as Israel was fed in the desert, would form rather an insipid and unsympathizing union; and I think the spirit of gospel teaching and gospel fellowship would be to *spew them out*.

On the contrary, the poor and needy, the outcast, and him that hath no helper, the captive, and they that are ready to perish, receive and relish the rich and gracious provisions of their Father's house. There is a hearty and warm reception of, and participation in, the preached word, and the fellowship of the saints. Like a family of hungry children coming to a well spread table, or from the cold and storm without, coming together to surround the paternal hearth, there is enjoyment, there is warmth, there is sympathy, there is a correspondence between the comforts produced and the needs of the recipients, that fully discovers itself, and demonstrates its vital and substantial character.

I judge what I have touched upon covers the principal points of the inquiry. Our sister would hardly persuade herself, I presume, that she is entirely indifferent to the love and fellowship of the brethren, or to their society and conversation. If some good brother, traveling a long jour-

ney to visit and preach to them, should be blessed with liberty and strength to deal out the unsearchable riches of gospel treasure, she would, I judge, instead of being lukewarm, experience some sympathy and warmth. She is not a stranger to the conflicts in which the cause of truth is sometimes involved, and has also at times seen a display of the Lord's power and grace in behalf of his people. She would not admit a lukewarmness in either case. I think our sister can readily perceive that her poverty, that the weary barrenness of mind that has constituted her long complaint, tends necessarily to sweeten and intensify her relish for a preached gospel, and for the love and fellowship of the brethren. On the other hand, she has perhaps often heretofore observed that whoso is rich and full with his own works, will have little relish for the gospel, whether he be saint or sinner. The Baptist denomination has had some experience in this *spewing out* within a generation. Hoping that what I have written will not be altogether in vain, I submit it.

E. RITTENHOUSE

LETTERS FROM ELDER D. P. THOMAS.

Officer's Barracks, Div. 26., Fort Del., Del.,
February 18, 1865.

ELDER GILBERT BEEBE:—My much esteemed brother, I will write you a few lines, as I wish to let you and the brethren and sisters at the North, know of some of my feelings towards them. I hardly have language sufficient to express my gratitude to you, to brother Rittenhouse, J. H. Gammon, Tho. M. Graves, and sisters C. A. Towles and Sallie A. Woolford and others for their kindness to me since I have been in prison. Notwithstanding I have been considered, as it were, in an enemy's land, I feel that I have been among my brothers and sisters; if indeed I am worthy to call them *my* brothers and sisters. I am many times made to exclaim,—

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or know?
Am I his, or am I not?"

My dear brother, I have thought for the last twenty years, that I love the children of God; but it has never been so plainly manifest to me, as it has been since I have been in prison; and I do think I can confidently exclaim to day, I do love the children of God! But oh!—

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

I expect, in a short time perhaps, to be released from prison, and return to my country; and if so, I pray that God may keep me from doing any thing that is wrong in his sight. My sincere desire is to be right. I crave an interest in the prayers of my brethren and sisters generally. Give my kindest christian regards

to sister P. A. Beebe, and to every member of your family. If I get off, I will write and let you know.

My dear brother, I will give you a few thoughts on 1 John iii. 8. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." I do not expect to speak of all that is contained in this text; but merely to drop a few hints. And first, What is the devil? We generally agree that he is an evil spirit, the fountain and source of all wickedness, the king of the bottomless pit; the prince of the power of the air, and spirit that now worketh in the children of disobedience. Eph. ii. 2. Where this spirit came from, I am not able to say. The first account we have of him, he was a devil; and sinned from the beginning. And sin is the transgression of the law. It is said, 1 John iii. 4. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." From these texts, we conclude that this spirit did transgress the law of God from the beginning. Whether that means, from *his* beginning, or from the beginning of time, I cannot tell. I conclude that it was from the time he tempted Eve in the garden. It seems too, that there was evil; for in Gen. ii. 9, we read there was the tree of the knowledge of good and evil, and that the eating of the fruit of that tree was to give the knowledge of something that did then exist. While I disagree with Elder Parker's extreme views in regard to the devil's having creative power, as set forth in his notions on Gen. iii. 16, in regard to the addition to the race created in Adam, it does seem to me, there are *two seeds*, brought to view, and the devil could not have sowed seed unless he had seed to sow. As we find, Matth. xiii. 23. But while men slept, the enemy came and sowed tares among the wheat, and went his way. And in the explanation of the parable, verse 38; "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil." I do not understand that the seed which produced tares, is applicable to the natural generation; but rather to the spirit in them; and that this spirit was infused into them when they gave heed to his seductive influence in the garden. We are told, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i. 15. So I understand when they consented to disobey God's commandment, lust conceived, and brought forth sin, and death. This wicked spirit being sown in their hearts they brought forth of its kind. "Now the works of the flesh are manifest, which are these, adultery, fornication, un-

cleanness, lasciviousness; idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. v. 19—21. These appear to me to be some of the blades, which sprang up, according to the parable of the wheat and tares. The wicked spirit having sown these tares in the hearts of men, causes them to do all these wicked acts. Well may it then be said, "He that committeth sin is of the devil." But this spirit, in my judgment, sows these tares in the hearts of all men in a state of nature; as the apostle says, "Among whom also we all had our conversation in times past in the lusts of our flesh and of our mind; and were by nature the children of wrath even as others." Eph. ii. 3. I conclude all the wickedness of men is from the devil.

And for this purpose the Son of God was manifested, that he might destroy the works of the devil. And well might the Redeemer say, Luke x. 18, "I beheld Satan, as lightning, fall from heaven. It is said, in John, And when he, (the Comforter) is come, he will reprove the world, of sin and of righteousness, and of judgment; of sin, because they believe not me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged," John xvi. 9—11. I understand that Jesus destroyed the works of the devil when he was crucified, and then he bruised the head of the serpent. And although his spirit and works seem to prevail, and will until the last enemy shall be destroyed, which is death, when the bodies of the saints shall be resurrected from the dead, then shall be brought to pass, the saying that is written; "Death is swallowed up in victory! O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ." And as we have spoken of the seed of the wicked one; we are certain that Christ also has a seed, as it is written, "A seed shall serve him; it shall be counted to the Lord for a generation;" they shall come and declare his righteousness to a people that shall be born, that he hath done this." Psa. xxii. 30, 31. Now I do firmly believe, no evil can come near the Lord's people, or his seed, only as God suffers or permits it. He has bruised the serpent's head; and all power, in heaven and in earth is given into his hand. Matth. xxviii. 18. I do believe, my brother, that God's people are as truly his people before he is manifested to them as afterwards. It is said, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts crying Abba Father." "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest; fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him." Deut. xxxiii. 9—12. We conclude that even now, the Lord will have mercy on whom he will have mercy; and he will have compassion on whom he will have compassion; and whom he will he harden-

eth. And as his care extends to all, may he be with and keep us from sinning against him. As every good and perfect gift cometh down from the Father of Lights; and as he is above he has power to control all wicked spirits, may he protect us. For they had to acknowledge his power, saying, "We know thee, whom thou art, the Holy One of God," &c.

So then, He that committeth sin, is of that wicked spirit. And he that doeth righteousness, is righteous, even as he is righteous. But the element of every man is to sin, until he is subdued by grace, and Jesus takes possession of his heart. Then come the fruits of the spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," &c. Gal. v. 22, 23. May the Lord be with you, my brother, and with all his dear children, and keep them from evil, in this day of great trial.

Farewell, D. P. THOMAS.

The following correspondence will be read with interest by many. It purports to be from a niece to her uncle, giving an honest and frank relation of what she had experienced; her present deep anxiety to know whether she is a subject of saving grace or not, and appealing to his judgment for a decision. In his reply many of the marks or evidences of a genuine work of the Spirit in its quickening operation are very correctly stated, and may apply as well to a thousand other trembling lambs of Jesus, as to the dear tried, tempted, doubting child to whom his letter was specially addressed. [Ed.]

JANUARY 21, 1864.

DEAR UNCLE JIMMY:—[Excuse this familiar mode of address, for it seems the most loving and at the same time the most respectful that I can write.] You have asked me to write and tell you what I think of many things I feel. This is just what I have long wished to do, and and did write once, but destroyed the letter, which was bedewed with many tears. I will try to write, but methinks the fire-touched lips of Isaiah or the pen of one inspired could scarcely tell it, much less the tongue or pen of poor mortals, and mine the least of all. You may find more to condemn in my communication than to commend, for I will tell you all, both good and bad, and ask you to consider it justly and earnestly as with one of your own children, for God knows I want to know the truth, and I give you my word that I will not take offense at it from your lips. Even now I feel to lay down my pen and give it up, for it seems I would be perjuring my soul to say I have religion or know anything about it, but oh, I have felt something, and long to know what it is, and if it be religion I would gladly know it, and if it be overwrought imagination I would not be deceived; yet if I ever learnt that I was a sinner condemned in the sight of God, the first I knew was at Calvert's School House, when Arie Endicott and Linda Williams joined the church. I was there. I heard them tell their experience, their hopes and fears. I was surprised and chilled. A barrier seemed built up between me and those whom I loved and with whom I had associated. But then came the saddest thought of all when I saw that barrier was my sins, and I shed

many bitter tears over the first knowledge of my condition, but afterward came a long lethargic stillness. It seems now almost like a sleep of the soul, (if such a thing were possible,) in which I felt neither fear nor hope about such things, but such a state of mind was not to last always, for at the time of the revival at Frisco I became gradually awakened, as it seemed, to my true condition; but pride, stubborn, unbending pride, kept me from acknowledging it to any one for a long time, and rather would I have set back in the farthest corner and held my head boldly up until the hot tears flowed so fast that I would, had it been possible, have shrunk into the wall rather than ask any one to pray for me. But my sorrows increased so that there came a time when I was no longer able to restrain them, and I must bow and ask a share in those prayers for which I so longed yet would not ask. And night after night have I lay awake and wept until my head throbbed and every nerve was strained to the utmost to keep down the groans that seemed bursting my heart lest some of the family should know it. But the evening and night we were at Mr. Bundy's my feelings seemed to reach a crisis, and such an one as tongue cannot tell, nor I feel none can sympathize with except Christ, who suffered many, many times worse. In imagination I could see a high and strong wall which was built around the new Jerusalem, and above the city arose a glorious light, not of earth nor time, and outside of this wall was a cross, and on that cross was Jesus. O, God! nailed bleeding and dying. Oh, the bitterness, the anguish of that moment, I cannot describe it, but it is so indelibly fixed in my mind that nothing but death or the loss of that mind can efface it. And was I one for whom he was dying? I, a poor, unworthy, vile, creeping thing of earth, that my Creator might with justice crush for being so presumptuous as to raise my head. And then I felt with the utmost intensity the words:

"If my soul were sent to hell,
Thy righteous law approves it well."

But the next breath was a prayer, for speak I could not, that I might have some interest in the blood which flowed so freely and sprinkled the bright way leading to the holy city, and I would have given worlds, yes, everything, for a pardoning word to my humbled, prostrate, longing, fearing, yet praying soul; but did it come? O would to God I knew. You may think I received that pardon so earnestly sought. But I sometimes think and weep at the thought that it was not reality, that my feelings were only excited, and all the proof I have against it is that I am changed, I fear for the worse. I only knew that I became calm, and from then I could not feel as I did then. I often wondered at it, and shed tears because I could not weep on account of sin, and would have prayed for that state again, but dared not, for something restrained me.

Tell me, in the name of God, what this is. It was not the fear of hell that made me thus seek aid, for the thunders of Sinai had been sounded in my ear by so many and so long that I disregarded them as I did the twitting of a sparrow or the chirping of a cricket—this is a light way

of expressing it, but it is truth—but when the glorious plan of redeeming love flashed athwart my mind, then it was that I wept thus, but I seldom thought of hell. But I soon became careless and thought almost as little about religion, God and Christ as before, except when some noble herald of the gospel awakened me as it seemed with the voice of a prophet to a conscience-stricken sense of what I was. And, uncle Jimmie, what grieves me most is that I still love as ever the vanities of the world; no, not as ever, but I still sometimes take a mad delight in them; but when alone "a still small voice" tells me this is not the true aim of thy life. Oh, I would that I could reject them all. There is much more I might tell, but you know the substance, and perhaps I will tell you more again. Oh, if I am still condemned, pray for the poor humble seeker for truth.

NAN ROSBOROUGH.

PORT GIBSON, Ind., Feb. 9, 1864.

DEAR NAN:—Yours of the 21st of January was duly received and its contents perused with more than an ordinary degree of interest. Although I expect to see you in a few days, if God will, yet I desire to answer your deeply interesting letter by this mode of communication rather than by word of mouth, that you may have before you in writing what I think of your exercise of mind as you have described it in your communication. You seem to think that there would be found more in your communication to condemn than to commend. Suffer me to say that I have been led to think differently, not only from what you say, but from what I hope I have learned from the workings of the Spirit of the Lord in my own heart. You seem to despair in your attempt to give me an account of the exercises of your poor troubled heart, and say, "I am now ready to lay down my pen and give it up." When you penned these lines, you little thought that this trembling and misgiving feeling you were under was an evidence of the divine favor resting upon you. The Lord says: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isa. lxvi. 2. So what you have been in the habit of attributing to the weakness of the flesh, is but in my judgment the evidences of a contrite spirit, or a heart made pure and honest by an application of the blood of Christ. Again, you say that the first time you ever saw and felt yourself a sinner before God was at Calvert's School House, &c. If this was not of the Lord, why were you not so impressed before that eventful night? But, and if your knowledge of yourself as a sinner condemned came from God, we then have this promise that will apply to your case: "He that hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6. And as an evidence of it being a good work, "it leadeth to repentance."

But your greatest anxiety is to know what you have received for your load of guilt and condemnation which passed off that long to be remembered night at Mr. Bundy's. As an evidence, first, of its being Christ formed in the soul the hope of glory, a sweet peace of mind ensued. Secondly, a love to God, more deep, more

heavenly and divine than you had ever felt in all your life before. Thirdly, a love to all that were around that night, and even extending out to all mankind, of a peculiar character that you never felt before. Fourthly, a kind of consciousness that you would never see any more trouble or perplexity in this world. Fifthly, Soon after this happy state of mind, a reaction taking place, that leads you to doubt the reality and genuineness of your profession, and even to desire that your former burden of sin and condemnation would return, that when it should leave you again you might know better the next time what you had got in return, and even to pray that it might return, if you dared to do so, is to one poor trembling, trusting heart a strong evidence of the new birth. And never until now could you join with the old poet, and say:

'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his or am I not?

Another evidence that you have passed from death unto life is found in the fact that you hate sin and love holiness; although you commit sin, you do not love sin as you once did, but desire in heart to live and serve God. And when you would do good, often, yea, very often, sin is present.

Still another evidence is found in the fact of your hearing preaching more understandingly and more joyously than what you formerly did. These, with many more that we might mention, are some of the bible signs, as well as the experimental signs of God's people. The Lord has said that he would "purify unto himself a peculiar people, zealous of good works." The above evidences and signs alone belong to the family of the Lord, and are peculiar to them and to no one else, being the fruits of the sealing that the Lord our Savior says, that having, he knows them that are his, and by which we know each other as children of God. That this work is of God is abundantly evident from the honest desires to know the truth that arise in our hearts—the humbleness, humility, meekness and lowliness that is felt in us; for, says the apostle, "the fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, meekness, faith, &c., against which, he says, "there is no law."

Therefore, from what I have already said, you will understand me to believe that you have passed from death unto life, from the power of sin and Satan, unto God—have been "born again of an incorruptible seed, by the word, or Spirit of God, that liveth and abideth forever." This I do most earnestly believe, and hope you may hereafter believe the same, and not doubt any more that Christ has saved you, and washed you in his own precious blood, and sealed you an heir of grace divine. And it only remains, my dear child, for you to do your duty to him, that you may enjoy those great and precious promises which he has made for the encouragement of all his poor doubting children.

I must mention another sign or evidence that follows a change of heart, at least I so regard it, and that is, to feel that baptism is a duty. Now, if what

you have detailed to me is of God, I will almost engage you have felt, at times, that it was your duty to join the church and be baptized, and would no doubt have long since done so, if you could have been fully satisfied that that something which you say you have felt had been religion; but your doubts and fears have kept you back, but have not kept you from occasionally feeling that baptism was a duty that you owed to the Lord. I most conscientiously believe that it is your duty to come to the church and tell them what you have written to me, and be baptized, and receive the answer of a good conscience towards God. Our dear and precious Savior says, "If ye love me, keep my commandments." And, says the apostle, "We know we love him, because we do keep his commandments." We can only show our love to the brethren and sisters by uniting with them, and our love to God by keeping his commandments, and his commandments are not grievous. Therefore, as one that loves you, and have, as you know, often tried to pray for you, I exhort you to your duty, and that immediately; do not put this matter off. From your uncle,

JIMMY.

Officers Barracks, Div. 33, FORT DELAWARE,
DEL., Feb. 12, 1865.

ESTEEMED BROTHER BEEBE:—I have concluded, for the satisfaction of yourself, and the brethren and sisters, to relate some of the Lord's dealings with me in bringing me from nature's darkness into his marvelous light, and teaching me that salvation is by grace. My parents were both Old School Baptists, as long ago as I can remember; and they endeavored to raise me up to respect man, and fear God; and to shun every appearance of evil. But notwithstanding the wholesome truth they taught me, from my early boyhood, there was an evil disposition in the which often led me to sin against God in disregard of the instructions of my earthly parents. I often grieved over my disposition, but still followed its pernicious promptings and early learned to roll sin as a sweet morsel under my tongue. Between the age of eighteen and nineteen, there was an appointment of the Missionary Baptists to hold a protracted meeting in my settlement which interrupted my business, as I had to take the hands out of the field for the purpose of making some preparation for the meeting. This I disliked, and made some impatient remarks; saying, It might do others some good; but there was one, meaning myself, that it would not benefit. I had made up my mind that I could, if I desired, get religion, but it would not suit me then; but might suit old men and women. I thought that after I got settled in life, and secured enough of this world's goods, I would then seek the Lord. The meeting came on, and as the hands had to attend, I also attended, but with a desire to enjoy myself in my own way. I went down to the stand one night with my associates and took my seat, when the minister alone began singing—

"I am a stranger; I am a pilgrim,
I can tarry but to night."

Then I viewed myself a sinner,—a stranger to God. After preaching opportunity was offered to such as felt the need of prayer, to come forward. The first I

knew I was there. But after meeting I felt ashamed of what I had done; and I went back among my old associates and tried to drive away my feelings; and did things that I was not in the habit of doing, to drive away my feelings. But as soon as I left them the same awful sensations came over me again. I felt that I was without hope and without God, a sinner before God. The meeting continued and I could not help asking their prayers for me, as I felt that I was lost, and needed the prayers of all. The meeting continued sometime and I attended when opportunity presented, and went forward to be prayed for. A great many made a profession of religion; but I, instead of getting relief, grew worse, and when the meeting closed, I felt as though the harvest was past, the summer was over, and my soul was not saved. I went into the field the next day after the meeting had closed, to look after the hands; but I felt an awful weight upon my soul. I made up my mind that I would do what I had heard the sinner told to do while the meeting was going on, namely, read the scriptures and pray, and God would become reconciled to me. I went home to dinner, and while waiting for dinner, I took up the bible and opened it; the first passage my eyes rested on was this, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." I shut the book and asked myself this question. Do I believe the scriptures? I was bound to say, "Let God be true, and every man a liar." That upset all my working plans, and now I plainly saw I must be saved by grace alone, if saved at all; but, brother Beebe, I could not help praying; for the very breathing of my soul seemed to be, "Lord be merciful to me, a sinner." I continued in this condition four or six weeks; when another meeting came on. I attended some; but I felt that God could not pardon me and remain just. I thought the day of grace was past with me; I was the most wicked man living. I thought I would never attend meetings but once more; and I went as I thought for my last time; and when there was an opportunity offered for all who felt their need of prayer, I went forward feeling that I was a doomed sinner before God.

"And if my soul were sent to hell,
The righteous law approved it well."

While in this condition I seemed to hear a small still voice, saying, Son, arise; thy sins are forgiven. I arose, and all things looked differently to me,—all looked lovely. I desired to glorify God, and to say, truly, salvation is by grace alone. About a year after this I was enabled to go to the Rockdale Primitive Baptist church, and tell what I hoped God had done for me. I was received, and on the next day baptized by Elder Kinchen Rambo. Since that time I have been traveling much through doubts and fears. I find that my flesh is not changed; but there is a continual warfare between my flesh and spirit.

Brother Beebe, as I am a stranger in the flesh to the dear brethren and sisters who have been so kind to me. I have written this for their satisfaction.

K. R. FOSTER, Capt. Co. K, 21
Ga. Regiment.

DELAWARE CO., OHIO, Feb. 17, 1865.

DEAR BROTHER BEEBE:—This leaves myself and family in our usual health, and in peace, for which I have great reason to be thankful to our Heavenly Father, and I hope you are also enjoying health, peace and prosperity, without which this life is only a burden to us. To us it is a true saying, "If in this life only we have hope in God, we are of all men the most miserable. But the earnest expectation of the creature waiteth for the manifestation of the sons of God. As poor a wretch as I am, I entertain a hope, or an earnest expectation that I shall one day outside the storm; and, at times, I find myself rejoicing in hope of the glory of God. But it does seem strange to me that so poor a sinner should ever so far forget himself as to loose sight of all his doubts and fears, and even triumph by faith in Christ; but strange as it is, it is even so.

Our beloved brother, Clement West of Illinois, was with us on the first Sunday in this month, and the Saturday before, and we were greatly refreshed by his administration of the word of life to us; for he came to us in the fullness of the blessing of the gospel of Christ. We thank God for sending him amongst us. I heard him preach six discourses, all in harmony with the word; as much so as I ever heard; that is, according to my judgment; but that I know is not infallible; but poor and imperfect.

Yours to serve, as ever.

JOHN H. BIGGS.

WEST MANCHESTER, Ohio, May 1, 1864.

DEAR BROTHER BEEBE:—In my former address to you I requested your views on John xiv. 1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

I have longed for months and years to hear or see the views of some one on this portion of scripture, and if it is not asking too much, I would be happy to receive your views on the subject. What precious promises there are in the bible for the children of the Most High God. Surely, the redeemed of the Lord shall return and come with singing to Zion, and everlasting joy shall be upon their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Much of my time I have to mourn over a hard, deceitful heart, and think surely such precious promises cannot be for me. I often feel like a lonesome dove, mourning on account of my barrenness of mind. Oh! what is more pleasant than to meet with the dear children of God, and mingle with them in the worship of him who is the giver of every good and perfect gift.

"O may the Spirit guide my feet
In ways of righteousness;
Make every path of duty straight,
And plain before my face."

For when I am in distress I am led to flee and seek for a refuge and hope in Jesus, for I have no strength or righteousness of my own on which to rely.

Yours in gospel bonds,

SARAH BROWN.

CEDAR GROVE, Ky., Jan. 10, 1865.

DEAR BROTHER BEEBE:—The time has come for me to send on my subscription for your valuable messenger, the "Signs of the Times," which I am not willing to do without, although I cannot say, as some have, that it is all the gospel preaching I have, as you well know, as long as I am blessed with the privilege of hearing our dear brother, Thomas P. Dudley. At the time of our last meeting, at Elizabethtown, which was the time I was in the habit of paying my subscription, he could not attend, as the weather was so unfavorable that in his rather delicate health it was not prudent for him to turn out, the distance being about sixteen miles. We regretted it very much, but we could not complain, for he has ever been faithful, not only to attend his meetings, but also to declare the whole counsel of God, as a dying man to dying men. I have therefore concluded to send my remittance, and if I add a few scattering thoughts, weak as they may be, I feel assured you will dispose of them as they deserve. I send you enclosed ten dollars, for "Signs," "Banner" and Hymn Book, according to your terms. I subscribe all I can, being desirous that the "Signs" may be continued, for they are a source of great comfort to me to read them between the times of our meetings. Say to the brethren and sisters, continue to write, for their communications afford so much encouragement to such poor weak ones as myself. Thanks be to God, his children are all taught in the same school. When I read the correspondence of the brethren and sisters, they correspond so well with my feelings and experience, they serve to buoy up my poor soul, and to encourage my hope that, unworthy as I am, I have an interest in the blood and righteousness of our Lord Jesus Christ. But the present seems to be a dark and dreary time; if it were not for my hope in God I should certainly despair. When I look around upon the gathering hosts of anti-christ, and see the corruptions, errors, delusions, wars and bloodshed which abound in our land, I am led to enquire, What shall be the end of these things? But while I am mourning the desolations of Zion, I still rejoice to know that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And although the earthly tabernacle may be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. But, poor me, I feel unworthy of a seat among the children of God; yet I love them and desire to be always with them, and with them to sit under the droppings of the sanctuary. "And we know that we have passed from death unto life, because we love the brethren." This scripture has given me much comfort ever since I first experienced a hope in Christ, and if my poor heart deceives me not, I desire to love them to the end, and with them to love, adore and worship the true and living God in spirit and in truth. I desire to live soberly, righteously and godly in this present world, trusting alone in the merits of the crucified and risen Savior for the next. I am well pleased with your editorials, for they are comforting and consoling to my poor heart. But that contained in the last two numbers for 1864, giving your bible

views of slavery, meets my hearty approbation. But when my feeble mind reflects on that subject, the question arises, Can an institution of God, and recognized as such by his apostles, be destroyed by man? If one may, why not another and another, until all are overthrown? Then what becomes of the scriptures? On what shall the christian's hope rely? I read that the wisdom of this world is foolishness with God. He will make the wrath of man to praise him, and the remainder he will restrain. And I also read that the promises of God are sure, and the word of the Lord shall stand forever; and, my dear brother, I cannot help but believe it. But if it is the will of God that the institution shall be destroyed, all the men on earth cannot prevent it; and if that be not his will, neither men, or devils, nor both combined, can accomplish it.

The great I AM, choose either way,
Open my heart and eyes to see;
I am constrained by him to say,
As the Lord will, so let it be.

Afflictions await the children of God; but though they have to pass through difficulties and sore trials in this vain world, it becomes us to say, "It is the Lord; let him do what seemeth him good." As a nation, we undoubtedly deserve the chastisements of the Almighty which are now upon us; but I pray God that he will administer it in mercy. If his children forsake his law and walk not in his judgments, he will visit their transgressions with a rod, and their iniquities with stripes; nevertheless, his loving kindness will he not utterly take away, nor suffer his faithfulness to fail. Our God is not slack concerning his promises; he will be with them in six troubles, and in seven he will not forsake them. He will lead them about and instruct them, and he will keep them as the apple of his eye; and he will bring them off conquerors, and more than conquerors, through him that hath loved them. And when he shall come to take home his bride, they shall hear the welcome plaudit, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. There the wicked cease from troubling, and the weary shall forever rest. May God grant this may be the happy lot of all who are of the household of faith; and, brother Beebe, may he bless you, and enable you long to wield "The Sword of the Lord and of Gideon, is the prayer of your unworthy brother,

KINZIA STONE.

MT GILEAD, Ky., March 1865.

DEAR BROTHER:—What of the night? Has the Lord forgotten to be gracious? Has his mercy clean gone forever? Can it be possible that the Lord has forsaken his children? I cannot be persuaded that such is the case. My faith assures me that God will again visit Zion, even though it be to take her from this stricken world, to her reserved inheritance in heaven. Would not every saint rejoice to leave this troublesome world—of continual crosses, afflictions, trials, and difficulties, for a place where uninterrupted peace, love, and happiness abounds; and where there will be no more temptations, sighing or sorrowing; where Christ will be seen as he is?

"O happy day, when saints shall meet
To part no more; the thought is sweet:
No more to feel the rending smart
Of felt below, when christians part."

O, do not the saints long for wings, as a dove, that they may fly away and be at rest? To be where Christ forever is, where God forever dwells? Then, but not until then, will I be satisfied. My dear brother, I feel unworthy and undeserving a name or a place among the people of God; but I do desire their peace and welfare, and that they may not become too much entangled in the great turmoil which is now raging in our country, but, far as possible, stand aloof, and "let the potshards of the earth strive with the potshards of the earth," while we pray night and day for his protection, and for grace that we may stand in this trying day. I do rejoice that, amid all the din and confusion, our God is at the helm of all our affairs, and that he worketh all things after the counsel of his own will; and he will make all things work together for good to them that love him. May he bless you and yours, and give you grace to help in every time of need, and may we all at last be found at his right hand clothed in the righteousness of Christ, is the prayer of your unworthy brother,

J. H. WALLINGFORD.

SHEBOYGAN FALLS, Wis., March 13, 1865.

BROTHER BEEBE:—I herewith send you five dollars, two dollars for the "Signs of the Times" for the year 1865. You may think it strange that I am so tardy in sending my remittance, but notwithstanding, I hope that God has given me a heart to feel, for whilst I read the "Signs of the Times" and find so many of the dear children of God cast into prison, I feel it my duty to put in my mite to help them, as God has been so good to me. I have to acknowledge that he has dealt bountifully with me thus far, and I do rejoice that he is an everywhere present God. I think I can say that he is, for although unworthy, he has oft times blessed my soul whilst trying to supplicate a throne of grace, for I have no other privileges, as there are no Old School Baptists near me. There are plenty of other denominations, but they would tire any poor pilgrim to travel with them, for they have heaven in their possession and peddle it to the world. Such preaching I cannot live upon. Brother Beebe, I wish to close by saying that if any of the Old School Baptists should come to Sheboygan, I would be pleased to give them an entertainment, as the distance is only six miles, and with inquiring, can easily ascertain. I remain your unworthy brother,

WM. WHIFFEN.

FORT DELAWARE, DEL., April 12, 1865.

ELDER GILBERT BEEBE:—My very dear and much esteemed friend, yours of the 6th inst. came to hand last night, containing five dollars from brother Martin, for which I feel under many lasting obligations to him and to yourself. I hardly know how to express myself to you for the many acts of kindness shown to me by you and many of the brothers and sisters to me since my imprisonment. I also received the papers you sent me. You say you thought I was exchanged. I should have written to you before now; but brother K. R. Foster told me he had written to sister Beebe, and I supposed she had received it and had informed you that we are still in prison. The brethren are all here yet with the exception of

brother P. A. L. Smith; he went on exchange about a month ago. We cannot tell how, or when we shall be released. Our cause seems hopeless at this time; and I feel glad that our God does work all things after the counsel of his own will.

We have an order from the Secretary of War, that we can receive boxes of eatables, and clothing, which I think will be a benefit to us.* Any thing that brethren or friends may see proper to send us, that is not "hurtful nor counterband" can now be sent without a special "Permit." Please let the brethren and sisters know this. Please send me a Hymn Book. * *

I had the privilege of going out to the water on the 2d inst., and baptizing the one received by us some time since.

Yours, as ever, D. P. THOMAS.

* This privilege of sending packages of eatables &c., without special permit, has been revoked.

Inquiries after Truth.

KIRBY, Ohio, April 17, 1865.

BROTHER G. BEEBE:—Will you allow me to ask, through the "Signs of the Times," for Eld. Leonard Cox Jr. to give his views on Zech. i. 8; "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were three red horses, speckled, and white." If Brother Cox, Beebe, or any other brother, will give their views on the above text, it will be thankfully received by one of the church's "little ones." Some times I think I can read it with a full understanding, then again in reading the context I seem to be lost in pleasing wonder; not certain the thing is so.

DANIEL W. ROSS.

CHANGE OF RESIDENCE.

DEAR BROTHER BEEBE:—Please inform my dear brethren and sisters, through the "Signs of the Times," that I have changed my residence from Hillsboro, Ohio, to 64T Elm Street, Cincinnati, Ohio. Brethren and sisters, and especially ministering brethren, are invited to call and see us. My wife and I, bid all of God's children that are acquainted with us, God speed, and we desire the household of faith to write us occasionally. Yours truly,

B. GREENWOOD.

PLACE OF MEETING.

DEAR BROTHER BEEBE:—Please publish our place of worship, for the information of brethren and friends who may visit the city. Our meeting house is at 154 West Thirty-sixth street, New York City. Also my request that ministering brethren will give us a call whenever they can make it convenient. Our pastor, Elder James C. Goble is lying very sick in the city, and not expected to live. From what the Doctor says, his recovery is very doubtful. His complaint is disease of the heart, and inflammation of the lungs. He was taken ill last Saturday week and continues to grow weaker every day. Yours in the best of bonds,

THOMAS M. GRAVES.

82 HUDSON ST., New York, April 17, 1865.

N. B. We have heard since the receipt of the above notice that Elder Goble has so far recovered as to be taken to his home in New Jersey. [Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1865.

REMARKS ON JOHN XIV. 1-3—REPLY TO SISTER SARAH BROWN.

An apology may be due to sister Brown for having so long delayed our reply to her urgent and repeated request for our views on the text proposed. The application probably came to our office during our absence in attending the Spring Associations of last year, and was laid aside with a large quantity of letters, waiting our leisure to examine them, and so escaped our notice until now. The words of the text proposed are as follows: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

The last solemn Passover supper that was ever to be eaten by divine authority, had just been celebrated by our Lord with his disciples. The last lingering moments of the legal dispensation were ebbing away. Judas had received the sop, and Satan had entered his heart and taken the helm of his covetous, traitorous, perfidious mind, and he was at this moment negotiating with the priests and rulers of the people to betray the Son of man. The hour beyond which Divine Justice could defer his claim for vengeance no longer had arrived. The lowering clouds had gathered thick and darkly around the dear Redeemer; his soul oppressed with sorrow was bowed within him as the sin-bearing sacrifice now about to be offered. Yet, painful as was the bitter anguish of his holy soul, his thoughts were turned to his disciples; and amidst his stifled groans for what was now crushing his own soul, he said to his disciples, "Little children, yet a little while I am with you." And that little while the golden moments were closely occupied in fortifying their minds for the dreadful scene which they were about to witness. Every moment was fully occupied from the eating the pass-over and institution of the supper, to the time of his arrest, in instructions to the disciples, and in communion, prayer and intercession to the Father. The substance of all these instructions and prayers are recorded in the xiii. xiv. xv. xvi. xvii. and xviii. chapters. Let them be often read and solemnly considered by all who love the Lord and hope in his salvation.

On such an occasion how deeply interesting and vitally important are the words which we are about to consider. Never was there such an occasion before; never can there be again, to try the faith and confidence of the saints of God. How suitable and how consoling the words: "Let not your heart be troubled." Although these words were addressed to the eleven, and through them to all the church of God, but one heart is recognized; he does not say *hearts*, but *heart*, for the primitive disciples were of one heart and one mind. There is one body and one spirit, even as we are called in one hope of your calling; one Lord, one faith and one baptism; one God, and Father of all, who is above all, and

through all, and in you all. Not the heart of stone on which [the Sinia covenant with Moses and the whole commonwealth of Israel was written, which was the centre of their national vitality, by which they were embodied in distinction from all other nations; but that heart of flesh which was given to the mystical body of Christ, for Christ in his church is the centre of spiritual vitality, of love, of unity, and identity. He is the life and immortality of the church, which is his body. This spirit of Christ in the members of his church is but one spirit, or heart, sending its vitality to every member. This heart was to be assailed by a dreadful trial which was now about to fall with such crushing weight upon them. But, as though at once to let them know that he was fully aware of the approaching trial, and to give them a comforting assurance that it should result in their good and his glory, the kind, sympathetic words of encouragement are graciously spoken, "Yield not to despair; let not your heart be troubled."

"Ye believe in God, believe also in me." The trial now approaching was peculiarly calculated to test their faith in him as the true Messiah that was to come. Although it might not shake their confidence in God, or lead them to fear that there is no God, was it not calculated to make them fear that Jesus was not the Son of God and Savior of his people, as they had understood him to be? It certainly did have that effect. They said, despairingly, "We verily thought it was he that should redeem Israel;" but alas! that confidence was shaken when they saw him crucified, and his lifeless body laid in the grave. Still, though fearing that they had been mistaken in regarding him as the Son of God, they betrayed no lack of faith in God. Now these words of assurance seem to imply that there was in all they should witness, if properly understood, nothing that ought any sooner to be allowed to shake their confidence in him as the Mediatorial Head of the church, than to shake their faith in the eternal Father.

Again, the same faith which recognized the Father, also must necessarily recognize the Son of God as one with the Father, for none can know the Father but by revelation of Christ, and none can come unto the Father but by him. Our faith cannot be so divided as to believe in God and disbelieve in Christ, for there is but one faith, as we have proved, and he that has by that one faith seen the Son, hath seen the Father also. For the Father is in him, and he is in the Father; he and the Father are one.

"In my Father's house are many mansions." This is the affirmation of an existing truth, and a most glorious truth. And his ability to describe his Father's house was in evidence that he was the Son of God. A stranger could not describe that house which is made without hands, and which is eternal in the heavens. But Jesus is the Faithful and true Witness. No man hath ascended up into heaven; but the Son of God has come down from heaven, and reveals all that is necessary for us to know of the house of God, and if there were anything more concerning his Father's house which his children ought to know, he would have told them. The house of God is his

dwelling place—his place of permanent abode, where he makes his home. His house is figuratively set forth in types and shadows of the Old Testament, as the Tabernacle in the Wilderness, as the Temples in Jerusalem; and in a more spiritual manifestation made to the patriarch Jacob, when in rapture he exclaimed, "Verily, God was in this place, and I knew it not; this is none other than the house of God, and the gate of heaven." The gospel church and kingdom of Christ is called the house of God. Ye are God's building.—1 Cor. iii. 9. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ."—1 Pet. ii. 5. The house of God is frequently mentioned in the Old Testament scriptures, as Gen. xxviii. 17, Josh. ix. 23, Judg. xviii. 31, and xx. 18, Psa. xlii. 4, lv. 14, lii. 8, lxxxiv. 10, Isa. ii. 3, Mic. iv. 2, and in very many other passages. And yet we are informed that the Lord dwelleth not in houses made with hands. Figuratively he was said to dwell in the tabernacle in the wilderness, in the temples at Jerusalem, but all these were types, pointing to Christ and his church, or body, as the true spiritual dwelling place of our God.

"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread."—Psa. cxxxii. 13-15. "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God."—Psa. lxxxvii. 1-3. Therefore the holy psalmist could say, "I was glad when they said unto me, Let us go into the house of the Lord."—Psa. cxxi. 1. "How amiable are thy tabernacles, O Lord of hosts! Blessed are they that dwell in thy house: they will be still praising thee"—Psa. lxxxiv. 1 & 5. The psalmist exulted in the certainty of dwelling in the house of the Lord forever, because the Lord was his Shepherd.—Psa. xxiii. 6. This was the fullness of his aspiration. "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."—Psa. xxvii. 4. This is the house which our Redeemer calls "My Father's house," in which he says, "are many mansions." Many opinions have been expressed in regard to the figurative import of the many mansions here spoken of, and to our mind the precise meaning is not so clear as we could desire. The true meaning, whatever it be, must be important, as we infer from the words of our Lord, "If it were not so, I would have told you." A mansion, in the modern application of the word, is a dwelling place, sometimes applied to a house, and sometimes to apartments or rooms of a house. In our text a distinction is implied between the house and the mansions. "In my Father's house are many mansions." The mansions are many, but the house of God is but one. So when other figures are used to express the same idea—one body and many members, for one city and many inhabitants, there is a river, the streams whereof shall make glad the city of God, the holy

place of the tabernacles of the Most High."—Psa. xlv. 4. In the text last named the city of God, which is but one, contains many tabernacles of the Most High. The same idea is expressed 1 Cor. xii. 12-14. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit, for the body is not one member, but many." "But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."—1 Cor. xii. 18-20. In changing the figures which represent the same kingdom or church, from a house to a city, what in the former would be appropriately called mansions, in the latter would be more clearly expressed as houses, or tabernacles, and when a body is the figure, members of that body convey the same meaning. This to every citizen of the city of God is an appropriate dwelling, for Jerusalem is builded as a city that is compact together; whether the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David."—Psa. cxxii. 3-5. There is in the house of God a place or mansion for every member of the household of God. Thrones of judgment to be occupied by the apostles to sit upon, judging the twelve tribes of Israel. The sons of Zebuddee could not change their allotted mansions or positions, so as to sit one on the right and the other on the left hand of the king, when he should come into his kingdom. And as members of Christ, God has set each one in its appropriate place in the body of Christ as it hath pleased him. In the types of the ceremonial law the inheritance of each tribe was distinctly marked out and secured to each by an inalienable title. And so also in the positions assigned officially to patriarchs, prophets, priests, levites, captains, kings and subjects. These types all pointed to the order of the house of God under the gospel dispensation, for in them were exhibited the patterns of the things of the heavenly kingdom, and although they were all confined to the worldly sanctuary and carnal ordinances of a fleshly or carnal Israel under the law, undoubtedly prefigured the heavenly places in Christ Jesus, under the gospel dispensation in the true tabernacle which God has pitched and not man.

The question may very naturally arise, if this be the sense in which our Lord spake of the many mansions of his Father's house, why this special mention should be made of them on this most solemn occasion? All the words of our divine Lord were fitly spoken, well timed, and full of vital interest to the saints. The organization of the gospel kingdom was now very soon to be manifested. The law and the prophets were until John; from the coming of John the kingdom of Christ was preached that it was at hand, but the places in the gospel kingdom could not be attained until the last jot and

title of the law should be fulfilled, until Christ should do and suffer all that was written of him in the law and in the prophets and in the psalms; for he must suffer and then enter into his glory, in coming into which he would ascend his Mediatorial throne, and when the Son of man should sit on the throne of his glory, the apostles who had followed him in the regeneration should also sit upon their twelve thrones. The deliverance of all his people should then be effected, and each should receive the mansion which was prepared for him in the house of God. Fully with Christ in his death, all his members were quickened together with him, and they were raised up together and made to sit together in Christ Jesus. But, in all this, as in all things, Christ must have the pre-eminence. He must go before them in sufferings and death, must be the first fruits of them that slept in his resurrection, yet by vital union and identity of spirit "bearing his sheaves with him." Hence the suitableness of this solemn occasion to speak to them of the mansions, or heavenly places so soon to be occupied by them, when he should remove the bars of death by abolishing death, and bring immortality to light in his resurrection—when at his command the everlasting doors should be opened, and the everlasting gates should lift up their heads, and the king of glory should come in with all the trophies of his deathless victory, and by his triumph prove that to believe in God, is to believe also in him, and that the throne of his kingdom should be as firmly established and forever continue as unshaken as the throne of his eternal Father.

"If it were not so, I would have told you." They had been led to expect this, and he would certainly have undeceived them if it were not so. Notwithstanding the terrible scenes immediately before them, which should so much try their confidence in him, the gloomy night of trial would soon be terminated, and the sable shades of darkness should be driven from their skies by the bursting light of his resurrection and the establishment of his kingdom and government as the Prince of Peace.

"I go to prepare a place for you." From the explanation which he gave the disciples in this connection, we learn that he was going to his Father; for he said to them, "And whither I go ye know, and the way ye know." And in reply to the inquiry of Thomas he said, "I am the way, the truth and the life: no man cometh unto the Father but by me." This agrees with what he said unto Mary after his resurrection, and commanded her to tell the same to his brethren: "I ascend unto my Father, and your Father, and to my God, and to your God."—John xx. 17. He had also informed them that he was going to receive a kingdom, and to return again unto them. "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on the thrones judging the twelve tribes of Israel."—Luke xxii. 29, 30. This kingdom, which was appointed unto him of his Father, is the place which, according to our understanding, he was going to prepare for his disciples. Although as an inheritance of

the heirs of God, and joint heirs of Christ, the kingdom of heaven was prepared for them from the foundation of the world, according to Mat. xxv. 34, yet its manifest redemption and gospel organization awaited the resurrection and ascension of Christ. The God of heaven was to set it up in the days of those kings of whom Daniel had prophesied. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. ii. 8. "For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee," &c. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 5, 8, 9; Psa. xlv. 6, 7. Thus it was written, and thus it behooved him to suffer and rise from the dead on the third day, and then to enter into his Mediatorial glory, as the King eternal, immortal and invisible, the only wise God our Savior.

"And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." The *if* in this case is not to express doubt or uncertainty, for he had told the disciples that it was expedient for them, and that he would soon go away, and that his object in going away was to prepare a place for them where he would dwell with them uninterruptedly forever. "Yet a little while and ye shall see me no more; and again a little while and ye shall see me." Whither I go thou canst not follow me now, but thou shalt follow me hereafter. It was necessary that he should first suffer, and be the first to rise from the dead, but he assures them that he will come again and receive them unto himself, that where he is there should they also be. True and faithful to his words of promise, he came again unto them, after his resurrection, and abode with them a sufficient length of time to demonstrate his resurrection, and after his ascension he came unto them by his Spirit, on the day of pentecost, organized his kingdom in its gospel order, and into it received his disciples to go no more out forever. And again will he come to them in the clouds of heaven with power and great glory; and in their final resurrection, in his image will he receive them to himself, that where he is there they may be also. It is the will of the Father, that of all he has given to Christ he should lose nothing, but that he should raise them up again at the last day. And this is also the will of the Son, who in his intercession has said, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory," &c.—John xvii. 24.

OLD SCHOOL MEETING.

BROTHER BEEBE:—Will you please publish, in the "Signs of the Times," the following: There will be an Old School Meeting held with the Ebenezer Baptist church, in Grundy county, Illinois, twelve miles south-west of Morris, on Saturday before the second Sunday in June, 1865. There will be teams in Morris on Friday before the meeting, to meet any of our

friends that may come on the Rock Island railroad, and also at Dwight, on the Chicago & Alton railroad. The reason why we wish it published, is because other years when a notice of it has been put in the "Signs of the Times," it has brought some of the scattered sheep to see us that did not know that there was such a people in this place. And now may grace, mercy and peace be with you and yours, is the prayer of your unworthy brother,
WM. J. FELLINGHAM.
MORRIS, Grundy Co., Ill., April 22.

LEAD THEM TO THEE.

Lead them, my God, to thee,
Lead them to thee,
E'en these dear babes of mine
Thou gavest me;
Oh, by thy love divine,
Lead them, my God, to thee,
Safely to thee.

Although my faith is dim,
Wavering, and weak,
Yet still I come to thee,
Thy grace to seek—
Daily to plead with thee:

Lead them, my God, to thee,
Safely to thee.

When earth looks bright and fair,
Festive, and gay,
Let no delusive snare
Lure them astray;
But from temptation's power
Lead them, my God, to thee,
Safely to thee.

E'en for such little ones
Christ came a child,
And through this world of sin
Moved undefiled:

Oh, for his sake, I pray,
Lead them, my God, to thee,
Lead them to thee.

Yes, though my faith is dim,
I would believe
That thou this precious gift
Wilt now receive:
Oh, take their young hearts now,
Lead them, my God, to thee,
Safely to thee.

Lead them, my God, to thee,
Lead them to thee;
Though 'twere my dying breath,
I'd cry to thee.
With yearning agony,
Lead them, my God, to thee,
Lead them to thee.

M. B. C.

DEATH OF AN INFANT.

TO MRS. WM. H. M., MT. STERLING, ILL.

It was a blooming flower,
But Oh! it bloomed to fade!
Our hopes were blasted in an hour
And in the dust were laid.

Those tender cares of love
That twine around the heart;
Not death nor time can e'er remove,
Or rend the ties apart.

We tried, but tried in vain,
To keep it longer here;
Our weeping eyes could not refrain
From the parental tear.

But let us weep no more,
But wipe our tears away;
It's landed on the blissful shore
Of everlasting day.

Its spirit could not stay
In such a world as ours!
For there's a clime of endless day—
Of never failing flowers!

O, may it be our lot,
By God's redeeming grace,
To share its joys, and there behold
Its sweet, angelic face!
I. N. VANMETER.
MACOMB, Illinois.

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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes..... \$213 65

Marriages.

Dec. 30—By Elder Thomas Swartout, at his house, MR. WESSEL HARRIS, and MISS NELLY TURNER, both of Woodstock, Mich.

Feb. 22—By the same, MR. MORTIMORE SANFORD, and MISS SARAH TURNER, both of Woodstock, Mich.

April 9—By the same, at the house of the bride's mother, MR. MORRISON E. COLE, and MISS MARGARET TOMPKINS, both of Woodstock, Mich.

March 16—At the residence of Jacob Woolery, of Pleasant Run, Lawrence Co., Ind., by Elder John M. Evens, MR. WM. OSBURN, and MISS ELIZABETH WOOLERY, both of Lawrence Co., Ind.

March 30—At the Parsonage, in Hopewell, N. J., by Elder P. Hartwell, MR. JOSEPH P. PETTINGER, of East Amwell, and MISS KATE V. STOUT, of Hopewell, N. J.

March 9—At the house of the bride's father, in Hector, N. Y., by Elder A. St. John, MR. A. J. PURDY, of Enfield, N. Y., and MISS FRONA BROWN, of the former place.

April 9—At North Berwick, Maine, by Elder Wm. Quint, MR. CALLEB F. FORD, of North Berwick, and MISS SUSAN A. TIBBETTS, of Sanford, Maine.

April 16—At Howells Depot, N. Y., by Elder Leonard Cox, MR. WILLIAM T. VERNES, of Long Eddy, Sullivan Co., N. Y., and MISS CAROLINE BROWN, youngest daughter of James Brown, of the former place.

Obituary Notices.

DIED—November 14, 1864, at her late residence, at Lowville, Cecil Co., Md., Ruth Low, aged 70 years and 14 days. The subject of this notice was a worthy member of the Rock Spring Old School Baptist church, in Lancaster Co., Pa. She possessed, in a large degree, that adorning so highly commended by the apostle—a meek and quiet spirit. She suffered much affliction during her latter days, but was sustained to bear it by that faith in Christ and his righteousness which constituted her only hope of salvation. Her afflictions, however, have ceased; her sorrows have terminated, and her earthly tabernacle, in which she often groaned, being burdened, has been exchanged for that building of God, that house not made with hands, which is eternal in the heavens, where she can mingle her song with those who have gone before, and sing the song of Moses and the Lamb. I remain as ever, yours in the joys and afflictions of the gospel.

THOMAS BARTON.

NEAR NEWARK, DEL., April, 1865.

DIED—At the residence of her husband, M. M. Vancleve, near Crawfordsville, Montgomery Co., Ind., Dec. 23, 1864, CHARITY VANCELEVE, aged 38 years. Her funeral was on Christmas day, which was a sorrowful Christmas to her family and friends. She was married to brother Vancleve, Oct. 4, 1853; soon after joined the church at Crawfordsville by letter, having been baptized some years before—when very young. I have been acquainted with sister Charity since the first day brother Vancleve brought her home. We were near neighbors, and often together at meeting and at home. She always seemed steadfast in her love and friendship to all Old School Baptists, and was much beloved by her brothers and sisters in return. She manifested on all occasions an interest in the welfare of the church, of which she was a member, ever ready to help her husband on his way to fill his appointments, which many times showed much self denial. Indeed she was faithful in all her places of duty. A devoted wife and mother to her husband and children, and as step-mother, no one could truly find any fault. I have often heard her step-children call her their "good mother," and the day she died, they refused to be comforted. Her last sickness was short, (only 3 or 4 days,) but severe. Her sufferings were in her throat and jaw, so that she could not converse much. The day before she died, she expressed to her husband fears that she would die; wanted to stay with him and her little children; did not see how they could do without her. Then she became so affected that she could say no more at that time. The next day she died about three o'clock. A little before she died, she told her husband she "must bid him farewell, I am now willing and ready to go." O, brother Beebe, and friends, I would ask, What power short of the mighty God, the everlasting Father, the Prince of Peace, could so soon make willing and ready a loving mother to leave her helpless little children. The promises of God are sure. His people shall be willing and ready in the day of his power.

"Let not my heart despond and say,
How shall I stand the trying day?
He has engaged by firm decree,
That as thy days, thy strength shall be."

Our afflicted brother Vancleve, says this stroke is hard; a fiery trial, but hopes he'll not attempt a murmuring word against the chastening hand of God. He has had two good wives, for whom he mourns deeply, but not as they who have no hope. "The Lord gave, and has taken away, blessed be his name, he takes but what he gave." He wishes his first wife's name to be mentioned in this obituary. Although our beloved sister, Nancy Vancleve, has been dead 11 or 12 years, she still lives in our memories, fresh and green as an unfaded leaf. For we loved her with that kind of love which the apostle John mentions. "That he who loveth God, loveth his brother also."

ANN JOHNSON.

CRAWFORDSVILLE, Ind., February 1865.

DEAR UNCLE:—The spirit of my dear mother, Mrs. ELIZABETH BEEBE, after having endured with fortitude her full share of the trials of this mortal life, and endeavored faithfully to perform its varied duties for seventy-seven years, left her clay tabernacle February 10th, sustained by the cheering hope that her Redeemer had prepared for her a home in heaven far better than any this world had ever afforded her. She was taken suddenly ill with lung fever on Monday the 3d inst., and soon felt assured that it was her last sickness. Her mind continued perfectly clear to the last hour, and by the grace of God she was enabled to triumph over death. Two days before she died she sung parts of several hymns expressive of her hope and trust, such as:

"I would not live away."
"Where now's thy victory boasting grave."

And although articulation was very difficult she sung with remarkable distinctness:

"When life sinks apace and death is in view,
This word of his grace shall comfort me thro';
No fearing or doubting with Christ on my side,
I hope to die shouting, 'The Lord will provide.'"

She suffered greatly during her sickness, but at the last she died as fades the daylight when the sun has set. Her body reposes in the family burial lot at Norwich, Connecticut. She has left three children, sixteen grand children and three great grand children. Her children realize that they have lost their most unselfish earthly friend. Oh! who can tell the strength or measure the depths of a mother's love! Coldness cannot blight it, nor neglect alienate it. There is nothing can compare with it but the love of God for his children.

C. G. BEEBE.

MYSTIC BRIDGE, Conn., April 16, 1865.

BROTHER BEEBE:—Please publish in the "Signs of the Times" the following notice:

DIED—In Baltimore city, Md., the 12th inst., MISS JULIA C. GIST, daughter of Joseph and Eleanor Gist, aged twenty years, six months and sixteen days. The subject of this notice was a young lady of much promise, intelligent and amiable, possessing that peculiar trait of character, which enabled her to adapt herself to the society of both old and young, causing her to be respected and loved, by a large circle of relatives and friends. Her sufferings, during the last four or five months, preceeding her death, were, at times, very excruciating; for her disease was asthma and consumption of the lungs; but, notwithstanding the disease was so painful, she murmured not; and the vivacity of her mind was so strong, that she remained cheerful until the powers of nature were so exhausted, she could no longer have any control over herself. A few minutes before her death, her father and mother informed her that she was about to leave them, and they wished to know if she was willing to go; to which she replied in substance, as follows: "Pa, I don't want to; but it is the Lord's will; don't weep;" and in a few minutes afterwards, with a smile upon her countenance, she passed away from the scenes of earth. The dispensation of God's inscrutable providence, in thus taking one so dearly beloved, so early in the morning of life, falls with great weight upon the relatives, especially the father and mother; and although death's sable mantle has been spread over the household under such trying circumstances, may God grant the bereaved ones sustaining grace. Her funeral took place the 14th inst., and was attended by a large number of sorrowing friends, who assembled to gaze, for the last time, upon the lifeless remains of the loved one; and to assist in the last sad office devolving upon them, by conveying the corpse to the grave, and depositing it in the house appointed for the sons of men. At the funeral, a discourse was preached by the writer of this notice from the following words: "For all flesh is as grass, and the flower thereof as the flower of the field; but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you."

WM. J. PURINGTON.

WASHINGTON, D. C., March 15, 1865.

DEAR BROTHER BEEBE:—Please publish the following obituaries:

DIED—March 9, 1865, at the residence of her son-in-law, Edward Miles, our sister, ARY ROBERTSON, of Montgomery county, Maryland, aged 70 years and 5 days. She had been a consistent member of the Primitive Baptist church nearly thirty years, and firm in the doctrine of God our Savior, living the life of faith upon the Son of God, and when called to pass through the valley of the shadow of death, she died, I believe, in the triumphs of faith. A beloved brother visited her one day before her death, and after reading the scriptures and some conversation, when about to leave, said to her, Sister, I hope this is not your last sickness; then asked her what difference it would make to her to die now or a year or two hence, or a number of years hence? Her reply was, None, thus giving evidence that she was perfectly reconciled to the will of God. As you object to lengthy obituaries, I will omit an account of her trials in temporal matters; they have been great. She was left in early life in a destitute situation with five helpless children, which, by her untiring industry, she has raised respectably. She leaves a numerous circle of relatives and friends to mourn their loss, but we mourn not as they who have no hope. May the Lord sanctify this bereavement to her children, and may they be led to walk in her footsteps.

ALSO;

By request of a son and daughter of the deceased, I send the obituary of Mrs. HANNAH TRAIL, who died Feb. 25, 1865, aged 80 years and 2 months. Sister Trail united with the Regular Baptist church called Bethel, of Montgomery Co., Md., August 8, 1824, and has been a member

more than forty years, and through all her pilgrimage she has been a worthy member and a mother in Israel. I conversed with her in her sick room before her extreme illness, and found her a bold advocate for the doctrine of grace. She became very infirm several years before her death, and in the latter part of her life was unable to meet with the church. I have been in the habit for several years of visiting her occasionally, and I think I can say she defended the doctrine of God our Savior by precept and example, and she was an uncompromising opponent of false doctrines. She has been a widow some thirty-five years, with a large family of children, a portion of them small, which she succeeded in raising respectably. She leaves a large circle of relatives and friends to mourn their loss. But we sorrow not as they that have no hope, for we believe that a Jesus died and arose again, even so, them also which sleep in Jesus will God bring with him. The Lord is able to sustain by his grace those whom his providence has bereaved. May he sanctify this affliction to the good of all her relatives, friends and acquaintances. Yours in hope of eternal life.

R. STALLINGS.

NEAR POOLSVILLE, MD., April 2, 1865.

ELDER BEEBE:—By the request of my parents, as well as to gratify my own inclination, I will write a few lines for publication in your very valuable paper, which has been a welcome visitor to my father's home for many years, bearing on its gentle bosom the powerful influence of divine truth, and spreading abroad in the hearts and minds of its readers a testimony of him who suffered the penalties of the law on the bloody cross that we might live.

A duty more painful never devolved upon man than that which calls him to record the death of those who are near and dear to our beings. My brother, M. R. OWEN, son of Thomas H. and Mary Owen, formerly of Hancock county, Ill., was shot, in his own house, in Frankfort, Ill., through the heart, and almost instantly expired. He was a lawyer, and was engaged in a suit respecting some land, out of which the difficulty arose. He did not belong to any church, but was a changed man, and had expressed his intention of uniting himself to the Old School Baptist church as soon as an opportunity offered. Here is further proof that man's life is not his own. He was killed on July 22, 1862, and was forty-two years of age. It is hard to be called away in the prime of life by the hand of an assassin. But God giveth, and he taketh away. The chastening rod has fallen heavily upon his parents and family relatives, who are left to mourn the loss of one who was a kind brother, an affectionate son and a loving father. But we must bear the loss with that meek submission which comes from heaven, and a sanguine hope that he has gone to join the angelic band that surround the throne of purity. His wife, Henrietta Owen, survived him but a short time, as the trying ordeal was too powerful for her delicate constitution, and on the 26th day of December, 1862, she bade farewell to all things earthly and followed him of whose very being she formed a part, to that home which has been prepared for those who love God, and are the called according to his purpose. She was a member of the Old School Baptist church. They leave three children to mourn their sudden departure. The eldest, a son, is in the Federal army; and two daughters, who are here with relatives, who will endeavor to fill the place and kind offices of father and mother. Yours, &c.

T. JEFF. OWEN.

SUISUN, CAL., Jan. 16, 1865.

DIED—Near Oskaloosa, Iowa, March 16, my beloved wife, MRS. JEMIMA EWING, aged 53 years. She had been a member of the Baptist church about 33 years, during which time her walk and deportment had been so consistent with her calling and profession, that even the enemies of the cause admired her course. Her disease was palsy or Apoplexy, the third stroke; the former two in August, a year apart. She lived about eight hours after the last shock; she was conscious to the last. Death had no terror, but was hailed as a welcome messenger. She has left none but her unworthy husband, and the church to mourn her absence.

Your poor broken hearted, unworthy brother,
GEORGE W. EWING.

DEAR BROTHER BEEBE:—Please publish the death of my nephew, MR. WALTER K. HELMS, he died Nov. 10, 1863, aged 65 years. He came from Virginia to Indiana some twenty years ago, with his mother, an aged widow, who had been a member of the Old School Baptists more than forty years. She lived to a great age. He continued with her as a dutiful son as long as she lived. Since her departure, he, his sister and myself have lived together, until it pleased the Lord to take him from

our little family circle; now we are very lonely, but wish to submit to the righteous will of the Lord. He was not a professor of religion, but was a constant reader of the bible. His disease was lingering, but he bore it patiently, and seemed quite resigned to go, and said all his trust was in Him who is able to save. We do hope our loss is his gain. Brother Harvey Wright preached on the occasion, a very comforting discourse, from 1 Cor. xv. 51, 62.

ANNA KERRICK.

KINGSTON IA., April 2, 1865.

Associational Meetings.

BALTIMORE.—The Baltimore Association

will meet with the Harford church, Harford Co., Md., on Wednesday before the third Sunday in May, 1865, at 10 o'clock, a. m., and continue in session three days.

Please say in your next paper, for the information of those who are coming to the above Association, that those who come by way of Baltimore will be met at Tawsonstown, at 4 o'clock p. m., on Tuesday, May 16. Those coming from the East by Railroad, will take the Tuesday morning train from Philadelphia, and stop at Magnolia station, arriving there at 12 o'clock, m., thence take stage to Fallstown, where they will be met by brethren. Those coming on the cars from the North or West by Northern Central Railroad, will take the Tuesday morning train, and stop at White Hall, and thence the stage to Jarettsville, where they will be met with conveyances to take them to the meeting.

We hope a goodly number of brethren in the ministry and others will attend, and may the Lord grant us a season of refreshing from his presence.

WM. GRAFTON.

DELAWARE.—The Delaware Association

will be held with the church at Cow Marsh, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1865, and continue in session three days.

BROTHER BEEBE:—As the time of our Association is approaching, I wish to say to the friends generally that we wish and expect a general attendance. Those coming by public conveyance from the North will procure tickets for Camden. Those coming from the South for Felton. It will be necessary for all to come on Tuesday, the day previous to the meeting. The afternoon line up and the morning and evening lines down will all be met. The trains leave Baltimore depot, (Philadelphia,) at 7:45 a. m., and 3:30 p. m.; Baltimore city, 1:10 p. m. These times of starting are liable to be changed. Our place of meeting, as already noticed, is Cow Marsh, near the line of the Delaware railroad. Brethren and friends, you will find kind friends and plenty of them, to receive and entertain you. E. RITTENHOUSE.

DELAWARE RIVER.—The Delaware River

Association will meet with the church at Kingwood, Hunterdon Co., N. J., beginning on Tuesday before the first Sunday in June, (May 30th,) 1865, at 10 o'clock, a. m., and continue three days.

Please publish for the information of brethren and friends who intend coming (and we hope to see many) to our Association, that those coming through and from Philadelphia, will take the afternoon train for Centre Bridge on Monday previous to the Association commencing on Tuesday, and those coming by the way of New York city, will take their tickets for Centre Bridge by way of Trenton, and all arrive at Centre Bridge in time to be taken up to the Kingwood neighborhood by conveyances waiting for them on their arrival at Centre Bridge, between 5 and 8 o'clock, p. m.

GABRIEL CONKLIN.

WARWICK.—The Warwick Association

will be held with the New Vernon church, Orange Co., N. Y., to begin at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1865, and continue three days.

SANDUSKY.—The Sandusky Association

will meet, if the Lord will, with Honey Creek Church, Seneca Co., Ohio, on Friday before the second Sunday in June, 1865, at 10 o'clock, a. m., when and where we desire the brethren and sisters of our faith to meet with us, especially brethren in the ministry. If this notice shall meet the eye of brother Wilson Thompson, of Indiana, we greatly desire his presence with us, and we will see that the expense is made up to him. We suggest that he come by Indianapolis to Bellefontaine, there change cars and come to Tiffin, at which place brethren will meet him and all other brethren, on Thursday before the day of meeting.

Those who come by Bucyrus on the same day will also be met with conveyances to the meeting.
LEWIS SEITZ.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a. m., of each day.

Brethren, sisters and friends of our faith who love the truth are affectionately invited to attend, especially brethren in the ministry. Conveyances will meet the cars at Livonia station, on Tuesday afternoon and evening, to convey our friends to the meeting, two miles distant from that station.
S. N. WRIGHT. I. B. WEST

Yearly Meetings.

YEARLY MEETING—Brother Beebe:—You will please publish the Northern Pennsylvania Yearly Meeting, to be held at sister Lemuel Harding's, at New Milford, Susquehanna Co., Pa., on Wednesday and Thursday after the second Sunday in June, commencing at 10 o'clock in the morning. Conveyances will be at the depot, at New Milford, to take us up the hill to the meeting.
GABRIEL CONKLIN.

YEARLY MEETING—Brother Beebe:—Will you please publish in the "Signs of the Times" that there will be, as usual, a Union Meeting held with the Bethel church of Old School Baptists, in Shelby Co., Ky., commencing on Friday before the first Saturday in June next, at 10 o'clock, a. m., and continue three days, at which time we hope to meet many of our brethren, sisters and friends, especially our ministering brethren in the Lord, whom we affectionately solicit to meet with us. Yours in bonds of christian love,
LEWIS NEAL.

YEARLY MEETING—Brother Beebe:—Please publish we expect to hold a three days' meeting at Mount Gilead, to commence on Friday before the second Saturday in May next. And we request brethren J. F. Johnson, J. M. Theobald, T. P. Dudley, S. Jones and D. C. Jones, to meet with us at that time and place. Done by request of the brethren of Mt. Gilead.
J. H. WALLINGFORD.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address, and the name of the person to whom the money is to be paid.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places, without informing the publisher, and the paper is sent to the former direction, they are held responsible for the paper, and the publisher is not responsible for the paper, unless he has received notice of the change of address.
5. The law declares that any person to whom a periodical is sent, is responsible for payment of the paper, and the publisher is not responsible for the paper, unless he has received notice of the change of address.
6. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
7. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
8. If subscribers remove to other places, without informing the publisher, and the paper is sent to the former direction, they are held responsible for the paper, and the publisher is not responsible for the paper, unless he has received notice of the change of address.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Puritanic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lead to his friends and neighbors.

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THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-Four Dollars. At these prices, the books will be carefully put up, and sent at our expense, by mail to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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—DR. H. A. HORTON'S MIASMA ANTIDOTE.
The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFIN.

DONAHUE COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.

DR. HORTON:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the vicious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient servant,
JAMES JOHNSON

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Rightland Courier*, N. Y.
Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Highland Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the West, but his reputation as a surgeon is unsurpassed. Any thing that he may recommend, may be used with confidence.

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Wisconsin—Eld. Joseph Osborne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.
BY ALBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:—One Dollar per Annum, in advance, in Gold, or in U. S. Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., MAY 15, 1865.

NO. 10.

Correspondence of the Signs of the Times.

(CONTINUED FROM PAGE 58, VOL. 33.)

THE WALK IN THE LIGHT.

3. Let us pass on from viewing Spiritual Assurance simply as a state of mind, to look at it in its connection with works. It is safe to say that where the life of God is, there are works. It must be so, for God works.—John v. 17. And it is the works of God, not the works of man, that we are having in view. Now the life of God is in the believer, and so the works of God are found with the believer. God works in the believer to will and to do his pleasure; and the believer has, with the works, the assurance that they are of God. But since he is in the flesh, the flesh is ever questioning whether the works are of God; and besides is ever seeking to do its own works and to make its own works seem to be the works of God. The believer, however, becomes acquainted with the devices of Satan, and learns to put aside the fleshly question, "What shall I do for God?" and instead to ask, "What is God working in me?" This question at last becomes a conspicuous mark of the believer, separating and distinguishing him from the unbeliever. It does become so in those believers whom God sets free. Concerning all others, wheresoever they may be, there always arise painful doubts.

This state of mind is the same as that which says, "It is all of God;" and is, too, precisely the same as that which says, "Not I, but the grace of God with me."

This explains, in one way, why we do not engage in the "religious" enterprises of the day—the Sunday School as a nursery of the church, the revival as a converter of men, the Missionary, Tract and Bible Societies, the Theological Seminary, and the rest. These enterprises are *professedly* founded on the feeling, "I must work for God," not on the feeling, "God is working in me." The assurance is human, not spiritual.

For all this we are called, "Do nothings." But who, after all, are the "do-nothings?" The works of God are obviously the works which God works. All other works are obviously the works of man, and so are not the works which God requires. When, therefore, man says, "I must work for God," and help to produce a Missionary Society or some other work, then obviously that work is not a work which God requires. And if to seek to abstain from works which God does not require is to be a "do-nothing," then we are "do-nothings;" while, if to do the works which man, and not God, requires, is to be, in the sense in question, a "do-nothing," then those who call us "do-nothings," are by their own pro-

fession themselves the "do-nothings." A theological seminary is an imposing institution. The moral and intellectual nobility of the earth are wont to be found composing its faculty. Ignorance alone would deny this. There is a vast deal in its course of study which does not necessarily have in view the "preparation of a man for the ministry;" and which educates and liberalizes the human mind; but why not stop here in the attempt at study? Why not stop here and call the institution a university—an ordinary *human* affair, and not a *religious* operation? Then, only the ignorant could oppose it. Now, the scriptures oppose it. Spiritual assurance, as interpreted by the scriptures, never led to the erection of a theological seminary. Human religious assurance does lead thereto.

Indeed, a sort of compromise to this scriptural position that the works of salvation are the works of God, is resorted to in the following statement: "Salvation is God's work, not man's; but man has something to do." But this resort seems to be worse than the original expression, "I must work for God." It is worse because it is contradictory. To say that "salvation is God's work, not man's," is to say that it is *all* God's work; while to say that "man has something to do," is to say that it is *not all* God's work. The latter proposition contradicts the former. Now of a proposition and its contradictory, say philosophers, one must fall. Common sense says so too. It is "mental suicide," say they, to try to believe a proposition and its contradictory at the same time. Neither human nor spiritual assurance assures any one of the truthfulness of this contradictory compound. And no man was ever yet found who professed that either did. Men, on the other hand, admit that they do not see how it is not contradictory, and they excuse themselves for asserting a belief in it, by saying it is beyond the finite mind's grasp. Is not this "mental suicide?"—to lay aside the mind and to take as a regulator something that the mind cannot receive? Is it not automatonism? And automatonism is "mental suicide." It is just as the philosophers say.

And are we "do-nothings" because we don't commit mental suicide, and don't try to get others to commit "mental suicide." This indigestible compound is no doubt in the stomach of many a believer. No wonder they have the "dyspepsia,"—to use Elder Barton's word. It twists and rises and rolls and turns and burns and grinds in the stomach; or lies there like lead, and sometimes like flaming sulphur. And all the while they are trying to be convivial at the table, or to go away thinking they have feasted on good things. We think, further, that the charge of being "do-nothings" is also brought

against us *because we do not call morality religion*. Now morality we deem to be a natural principle, and it is *spirituality* that is our "religion." The natural and the spiritual are distinct and cannot commingle. We practice morality. We seek to have the moral law (Exodus xx. 12-17) developed within our children as an inward law to direct and control them in all their intercourse with their fellow men. We seek to have them love to be worthy members of society. But we do not teach them that this has anything to do with salvation. We *moralize* them; we do not *religionize* them. Religionized morality we think is pharisaism. It is selfish and politic; it is not philanthropic and sagacious. We do not say, "do this and be saved," but we say, "do this because it is right and lovely and of good report."

Indeed the point, in matters pertaining to salvation, is this:—*to be used by the life of God within*. The believer is brought to see that his own works are as distinct from God's works as he is from God. He works because God works in him. His works are the servants of God's works. For example, my hand's works are distinct from my mind's works. My hand pens these words; my mind thinks these thoughts. *Penning* is my hand's work; *thinking* is my mind's work. God thinks; man pens. God works; man works. "I labor; yet not I."—1 Cor. xiv. 10. Paul first spoke of *his own labors* in serving God, and said, "I labored;" and then he quickly turned away from his own labors and spoke of *God's working*. And he had with him, as every believer has, the assurance that it was God's works that were wrought out, his own works merely serving God's works. His consciousness told him which were his works and which were God's, and that God's works were the master for whom all was done. "I labored more abundantly than they all; yet not I, but the grace of God that was with me." The whole conscious man, soul and body, mind and brain—thinking, writing, speaking, going, wearying, suffering—the *man* is the body, and *God* is the life of the body. God is the user; man is the used.

Let us still look at this a little. The church is the body of Christ.—Col. i. 18, 24; 1 Cor. xii. 14-26. Christ is its life. Christ's life is to his body as any man's life is to the man's body. The life uses the body to work out its purposes. For example, a man wills to be at a neighbor's, and then he uses his feet to get there. So Christ wills to do something, and he, too, then uses his feet, or other members. The work is done by Christ within you, and you are the foot, or other member, that he uses in doing the work. That is all. When a man does not will to use his hand, it cannot move. Try it and see. So when Christ does not will to use

his hand it cannot move. Without him it can do nothing. Thus it is, if at all, that the church is a "do-nothing." But the life keeps the body in activity. Only this activity is not what the religious world call activity. And yet it is Christ's activity. And is not Christ's activity enough? Is it not *all*? Is it not alone "good?" It is the end of the blessed gospel of rest. To cease from one's own labors and to enter into the rest which consists in leaving all the work of salvation to God,—this is the gospel lesson. *Move as God moves you*.

That is, move as God *within you* moves you. This language is obviously for God's people alone, for in them alone is God. And with them alone is the spiritual assurance that God is working in them. But they have also, in common with all mankind, the human religious assurance which is in human nature. If they did not have this latter they would more readily discern the former. Human religious assurance is strong and persistent, and is a close imitator of spiritual assurance. The former belongs to the law of sin and death in the members, and the latter belongs to the law of the Spirit of life in Christ Jesus. The process of the establishing of a believer consists largely in the growth of the spiritual law from a state in which religious self in general overcomes it, to a state in which it in general overcomes religious self. And with the growth of the spiritual law, spiritual assurance grows so that the believer sees more and more clearly the difference between the "dead works" of religious self, and the living works of God. And with this growth there grow also the spiritual strength and wisdom which lead to the performance of what God would have done. From that Peter, who is now saying, "To whom shall we go?" (John vi. 68) and is presently "following afar off," growth carries the believer on to that Peter who before the scoffing word confesses his Lord, and who goes to prison confessing Jesus. Spiritual assurance is a growth. It has its infancy, its youth, its maturity, its child-like old age. No man comes into the world a mature man. So does no "new man." Hence all the varied manifestations of degrees in spiritual strength and wisdom, which, if we will but look for them, we shall see among believers. The believer grows to manhood from unconscious infancy, through parent-guided childhood, and through passionate, self-complacent, self-trustful, wavering, foolish youth, up to manly experienced guidance. It was the matured, not the infant mind and hand of Fulton that wrought out the steamboat. It was the matured, not the infant Peter that followed his Lord even unto prison. At last Peter "quitted him like a man"—1 Cor. xvi. 13.

But shall the believer be ever rid of the questions: "Why am I moving? Who is moving me? Who is using my feet, my hand, my mouth, my mind and brain, my soul and body? Ah, shall I go no farther? write no more? speak no more? think no more on these things?" He has tried to cast it all off, but it would not let him go. Some power was in him like a fire which he could not suppress—a fire, void, dim and almost forgotten, but sure to revive, and ever burning on and spreading, ready to break forth, though shut up, a something wanting to be seen, and prophesying that it should be seen, though not telling how or when or where—a consuming fire that no man knew of, shut up within, absorbing the attention and bringing on a sad abstraction and a standing alone among men, wondered at and wondering, *standing*, and then *going forward* through, it might be, the valley of the shadow of death—through flood and fire and fiendish whispers, wrung, reckless, convulsed, but *through*, through to *here*. *Here!* Reader, do you know what the word *here* means?

Perhaps we may dwell somewhat on that in another paper. It will bring us to speak of some of the different kinds of works which God works in the church.

WILLIAM W. TUFTS.

(TO BE CONTINUED.)

"Is there any word or portion of the scripture that is not to be spoken of? If so, what or where is it. And what does Peter mean when he says, 'Know this first that no prophecy is of any private interpretation?' Will Wm. J. Partridge, of Washington, D. C., answer the above, and oblige, AN INQUIRER."

WASHINGTON, D. C., May 3, 1865.

REPLY.—It would be more satisfactory to me if "An Inquirer" had so modified the first question, as to have stated, when and where it should be spoken of, and by whom; for, as it now stands, it gives a very great latitude. I shall attempt a brief reply to the different questions propounded, and leave the readers of the "Signs of the Times" to judge for themselves as to whether the answers are according to sound doctrine or not.

The apostle Paul, in his second epistle to Timothy, said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" also, in his epistle to the Romans he said, "For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope." But, in treating upon the important fact, that "all scripture is given by inspiration of God," we should always be careful, and not confound the declaration with the idea that many have, that the record, or the literal word is inspired, which is not the case; but is a record made of what God inspired his servants to declare; for a person may memorize a large amount of the literal word, and still be as destitute of spiritual life as the trees of the forest, or the stones of the street. As God has declared the end from the beginning, and is in one mind, it made no difference, whether the heavens and earth had been created one year, two thousand, or ten thousand years, when Moses wrote the wonderful language concerning the crea-

tion; for it was not written upon the same principle that a person pens down daily events as they transpire, or keeps a diary; but the awfully sublime language, by him used, has been a problem, all the human philosophy of man has never been able to give a solution of, and never can; and the language, by him used, contains the greatest amount of meaning, in the smallest compass of words, possible to express it; therefore the scriptures are a record different from any other in the world; and, as an evidence of that, some sentences, containing but few words, embody a sufficiency of matter to fill volumes, and still would not be fully elucidated, which fact is to me an evidence that they bear the divine impress.

God in his wisdom, goodness, and love, saw fit to give us Gentiles a record, in our own vernacular tongue, of his wonderful dealings with the nations of the earth, in ancient times, especially the Jews, who were his chosen people; also, the bible contains the transcript of the Covenant of grace and redemption, in and through our Lord Jesus Christ; therefore it is binding upon every child of God to become as familiar with that record as possible; to be conversant with the letter of the word; and I am not able to discover that our God has given us any liberty to neglect consulting that important book; but, while we read the declarations therein contained, the Spirit only can give us a proper view of their force, and apply them unto us, so that we can feed upon the precious truth they contain.

Is there any word or portion of scripture that is not to be spoken of? If so, what or where is it? I answer emphatically that I do not understand there is any word or portion of scripture not to be spoken of; but now arises the question, does "an inquirer" wish to know whether any word or portion should be "spoken of" when setting forth publicly to the saints, Christ and him crucified, as the way, the truth, and the life? or does he wish to know whether there is any portion, that the saints should shun to speak of, at the proper time, for the mutual benefit and edification of one another? It certainly would be more easy to understand, "an inquirer," had the question been a little more restricted and definite. There are descriptions of certain characters, things, and events, recorded in the Old Testament, that I cannot conceive have any direct relevancy whatever to the preaching of Christ and him crucified; such as the genealogy of certain characters, a minute description of certain lewd persons and other things of like import; but all such things are for our instruction, and stand as a warning to us against all villainy; and, as such, I doubt the propriety of even quoting them, much more commenting upon them, when setting forth Christ as the only way of salvation to lost and perishing sinners; but, as I have already stated, such portions of scripture are to be "spoken of" in the proper place and at the proper time, if the mind is directed, by the Spirit, to them, with a desire to have a correct understanding of one another's views.

Any of those things, which are clearly typical of Christ, or of the things pertaining to the organized, gospel church, should be "spoken of" by the minister of the

New Testament, when he feels that he has a proper view of any one, or more of them, and such type, or figure, is relevant to the subject he is treating upon, and will help to elucidate the great facts embodied in the subject before him; also, it is right and just for brethren to exchange freely their views upon the different types, emblems, and parables in the scriptures, not in a spirit to obtain the mastery, for that would gender strife; but for mutual instruction and edification.

There are portions of scripture recorded in the Old Testament, concerning certain characters and things, that I do not believe were ever designed for the servants of God to speak of, in addressing the saints publicly; for neither our Lord, nor his apostles, spoke of them; and in vain shall we search the epistles to find any mention made of some things, described in the Old Testament; but it may be said those things are all virtually involved in the language of the apostles. Would not that be a very unsafe method of interpreting the scriptures, to affirm that such and such things are involved in certain passages of scripture? There are many things in connection with the gospel church, not only referred to by our dear Redeemer and his apostles, but very clearly and fully stated. It may be asked, why not tell what and where those portions are? I have already stated that all the different portions of the scripture are to be "spoken of," in the proper place, and at the proper time; but I cannot believe that all the minutiae of events, recorded in the Old Testament, are proper subjects for comment in public; and I do not feel that in this communication I should note the portions, by book, chapter and verse; but "an inquirer," by carefully reading the book, will find, I think, some such places.

Every type, emblem, or figure, in the scriptures, pointing to the great sacrifice and its effects, should be "spoken of" when light is given the children of God concerning them; also, the parables, &c., have great force when understood. The history of the Jews, in their transgressions, wanderings, and stiff-neckedness, is a subject of great importance to be dwelt upon, in public, by the servants of God, when they have a proper perception of what each event, or some of the events, recorded concerning them, as a nation, typified; but there are some things recorded in the Old Testament, that come not within the purview of the above named things. I often fear that there is much more scripture "spoken of" than what is understood; for it is one thing to "speak of" a portion of scripture, and quite another to unfold its true meaning, or elucidate the great facts embodied in it. The writer of this article knows, by bitter experience, that he has made quotations to prove positions, which passages he thought sustained the postulate he had taken; but afterwards he became convinced that the quotations made had no relevancy to the subject; and, if he is not mistaken, he has heard brethren in the ministry, whom he esteems as the excellent of the earth, make the same kind of mistakes.

Whether "an inquirer" intended in the questions propounded, for me to refer to the exhortations given by the apostles to men in their then various stations in life,

and their relations to one another, I cannot tell; but I am somewhat inclined to think that is intended; and, if so, I have to state that I cannot find that the apostles ever attempted to dictate to earthly rulers, with regard to earthly governments; but dealt with such things as they found them, knowing that God was the sole Arbiter of all events, and controlled all things; and they were not to attempt, in the plenitude of their wisdom, to set bounds, beyond which the Almighty might not go without derogating from his divine perfections; but they, as the followers of the Lord Jesus Christ, were to preach his gospel, wherever, whenever, and before whomsoever, God, in his providence, might call them; and when not permitted thus to do, it would be manifest that God had a purpose, in allowing wicked men to prevent them from declaring his word. The apostles had no disposition to stir up strife amongst men, unless the preaching of Christ did it; but, on the contrary, they desired to lead quiet and peaceable lives; and the apostle said to Timothy, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. In that exhortation, the apostle includes temporal, or earthly rulers; and while he would pray for the peace and prosperity of Zion, he would implore God to so influence temporal rulers that the church might enjoy peace. The apostle, also, exhorted the master and servant to cherish mutual love and forbearance toward each other; and his various exhortations are a most conclusive evidence that he dealt with the conventionalities of life as he found them, ever willing to render to Cæsar the things that be Cæsar's, and to God the things that be God's; he never attempts to dictate, for it was enough for him to know that "the powers that be, are ordained of God."

Supposing that some of the apostles' exhortations and injunctions to their brethren, in their time, were such that others in a coming day, who would be true followers of Christ, and ministers of the New Testament, should be placed in a land, where such a form, or forms of earthly government did not exist, and the conventionalities of life would be different, (and I suppose no well-read person will dispute but that such has been the case, with true servants of God since the apostles' time,) how could they insist upon their being enforced, where they did not exist? But, says one, you can speak of them, to which I see no objection, but concur in the sentiment; and we should learn thereby that it devolves upon the children of God to obey him, and be subject to whatever form of society his providence may place us in, so far as it regards us as individuals, and beseech him to bless his church and people in whatever condition they may be placed. Can a servant of God insist upon precepts being obeyed, if placed in such circumstances that the cause for the exhortations does not exist?

Paul, in his epistle to the Corinthians, said, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Whenever any servant of God, who has been called to the

work of the ministry, commences to turn any passage, or passages, of scripture from its, or their true meaning, in order to sustain what he views to be some just principle of political jurisprudence, that moment he has left off preaching Christ and him crucified; and, if he is a true minister of the Lord Jesus Christ, he will be visited with the rod; but, as a citizen, he has an undoubted right to his view of human laws; as a servant of the Most High, he is to deal with existing forms of law; and so long as he is permitted to preach Christ and him crucified, to the comfort and edification of the sheep and lambs of the dear Redeemer, I do not know that he should be so much exercised about national affairs; leave them with the God of Sabaoth, and whoever, among God's servants, leaves his just province, and wanders off into such by and forbidden paths, will, sooner or later, experience a dearth in his soul, causing leanness and barrenness of mind.

Our dear Redeemer declared, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Now with such a declaration of our Savior recorded to be "spoken of," why will any desire to connect it with worldly material? It may be said, that, in preaching Christ and him crucified, certain things of this world should be "spoken of" in connection therewith. Exhortations to fidelity and obedience, according to the conditions in which persons are placed by the providence of God, are just and proper, and should be insisted upon; but the circumstances in which persons have been placed in different countries, under different forms of government, and in different ages of the world, have been different; but Christ and him crucified is the same to his people in every age and clime, under all forms of human government; for he is the same yesterday, to-day, and forever; and the finished work of redemption is as unchangeable as the eternal throne of God; therefore we should be very careful and keep the proper distinction between the relations that men occupy to each other in different countries, and in different ages of the world, and the relation existing between Christ the Head, Life and Immortality of the members, composing his body; because earthly distinctions make no distinctions in Christ, and the unity in Christ does not prevent worldly distinctions; for said the apostle to the Colossians, "And have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all."

It cannot be proven by scripture testimony, that Christ authorized his apostles to take part in the formation of earthly governments; and the assertion so often used, "I believe this, that, or any other thing," avails nothing, unless the proof can be given; for the most abominable theories that have ever been advocated by the followers of anti-christ, have been believed by carnal men; but because such things were believed, it did not make them true. All admit, who pretend to believe the Bible, that the apostles pro-

claimed the truth; but the great question is, *what* did they preach? The world has been filled with so many theories, and so different, and each sect, advocating a false theory, has claimed that the scriptures sustained them, that many persons have pronounced the whole matter of religion a fiction; and the same state of things continues to the present time. Now what is the duty of the children of God at the present hour? Should they not raise the standard, by contending earnestly for the truth as it is in Jesus, comparing spiritual things with spiritual, asking counsel of God that they may never give an improper construction to any portion of scripture to please or displease man?

And what does Peter mean when he says: "Know this first that no prophecy is of any private interpretation?" In reply to questions like these, it is necessary to be as brief as we consistently can, in order not to occupy too much space. In the chapter from which the preceding quotation is made, there are some awfully sublime declarations recorded by the apostle, which, if we felt inclined to "speak of," circumstances prohibit us from so doing. I am disposed to think that the principle involved in the subject, that "an inquirer" wishes a reply to, is that of *any private interpretation*. The succeeding verse is very pointed and full relative to the matter. "For the prophecy came not in old time by the will of man; but holy men of God spake (as they were) moved by the Holy Ghost."

As all true prophecy was the production of the Spirit of God, (I say *true* prophecy, for there were in ancient days as well as modern times, false and lying prophets,) in ancient times, and God has given us a record of *that*; therefore the same Spirit must give us an understanding of it; and every child of God is taught that a right knowledge of scripture testimony is given him, (if he is the happy recipient of divine instruction,) by the Holy Spirit, the Comforter; for it is written, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It, doubtless, is the will of God that some of his children shall be led more deeply into the mysteries of the kingdom than others; for Paul shows conclusively that such is the case, as recorded in 1st Cor. 12th chapter; but says, "All these worketh that one and self-same Spirit, dividing to every man severally as he will."

In all ages, the children of God have been taught that lesson, by the Spirit, which humbles them in the dust, showing them forcibly that they know of the things of God only as the Spirit of God shows them unto his loved ones; "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

When Joseph was about to interpret the dreams of Pharaoh's butler and baker, did he not say, "Do not interpretations belong to God?" Pharaoh had two dreams, which caused him much distress; for it came to pass in the morning, that his spirit was troubled; and he sent and

called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh." God sent those visions to Pharaoh that his servant Joseph might, again be exalted in Egypt, to fulfill a divine purpose; but Pharaoh, in his distress, like other natural men, sought a human source for relief, but it failed him. Had any of those magicians, or wise men been able to interpret the dreams, it would have been private, or according to finite man, and they would not have given God the glory; but so it could not be, for God's design must be carried into execution. At that time the butler could remember *his faults*; for he had been requested by Joseph to "think on me when it shall be well with thee;" but God's time had fully come for his servant Joseph to be released. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh." Did Joseph approach Pharaoh and say, "I am prepared O king! to divine, interpret, or make known any dark and mysterious subject?" No such self-exaltation of mind exercised him; but the same spirit of meekness, humility, dependence, and reverence, clothed his mind as when he interpreted the butler's and baker's dreams; for his language to Pharaoh was, "It is not in me: God shall give Pharaoh an answer of peace." So wonderful and pleasing was Joseph's interpretation that "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck." After so much was done, Pharaoh gave Joseph the name Zaphnath-paaneah, which signifies *one who discovers hidden things*; but I have never been able to discover from scripture testimony that Joseph either desired the title or wished to be called by that name, any more than a true servant of the Lord Jesus Christ desires the prefix Rev. or the affix D. D.; for he knows that Reverend belongs to none but Jehovah; for "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him;" for "Holy and Reverend is his name."

It is evident from scripture testimony that the magicians and wise men of Egypt could not give interpretations of the deep things of God; and it is equally clear that spiritual expositions of the scriptures cannot be learned in the schools of men at this day; but as it was the office work of the Spirit of God in Joseph's day, and in the time of the apostles, so is it at the present time. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." As the Holy Spirit only gives a correct and proper view of the gospel truth, it is evident that there can be no just interpretation through any other way. Doubtless, "an inquirer" agrees with what has been adduced from scripture testimony, concerning what the Holy Ghost does for the children of God; but should we leave the subject, without expressing one other

view, "an inquirer" might say, *what* I wished to know has been passed over in silence. Well, we will approach that point, hoping that we do so in the fear of God. There are persons who have a private interpretation of scripture, which they will not advance in public; but all who pursue such a course dissemble; and if any of the *called* ministers of the Lord Jesus Christ pursue that course, they will as certainly receive the rod from their heavenly Father as God lives. The writer of this has conversed with some *professed* ministers of the gospel, who would, in private conversation, set forth the doctrine of eternal, unconditional election; special atonement for the elect; fervent, effectual calling; and the final victory of the saints, in the strongest terms; yet declare that it would be unprofitable to preach it; but he has never conversed with one of the Old School Baptist ministers who ever made any such statement. "An inquirer" should bear in mind that ministers are not their own keepers; therefore sometimes the fear of man, or the applause of the world, causes them to keep back a part of "the price;" but, when under the exercise of grace, and nothing is before them but the honor and glory of God, they are not "cramped" through the fear of man, nor for a desire to obtain applause. I would not be understood as asserting that such a frame of mind leads the servant to dealing in invectives against others, or lampooning the Arminians, any more than a faithful defence of the truth, in setting forth the great facts in his subject, may demand; but, at such a time, a holy boldness for the truth of God, so clothes his mind, that meekness, humility, fear, and love, are uppermost with him; and so strong are his emotions of soul for the truth, that all fear of man is taken from him. I have already said enough to set forth my views of the questions propounded to me; and, whether right or wrong, they are my convictions. I do not know how any God-fearing person can give one interpretation of scripture in private, and a different one upon the same scripture in public.

WM. J. PURINGTON.

DEAR BROTHER BEEBE:—I have been reading some this morning in a book entitled "The Method of Grace, in the Holy Spirit's applying to the souls of men, the eternal redemption contrived by the Father and accomplished by the Son. By Rev. John Flavel, who died A. D. 1691."

In this work there is a good deal of sound doctrine, although the title would not seem to promise it, much truth is clearly expressed here, and perhaps, the whole book may be called soundly "Calvinistic." Let us see whether it will suit Old School Baptists. In expounding 2 Cor. v. 20, the author says: If God would espouse poor sinners to his Son there must be a treaty in order to it: that treaty requires interlocation between the parties concerned in it; but such is our frailty, that, should God speak immediately to us himself, it would confound and overwhelm us; God therefore graciously condescends and accommodates himself to our infirmity, in treating with us, in order to our union with Christ, by his ambassadors, and these not angels, whose converse we could not bear, but men like

ourselves, who are commissioned for the effecting of this great business between Christ and us. * * * The work to which Christ's ambassadors are appointed, is to reconcile the world to God."

How does this commend itself as truth to the sinners who hope in Christ? Is it found in the experience of the child of God? Does the hope of glory which we have rest upon the idea that we are parties to a treaty? and do we regard ourselves as at peace with God, and as heirs of immortality because we have accepted the terms and conditions of that offered treaty? He who has passed from darkness to light will have no difficulty in answering these questions. Christ has been revealed to him, not as a party to a business transaction, but as a Savior; not as offering a treaty, but as giving eternal life. And with the christian's experience the word of God agrees. Is there a man sent of God to preach his gospel, (and none others even did, or ever will preach it, for "how can they preach except they be sent?") who feels that it devolves upon him to reconcile the world to God?—a work which the scriptures declare that God has himself already accomplished. 2 Cor. v. 19.

It is clear to all who have been taught of God that the doctrine of the above extract is radically wrong. How, with what expressions, by what terms ought we to designate such false doctrine, and the book that contains it, and the man who speaks or writes it? We must be gentle towards all men. I do not like to use unnecessarily harsh expressions, which tend only to make the natural hearer angry, and are not profitable to the edifying and warning of believers. I would therefore endeavor to get the mildest term which clearly and unequivocally expresses the character of him who teaches error. It would be safe to get it out of the Bible. While thinking of this, my mind was directed to the 32d chapter of Isaiah. Here we see that in the kingdom over which our Savior reigns in righteousness, and his apostles rule in judgment, there is a clearer and more definite language used than is employed in the world; and that in this kingdom no false names or flattering titles are given to men. Here also men are judged by a different rule from that by which the world judges. It is not in the world, but in that kingdom which is not of this world, that "the vile person shall no more be called liberal, nor the churl said to be bountiful." In the light which irradiates that kingdom, the secret things are made manifest, the hidden things are revealed. No successful dissimulation can be practiced there. A man may be called liberal in the world because he preclaims a doctrine pleasing to the carnal mind, and flatters man's vanity by telling him how much he is able to accomplish for God; but the error which he thus utters against the Lord causes him to be designated in our Redeemer's kingdom, and manifested to the subjects of that kingdom as a "vile person," "speaking villainy," and no matter how much he may be praised and called bountiful by the world on account of the great works which he professes to be doing by his means and instrumentalities for the salvation of sinners, in the kingdom of light he is known as a churl, "whose instruments are evil, and who de-

viseth wicked devices, to destroy the poor with lying words." When we feel willing to extenuate the fault of speaking radical error, because it is mixed with truth,—when we think that charity requires us to pass over and pardon what one speaks and writes that is false, because he utters some right things, or because he is much esteemed by the world, we are not judging by gospel light. It is our carnal nature that judges thus.

Let us call to mind the former times. Do we remember when we lay under the condemnation of the law, helpless, crying for mercy, our soul fainting within us, and our tongue failing us for thirst, at that time how were we affected by the words of him who told us we had the power to save ourselves; that salvation depended upon our own works? Did not the one who spoke thus, make empty our hungry soul and cause our drink to fail? If our salvation depended upon but one good thought or action of our own, we were sure it was vain to hope, so clearly had our utter depravity of nature been revealed to us. We had sought in vain in the wilderness of our heart for water. No strength was left in us. We were certain that if we were ever rescued from our helpless condition it must be alone by the hand of sovereign mercy. Yet we could not see how we could even thus be saved; for merely to be saved from the death impending over us, even if that could be made consistent with the justice of God, would not be salvation, while this sinfulness remained. What we desired was to be saved from our sins—to have them removed, and how could that be done when we were all sin? Who could bring a clean thing out of an unclean? While in this hopeless condition, not seeing how a just God could save us, and yet looking only to him for help, to be told that our salvation depended upon ourselves, was it not taking away our last hope? Was it not destroying the poor with lying words?"

Blessed be God, who is wonderful in counsel, excellent in working, when all human wisdom failed us, a way was revealed whereby that which is impossible with men was shown to be possible with God. Jesus is revealed to us, not by flesh and blood, but by the Father, as having taken our sins upon him, as having died, the just for the unjust, as having risen for our justification, as having been exalted that he may have mercy upon us, as being himself our life. We were all sin, we are now new creatures in him. The darkness of sin and death has passed away, and through him life and immortality descend upon us, with an eternal weight of glory.

Is not this an abundant entrance thus ministered to us into the everlasting kingdom of our Lord and Savior, Jesus Christ? Now for this glorious entrance into the kingdom of light, which we knew nothing of before we saw it, for this everlasting joy which is upon our heads, do we feel that we are indebted to human power in any degree? Do we feel, or does the word of God teach us, that a part of our praise for our miraculous deliverance from death, is due to any man, or to any instrumentality of men? Do we feel that we have been made partakers of the inheritance of the Saints in light because we accepted the terms and conditions of a

treaty made known to us, and urged upon us by some preacher? Was it not a great wonder and mystery to us when we found ourselves all at once believing in Jesus as our Savior, and quietly and peacefully as a child reposing on the arms of his everlasting love? What had we done? nothing but rebel and despair. Now why should we compromise with those who dishonor God and contradict every christian's experience by asserting that man has the power, or any part of the power, necessary to accomplish such a wonderful salvation. Such a person is clearly described and named in the Bible, and I do not desire to soften the description or the name.

Yours in the truth.

SILAS H. DURAND.

CARROLLTON, Ky., April 11, 1865.

BROTHER BEEBE:—The perusal of the commentary of brother Trott, on eleventh chapter of Daniel, is suggestive of many thoughts. As we journey through life circumstances often occur which remind us of the future, which is fraught with every thing that is of importance to us; the sorrows and afflictions incident to our present state of existence, are of but little moment, if there is laid up in the vast future, for us, that rest, peace and joy which are the inheritance of those who are looking with the eye of faith for the second coming of the blessed Jesus, "When he shall come without sin unto salvation." Ah, what joys are secured to them, what heavenly delights await them, "When he shall descend with the voice of the Arch Angel, and the trump of God," and the bodies of the sainted millions which have mingled for ages with the earth, will arise clad in immortality with eternal youth and perennial beauty beaming from their sainted countenances, and this earth, which has been in the hands of the spoiler, will immerse from the effects of the curse, and clad in robes of ever living green, become the habitation of saints who will dwell on it for a thousand years. Oh, what a great and glorious deliverance will that be, when this earth shall yield up the scattered dust of the sainted dead. Yes, then "They shall hear the voice of the Son of God, and come forth, they that have done good, to the resurrection of life;" and Christ will have come the second time, not to pass through the gloomy scenes of Gethsamane, not to cry upon the cross—"My God, my God, why hast thou forsaken me?" but without sin unto salvation; yes, salvation complete from sin, from death and the grave. Then his victory will be complete, then the grim visaged monarch of the tomb can no longer boast his victory over all that is mortal; for he hath said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Yes, he shall surely live again, when that glorious day shall dawn, in which the King of glory shall come the second time, and bring with him the spirits of all who have fallen asleep in Jesus, since the beginning of time, and their bodies, which have mingled with the dust of ages, shall rise in form like his glorious body, and united with their companion spirits, will be caught up in the air amid the shouts of the seraphic hosts. Then will the glorified millions enter into the full fruition of their chief desire while on earth, and that is to be like their glorious Lord. David fully expressed the deep feelings of

the christian's heart when he said, "Then will I be satisfied, when I awake in thy likeness. Oh, glorious thought,

"Shall I be like my blessed Lord,
And with him forever dwell?"

Then his kingdom will be given to the resurrected, glorified and exalted saints, and the earth will be filled with his glory. I incline strongly to the opinion that that glorious period is near at hand, and my admonition to all those who love the appearing of the Lord, is, to be sober, watchful, and to lift up their heads from the groveling things of these sinful times, and wait the days of God's appointed time, for their redemption draweth nigh. And may he give us all the spirit of waiting, and watchfulness, is the sincere prayer of,

H. COX.

LYNNVILLE, Ia., April 16, 1865.

ELDER BEEBE:—Beloved brother in Christ; will you permit me to address a sister, of our faith and order, through your excellent paper?

To Mrs Mary A. Watkins; Dear Sister, in bonds of christian love, I take the liberty to write you a few lines, although I do not feel worthy to address one so talented as I believe you are. Although we are strangers in the flesh, I hope we are one in spirit. I do not know when I ever had any thing to revive my drooping spirits so much as your communication published in No. 2, current volume, for Jan. 15, 1865. I had long thought there was no one so much tossed about by the tempest as myself; but my faint hope revived and I was strengthened to find there were others traveling the same thorny path. For years I have listened to Satan's falsehoods, until I had no peace of mind. About five years ago, I hope I received a hope in the blessed Savior, but thought I would tell it to no one; for I greatly feared that I had caught but the shadow and not the substance of a christian experience. Since that time I have allowed myself to be led captive by the devil at his will; as a willing captive, at times, for I walked in forbidden paths which I should have avoided; though I do not believe in falling from grace. Since the war commenced, or rather, since my husband's enlistment, my attention has been almost wholly engrossed with war news, in reading the political papers, although I often felt the chastening rod upon me; but I seemed to heed it not; but never, never did I realize any benefit from my wrong doings; my mind was excited, and my bible neglected, and I had almost quit attending meetings. I continued to pursue this wicked course until I became ashamed to turn my eyes heavenward. I felt that the righteous God was frowning upon me. Last January I went to meeting, as it had been a long time since I had heard a gospel sermon, and it seemed as though all the discourse was directed to poor unworthy me. I gave vent to my tears, for I felt very wretched; and when the door of the church was opened for the reception of members, I felt that I would like to go forward, but dared not offer my poor unworthy self to the church; besides I was a stranger, having just come into the place. I returned home with an aching heart, and made up my mind to unite with the people of God, if I should ever feel so much like it again. But the tempter suggested that if I did, I would be ashamed, that I could

not look at the members with a good countenance. At the next monthly meeting however I offered my unworthy self to the church and was received. But O when I search my wicked heart, I fear to claim a name or place with the saints, for surely I am the least of all. But I feel that I have been reclaimed. I cannot love God enough for rescuing me from traveling in forbidden paths. I have enjoyed a greater tranquility of mind than ever before. The brethren and sisters here are in perfect peace, and love one another. "Behold how good and pleasant it is for brethren to dwell together in unity." The brethren and sisters meet together and sing the praises of their Heavenly Father. We have quite many ministers here who appear to fear and love God, and their labors are blessed, for many have been added to the Old Baptist churches in this vicinity of late. God can work and none can hinder him. His cause is surely revived in this place. We scarcely have a meeting but some are added to the church. Surely we cannot be thankful enough for the privileges with which we are blessed. Although many of our dear brethren have been sorely persecuted since the war began, but our Lord has blessed them who are persecuted for righteousness sake; for he says they shall inherit the kingdom; a rich assurance indeed. we ought to rejoice and be thankful for the precious promises which are given us. O that I could speak a word of consolation to our dear ministers and brethren who are shut up in prison walls. May God afford them grace, and sustain them in the hours of trial. Christ has promised to be with his people, and not forsake them.

I think I had better close, least I crowd out better matter. Excuse me for the liberty I have taken in writing this. If you think this epistle worthy of a reply, please answer through the columns of the "Signs of the Times," and remember at the throne of grace, your unworthy sister,

SARAH A. WILLIAMSON.

CRISP'S ROADS, Ind., March 22, 1865.

DEAR BROTHER BEEBE:—* * * I think I can obtain one or two more subscribers before long, for I feel anxious to do what I can to sustain the publication of the "Signs of the Times," for they afford me so much consolation, and are so comforting to the dear children of God. May the Lord enable you to hold forth his truth in these dark and trying times, and enable you to finish your course with joy.

Brother Beebe; I have thought sometimes of writing you something concerning the dealings of the Lord with this poor unworthy creature; but I feel so poor and little that I am afraid that I would be intruding on the brethren, for if I am a saint, I am the least of all. Yet when I hear the dear children of God, relating through the "Signs of the Times," the goodness of God towards them, in delivering them from the power of darkness, and translating them into the kingdom of his dear Son, my heart is made to rejoice in God my Savior, who has taught his Israel to know the Lord, and all to speak the same language, which is "Salvation is of the Lord," and by grace alone.

I was born in Bourbon County, Ky., in 1799. My parents made no profession of any faith or order. At twelve years of

age, my mind became very much alarmed at the thoughts of death, which made me fear and tremble. I knew not what to do. All the preaching I had ever heard, based salvation on conditions, telling me, that if I would do my part of the work, God would do his part; but I must begin first. This seemed to be reasonable to my mind. So I resolved to begin, and attempted to pray, feeling sure that the Lord would bless me for it at my attempt. But I was disappointed, for the more I tried to pray the worse I seemed to be, and I then feared that there was no change for me, and I thought I would give it up and be as resigned as I could. I would have given the world, if it were mine, to have been as good as I thought some of my neighbors were. But my fears finally subsided, and my mind was drawn out after the things of the world, with now and then some serious thoughts on the subject of death and judgment, until my eighteenth year, when my burden returned with redoubled force. Again I sought for some secret place where I might try to pray. But I could find no secret place, for it seemed as though some one was continually watching me. My sins like mountains were chusing me down. I then thought my day of grace was passed, and,

"If my soul were sent to hell,
The righteous law approved it well."

Still my desires were, "Lord be merciful to me a sinner." One morning when I sat down to breakfast, my distress was so great that I could not eat. I arose from the table and went out to give vent to my anguish of soul, when in solitude, almost before I was aware, I was on my knees praising God. My burden was all gone, and my soul was filled with joy. I then saw it was not anything I had done or could do, that had procured this great blessing, but that it was all of God's sovereign mercy and grace that had saved me. About a year after this, I related my case to the Otter Creek church, and was received, and baptized by Elder Shadrach Brown. Since that time I have often feared that I was mistaken, and that all I had experienced was a delusion; but anon, I have been made to rejoice in God my Savior, and feast upon his love.

Brother Beebe, I have been more lengthy than I intended; if you find anything in this poor scribble that will be edifying, you can publish it, and if not, lay it aside, and all will be right.

Myself and husband have been sick all winter, but we are now getting about. May the Lord bless and prosper you, and build up his cause and kingdom, is the prayer of your unworthy sister,

SARAH McKIM.

WINTERSSET, Madison Co., Iowa, May 2, 1865.

DEAR BROTHER BEEBE:—When will the dead bodies of the two witnesses arise? Will it not be when the 5th trumpet finishes its sounding, the 5th vial of wrath shall be consummated? Will not the 42 months allotted to the witnesses in sackcloth, the 42 months allotted to the nourishment of the woman in the wilderness, the 42 months reign of the beast that rose out of the sea, all close at the same time? And if so, will not the year 1866 close the scene and sequel of those prophecies? We are sighing and sorrowing, cold and stupid; never was there so little enjoyment in the cause of Christ. O when will the judgment sit? when will the church arise from her coldness? when will the day star arise and shine upon our darkness? &c. Yours in love,

ELMORE G. TERRY.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1865.

EVANSVILLE, W. VA., Jan. 25, 1865.

DEAR SIR:—Not having been a reader of your paper, I may in the following question, repeat one, which, during your editorial labors, you have often had propounded.—It is on the subject of faith. Will you, or some of your correspondents, be so kind as to give your views on the proposition; whether the creature can or does have any thing to do with the creation or operation of his faith; or whether it be the exclusive gift of God? If your time and space will permit, your answer in the "Signs of the Times," will be very welcome.

Very truly yours.

R. W. MONROE.

By faith, we presume our correspondent means evangelical or gospel faith;—that faith without which it is impossible to please God. According to Webster, and other standard lexicographers, the term may be variously applied; and the scriptures speak of the faith of God, "the faith of Christ," "the faith of God's elect," and also of the faith of men, of devils, of living faith, and of dead faith. The Spirit of inspiration has through the apostles, particularly described the origin, nature, power and vitality of the faith of the gospel, as faith that works by love and purifies the heart, which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, waxed valient in fight, and turned to flight the armies of the aliens; &c. From all that is said in the scriptures of true, living and triumphant faith, we may infer that there is in the world, a spurious, false, lifeless and deceptive faith, or what is called faith and so received and regarded by the religious world.

In the creation and operation of the faith of men and of devils, men and devils have much to do; and we need only to sum up their own testimony to show that it is a creature of their own; indeed it bears their image, and their superscription. So indeed they seem to understand it; and to speak of it as something which is required of, and to be produced by ungodly sinners, as a price, or condition of salvation. As in their appeals to the unregenerate, they represent that however destitute sinners may be of faith, they can originate it if they will; and that too without much cost or labor. It has often been asserted by their preachers, that it is as easily produced, as for a man to turn his hand over. The very presentation of the appeal of our correspondent for our views, affords evidence that the power of the creature to create faith, and when created to put it in motion and control its operation, is contended for by many; and it is well known to be a cardinal doctrine in every arminian workmon-gral creed. Of that kind of faith, it would be folly for us to deny the power of creatures to create and manage. The machinery of anti-christ is apparent to every intelligent observer. History points us to ecclesiastical councils; in solemn convocation from time to time, under the protection of human powers organized expressly for the purpose of making creeds, to be enforced, by pains and penalties, flames and faggots, racks and tortures, upon the children of this world; and their humanly devised creeds are received by millions as saving faith. In modern times, and in

our own country the machinery for the manufacturing of faith and piety, embrace infant schools, Sabbath Schools, Bible classes, catechisms, Scientific lectures, Theological Seminaries; and even our public district schools are almost universally used for the same deceptive purposes. All these, beside the drilling, forging, and blowing so common at excitement meetings, anxious benches, and other means using appliances, are in requisition.

The kind of faith engendered by the power and ingenuity of men, by whatever means, mode or machinery; like the idols of the ancients of which we read, is destitute of vitality. "There is no breath in the midst of it, unless it be the inspiration of delusion, fanaticism and will-worship, breathing slaughter against the cause and people of the living God.

According to the solemn predictions of inspired wisdom, the faith of anti-christ in the last days, should be greatly facilitated by signs and lying wonders, and by all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved; "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thes. ii. 10, 11; See also, Rev. xiii. 12-14.

But the faith of which we understand our friend to enquire is as distinct, and opposite to the faith of men and devils, as holiness is opposite to, and distinct from, sin, as heaven is from hell. No creature can have anything to do, or in other words, can do anything in its creation or its operation.

FIRST. No creature can have anything to do in creating it; because we are expressly told in the sacred record, that Christ is the Author and the finisher of it. Heb. xii. 2. This declaration leaves no room for creatures to operate in its creation. He who is the author, is also the finisher. As in the creation of the world, God began, and God finished the work, leaving no other beings room to claim that they had participated in its creation, so creatures are equally excluded from participation in the creation, or production of the faith of the Son of God. He did not merely begin, and leave creatures to finish the work; for all his works are perfect, and that which is perfect cannot be improved.

1. Creatures, or created beings are natural, all their powers and perceptions are natural, and must fail to comprehend or perform spiritual things; and faith is a spiritual and vital principle; it is therefore beyond the sphere of creature agency. All the faith that men can create is like themselves natural. As a spider can not spin a web from any material that it does not possess in its own filthy bowels; so the faith produced by creatures is not in whole nor in part, the faith of the Son of God.

2. The faith of the gospel, is spiritual, for it is the fruit of the spirit. Gal. v. 22. All fruits of the Spirit must be spiritual. That which is born of the spirit, is spirit. John iii. 6. And the faith of the saints is born of God. 1 John v. 4. And it must therefore be spiritual, for being born of God, it must possess the life, power,

and immortality of God, and therefore is able to, and does overcome the world.

3. Creatures can have no part in the creation of the faith of Christ, nor can they even bring themselves into possession of it, or under its power; for the apostle positively declares, that it is not of themselves, that it is the gift of God. Not of works, lest any man should boast. Eph. ii. 8, 9.

4. If it were the creature or production of men, it would be the property of men; whereas the scriptures declare that it is the faith of the Son of God. Gal. ii. 20. "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Paul had not therefore had any thing to do in its creation. Again, it is called the faith of God, Rom. iii. 3, as it could not be called if it were of the creature.

SECOND. The second enquiry submitted is, *whether the creature can or does have any thing to do with the operation of his faith?* The answer to this as well as the other inquiry, must depend on what is intended by, *his faith*. If the creature is a member of Christ, and like Paul, living by the faith of the Son of God; then, as a member of the body of Christ, the faith of the Son of God is *his* faith, for of Christ's fullness has he received and grace for grace; because Christ in all his fullness is given to be the Head over all things to the church, which is his body and the fullness of him that filleth all in all. In this relation, the faith of the Son of God, as the life, righteousness, sanctification and redemption of Christ, is his; and he is the author and finisher of *your* faith. As there is but one Lord, so to the Head and body of the church, there is but one faith, and one baptism; and the redeemed of the Lord shall all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature, of the fullness of Christ. Eph. iv. 5 & 13. Having already shown that the faith, of human origin, must be operated by the power which gave it being, we shall now consider the inquiry to be concerning the operation of the faith of the Son of God, as existing in the children of God. To answer the question then requires that we consider What is faith? And what are its operations? And by what power are they controlled?

1. The faith of which we now speak, is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. It is that living principle, in the quickened family of God, which realizes and actualizes to them those spiritual things which no human power or discernment can comprehend. By which the saints "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv. 18. Even as Moses by faith "endured as seeing him who is invisible." Heb. xi. 27. It is to the child of God, what the eye is to our natural body. As our natural eye beholds natural objects which we could not see without the eye, so faith looks within the veil, beholds the light of the knowledge of the glory of God in the face of Jesus Christ; and makes real to us that which without vital faith would only be at the best a vain

speculation. It is through faith that the Spirit reveals all spiritual things to the saints while here we live by faith, we walk by faith and we are kept by the power of God through faith unto salvation; hence it is the evidence of things not seen; things which the eye hath not seen; things which the vulture's eye hath not seen, which God hath hidden from the wise and prudent, but hath revealed to the faith of his children.

2. The operations of faith, are confidence in God, reliance on his counsel, wisdom, goodness and grace; perceptions of his power, and glory, confident trust in his gracious promises, discoveries of his dealings; the revelation of Christ in all his Mediatorial fullness and glory, a clear apprehension of his truth, and of all things pertaining to his purpose and grace in the salvation of his people. Faith also in its operation suppresses fear, triumphs over doubts and infidelity; strengthens and confirms the christian's hope. Overcomes the world, and all worldly powers and influences which war against the soul. It glories in the cross of Christ. It discovers and points out the pathway of holiness, directs to the throne of grace, inclines those who possess it to follow Christ in his ordinances, to obey him in all his precepts, and makes them dearly love his service. It inspires courage to face the enemy, to endure hardness as good soldiers, to suffer the loss of all things, and to count not their own lives dear unto themselves, so that they may finish their course with joy. The operations of faith are most gloriously exemplified in the cloud of witnesses presented in the eleventh chapter of Hebrews; in the patriarchs, prophets and men of God, from the days of Abel until the apostolic age. And from that period the subjects of this holy faith have known and testified of the power and triumphs of faith over all the opposing powers of darkness in their lives and in their deaths. How often have some of us witnessed the powerful operation of faith making the dying bed of the saints feel softer than the downy pillow, in disarming death of all terror, and the grave of victory. Lighting up the otherwise dark, dreary and gloomy passage, with immortal radiance, and refulgent glory. These are what we understand to be some of the operations of the faith of the Son of God, as it operates in and upon the saints until they shall need to walk by faith no longer; until

"They shall see and hear and know,
All they desire'd or wish'd below,
And every power find sweet employ,
In the eternal world of joy."

3. The power which conducts the operations of faith must be at least as great as the faith and its operations are. As we have seen that this faith of the Son of God, which is born of God, overcomes the world; if we believe the testimony, we cannot admit that the world has any power to control its operations. As there is a divine power in faith, as it is the faith of the Son of God, the faith of God, as well as the faith of God's elect, it cannot be governed or controlled by any power out of itself. Even the christian who has often felt its power, labors in vain to control its operations. God, its author, has ordained that it shall be tried; for the trial of it is precious, and shall result in its final victory and his declarative

glory. The christian would naturally desire to be always exulting in its victories, or rejoicing in its discoveries, dreads, but cannot prevent the fiery ordeal by which it is to be tried. The christian to whom God has given the precious faith of his dear Son, although he has no power to create or control it, yet has much to do with its operations; but let us understand. Although he can not govern its operations, he can and must be governed by it. He cannot exercise faith, but faith can exercise him. This much he has to do with the operation of faith: he has to feel it, to love it, to cherish it, to testify of it, to be led by it, to walk by it, and to live by it. Yea, the children of God are called to contend earnestly for the faith which was once delivered to the saints, and labor to suppress all their carnal corruptions of the flesh which are at war with it, by crucifying the old man with its affections and lusts. And when the powers of the flesh seem to prevail, and doubts, and fears, and darkness, and temptations make them tremble and faint, they then have something to do; they are constrained to cry out, in the full conviction of their own weakness and inability to exercise faith, "Lord, increase my faith." "Lord, I believe; help thou my unbelief." Thus acknowledging that God's power in keeping them, is through faith unto salvation.

In conclusion, we will give some discriminating marks by which the honest inquirer after truth, if God has given him an ear to hear, and a heart to understand the truth, may distinguish between the faith of the Son of God, and that which can be produced by men. The true is born of God, and lives and abides with hope and charity in the hearts of God's quickened children. The false is a bastard, and shall dwell in Ashdod.—Zec. ix. 6. The true is a living or vital faith. The false is dead, or totally destitute of spiritual life. The true conquers the sinner, and prostrates him as a willing and joyful captive at the feet of Jesus. The false is conquered by the sinner and wholly under his control and management. The true humbles its possessor before the majesty of the Lord. The false inflates with pride and self importance. The true is immediately from God; the false is from the devil. The true leads the child of God through great tribulations up to the paradise of God. The false leads down to the chambers of death. The true makes the penitent publican stand smiting on his breast. The false inclines the pharisee to boast of his own works. True faith inclines the heart to listen to what God, the Lord hath said, to believe what God has said, and to rely alone on what God has done for life and immortality. False faith leads men to reject the testimony of God, to trust to their own vain imaginations, and rely upon their own works for acceptance with God. True faith works by love, and purifies the heart. False faith works by the carnal depraved impulses of the mind, which is enmity against God, not subject to the law of God, neither indeed can be. True faith stands not in the wisdom of men, but in the power of God. False faith stands in the wisdom of men, and in the power of darkness, of free will and human agency. True faith relies on what God

has done; false faith on what men intend to do. True faith looks for redemption, justification and acceptance with God, through the blood and righteousness of our Lord Jesus Christ, while false faith confides in human merit, self-righteousness and will-worship. True faith feeds on every word which proceedeth out of the mouth of God, while false faith thrives upon false doctrine, false philanthropy, false worship, and feeds and fattens on its own flesh. The faith of the Son of God leads those, to whom it is given, to his church, his people, his ordinances, his precepts and his examples. But false faith leads men to seek the society which is more suited to their depraved taste, and which they find in the various branches or departments of Babylon. True faith purifies the heart; but false faith viciates the heart, and fills it with envy, wrath, hatred, malice, revenge, murder, seditions, heresies, and all that is vile and abominable.

CHANGE OF RESIDENCE.

Elder Elmore G. Terry, having changed his location, desires his correspondents to address him at Winterset, Madison County, Iowa.

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Marriages.

April 26—At West Milford, N. J., by Eld. L. Cox, Mr. JAMES STANBACK, and MISS SARAH C., youngest daughter of Mr. James Montross.
May 3—At Bellvale, at the house of the bride's father, by the same, Mr. DAVID W. STEVENS, of Chester, and MISS ABIE J., youngest daughter of S. A. Burt, Esq.

Obituary Notices.

DIED—Suddenly, at his late residence, near Havana, N. Y., April 25, 1866, our aged brother, SAMUEL BENNETT, aged 83 years, 4 months and 23 days. Brother Bennett has been a highly esteemed, orderly and sound member of the Old School Baptist order for many years, but owing to the infirmities of age, distance from the church, and other causes, has not in late years enjoyed the society of his kindred in Christ as much as he desired. On the day of his exit, he seemed about as usual until within a few minutes of his death, when he complained of a strange sensation, and said if

it continued long, he should soon leave this mortal state. He was helped to lie down, and in a moment calmly yielded up the ghost. He has left his aged wife, sister Bennett, with several daughters, among whom is sister Sharp, wife of William Sharp, who was once connected with the Baptists as a minister. He had no sons, but a large number of grand-children, and circle of warm friends. Agreeable to a wish expressed by him, many years ago, and often repeated, we were sent for to attend his funeral, and although distant more than two hundred miles, we attended, in company with our brother, Eld. A. St. John, on the 27th ult., preaching on the occasion from a text selected by the family, viz: John xi. 25, 26.

DEAR BROTHER BEEBE:—The object of my correspondence is in memorial of the death of my dear father, WILLIAM J. COOK. He was taken sick on the night of February 24th, with something like typhoid fever, and a disease of the lungs, which reduced him beyond medical aid. He died at half-past seven o'clock, on the night of March 17th, in the 51st year of his age. He was born, raised and married in Barren county, Ky., and in the Spring of 1837 moved to Missouri, where he has resided until taken from this world of tribulation. He has left a wife and six children, besides brothers, sisters and numerous other near and dear relatives and friends, to mourn our loss. It is hard indeed to part with one so dearly loved, not only by his family and kindred, but also by all who were acquainted with him. But we desire to be enabled to repeat the words of our dear Savior, in his agony in the garden: "Not my will, but thine be done." We believe our loss is his eternal gain. My father has been a professor of religion from his youth, but never attached himself to any church until the summer of 1853, when he joined the Old School Baptist church called Goshen, from which time he has been a worthy member, and previously had been very circumspect in his deportment. From my earliest recollection his life has been marked by an uncommon degree of piety, always instructing his children in the fear and admonition of the Lord. The nearer he approached the close of his pilgrimage, the less he seemed to value the things of this world. I have often heard him exclaim of the things of time, "All is vanity!" As a family, we desire the prayers of God's people, that we may be prepared to meet our father where parting will be no more. Yours, in the hope of Christ,

MARY E. HOLMAN.

HARTFORD, Putnam Co., Mo., April 10, 1865.

months; he was baptized by brother Applegate. He leaves his affectionate wife, three sons and five daughters with a large circle of friends and relatives to mourn. Brother Benjamin Keith preached his funeral sermon, from 1 Thess. iv. 14.

My buried friends, can I forget?
Or must the grave eternal sever?
They linger in my memory yet,
And, in my heart, they live forever.
They lov'd me once with love sincere,
And never did their love deceive me;
But oft times in my conflicts here,
They rallied quickly to relieve me.

MARIA THOMPSON.

DIED—At her late residence, in Mahaska county, Iowa, Dec. 4, 1864, sister ANN FLICK, aged 59 years and 5 months. She was born in Scotland, in 1805; moved to Howard Co., Mo., shortly after her marriage; united with the Old School Baptists in 1833; moved to Madison Co., Ill., in 1838. Her husband died, leaving her with six small children. In 1844 she moved to Des Moines Co., Iowa. She united with the Ebenezer Old School Baptist church in 1859, in which she adorned her profession up to the time of her death, always filling her seat at the Church Meetings when able to do so. We have lost a mother in Israel. She had been a subscriber to the "Signs of the Times" for many years, and has often told me she could not think of doing without them. Her disease was nervous fever.

ALSO,

DIED—Nov. 24, 1864, ALEXANDER FLICK, son of sister Ann Flick, aged 22 years and 23 days. He was an amiable young man, and highly esteemed, but never made profession of religion, yet he took great interest in attending the meetings. He was drafted about ten days before his death, but procured a substitute, at a cost of some \$950 00, but was shortly afterward taken with a severe attack of lung fever. His suffering was very great. He was deeply interested in regard to his situation, but gave no positive evidence of a change of heart; but he was in the hands of a merciful God, who can work and none can hinder. May these afflictive dispensations be overruled for good to the bereaved friends and kindred, is the prayer of your unworthy brother,

A. J. BAKER.

By request of the bereaved husband, and also of the Hopewell church, I with sorrow have to record the death of my beloved sister in the flesh, who was also, as I trust, a sister in Christ, MRS. ANDISON TAYLOR. She died August 27, 1864, aged 61 years, 9 months and 27 days. She united with the Regular Baptist church, Howard's Upper Creek, in Clark county, Ky., when about sixteen years of age, and in moving from place to place, was subsequently connected with several churches, and finally became a member in Hopewell church, with which her membership was at the time of her death. In all the churches with which she was connected she was highly esteemed, and loved by all who knew her. She was on the way to attend the Morgan Association, and about thirty miles from home, when taken sick with flux, and was at the house of her son-in-law, at Winchester, Scott county, Illinois, when she died on the ninth day, being perfectly resigned to the will of God. She leaves a husband and eight children—two sons and six daughters, with numerous friends, to mourn their loss, which we believe is her gain. The Hopewell church, at her last meeting, manifested a deep sense of her bereavement, for sister Taylor was esteemed truly as a mother in Israel.

Yours in christian fellowship,

LUCINDA HAZLERIGG.

BARRY, Pike Co., Ill., Nov. 20, 1864.

DEAR BROTHER BEEBE:—With a sorrowful heart I take the liberty to request you to publish the sad news of the departure of my dear father, JOHN FESSENDEN, to the mansions of rest. He died at his residence, in Little Meadows, March 20th, 1865, aged 66 years, 8 months and 13 days. He became a member of the Baptist church, in Warren, Bradford Co., Pa., over forty years ago, and was baptized by Elder David Dimmick. He always took great delight in hearing the gospel preached, often traveling ten miles to hear one of his own denomination; and since he has been deprived of church privileges, which has been several years, he has continued steadfast in his belief in the doctrine of election, and of the salvation of God's people by grace alone; often saying that the Arminians preaching was no food for him, but the Bible and "Signs of the Times" was always food and drink for his hungering and thirsting soul. Formerly Covenant meetings were held at his house, and preaching on the Sabbath, from time to time, by Elder Bryant. He has left my dear mother, who is a member of the same church, and six children—two of them in the army—and a large circle of friends to mourn our loss. Father has endured many hardships, and suffered greatly

for many years with general debility and chills, but still continued to labor until three days before his death. And now, although the light has gone from our dwelling, and we are sad and lonely, yet his work is done and sufferings over, and his spirit wafted to heaven's blest shore. He bore all his sufferings with great patience and christian fortitude, and manifested a submissive reconciliation to the will of his heavenly Master, and I trust we sorrow not as those who have no hope, hoping in due time, by the grace of God, to meet him in heaven, where all tears shall be wiped from our eyes, and where sorrowing and sinning shall be known no more. His funeral was attended on the 23d ult., by a solemn assembly of friends and neighbors, and a very appropriate and comforting sermon preached, from Job v. 26, after which his remains were laid in a peaceful grave, there to rest until the morning of the resurrection. Yours in hope of Christ,

MARY E. FESSENDEN.

DIED—At her residence, in Hopewell, March 21, 1865, MRS. MARY ELLEN MERRELL, wife of Wesley B. Merrell, in the 36th year of her age. Her disease was called the softening of the brain. Her health had not been good for several years, but her last sickness was short; she lived only about three days after she was taken, and was speechless and unconscious ever after the attack, but appeared to suffer greatly at first, but at length became composed, and seemed to be in a deep sleep, and so passed away. Sister Merrell had been a worthy member of the First Hopewell church for over eleven years, and will be greatly missed by us all, but we have no doubt of her having made a happy change—gone from the militant to the triumphant state. She has left an affectionate husband and six children, parents and many friends to mourn their loss. May God sustain and comfort them. May this death be sanctified to the family and friends, to the church, and to the community among whom she moved. Her funeral was attended on the 22d ult.; text 1 Cor. xv. 49.

ALSO,

DIED—At the residence of his father, in Hopewell, April 2, 1865, IMLEY A. VAN DYKE, son of Dea. John S. Van Dyke, aged 13 years and 15 days. His disease was called the spotted fever. His sickness was short, and his sufferings great, which he bore with great patience; much of the time he seemed to be flighty, yet he knew every one, and said many things that satisfied his parents and others that the Lord was with him, teaching him as never man taught. He talked much about going home. The first time I visited him, I read a psalm and spent some moments in prayer. After I left he talked much about the reading and prayer, which showed that he was deeply interested in them. His end was peaceful; we trust that he sleeps in Jesus, and that God will bring him with him. May God bless and comfort his parents, brothers, sisters and friends. His funeral was attended on the 4th ult., and a discourse delivered, founded on John xvii. 2, 3.

ALSO,

DIED—After a distressing and prolonged sickness of near five weeks, NATHANIEL BLACKWELL, son of Liscomb T. Blackwell, in the 15th year of his age. His disease was called the brain fever. He was a great sufferer, but bore all patiently. Much of the time during his sickness his mind was flighty, yet he sung some verses of a hymn, and words which he spoke at different times, led us to hope that he was quickened by the Spirit, and we hope that he has gone to be with Jesus. He has left parents, brothers, sisters and friends to mourn their loss. May God be with and comfort them. His funeral was attended on the 19th ult. The text taken on the occasion is recorded Col. iii. 1-4. Yours in Christ,

P. HARTWELL.

HOPWELL, N. J., April 21, 1865.

Elder BEEBE: Dear Brother:—Since you were with us, death has invaded our happy circle, removing a dearly loved one, dear little CARRIE CATOR WILLIS, who, though but 14 months old, had endeared herself to us all, by her remarkable sweetness of disposition. She was a lovely child, and often will her fond parents and friends sigh when they think of the early death of their darling.

Please insert the above in your paper, and oblige your sister,

SALLIE A. WOLFORD.

CHURCH CREEK, MD., March 21, 1865.

DIED—Of lung fever, April 15, 1865. MRS. MARY ELLIS, wife of A. B. Ellis. She was born in Greenberry county, Va., March 19, 1817; married to A. B. Ellis, Aug. 17, 1837, in Boone Co., Ia., joined the Baptist church, and was baptized by Elder Aaron Harlan in 1842, and has lived as a consistent Old School Baptist until the time of her death. She leaves a husband, two sons, and four daughters with many brethren and relatives and friends to mourn their loss. But we sorrow not as those who have no hope, for we believe our loss is her great gain.

BRANDWOOD IA., April 16, 1865.

Associational Meetings.

BALTIMORE.—The Baltimore Association will meet with the Harford church, Harford Co., Md., on Wednesday before the third Sunday in May, 1865, at 10 o'clock, a. m., and continue in session three days.

Please say in your next paper, for the information of those who are coming to the above Association, that those who come by way of Baltimore will be met at Tawson town, at 4 o'clock p. m., on Tuesday, May 16. Those coming from the East by Railroad, will take the Tuesday morning train from Philadelphia, and stop at Magnolia station, arriving there at 12 o'clock, m., thence take stage to Fallstown, where they will be met by brethren. Those coming on the cars from the North or West by Northern Central Railroad, will take the Tuesday morning train, and stop at White Hall, and thence the stage to Jarettsville, where they will be met with conveyances to take them to the meeting.

We hope a goodly number of brethren in the ministry and others will attend, and may the Lord grant us a season of refreshing from his presence.

WM. GRAFTON.

DELAWARE.—The Delaware Association will be held with the church at Cow Marsh, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1865, and continue in session three days.

BROTHER BEEBE:—As the time of our Association is approaching, I wish to say to the friends generally that we wish and expect a general attendance. Those coming by public conveyance from the North will procure tickets for Camden. Those coming from the South for Felton. It will be necessary for all to come on Tuesday, the day previous to the meeting. The afternoon line up and the morning and evening lines down will all be met. The trains leave Baltimore depot, (Philadelphia,) at 7:45 a. m., and 3:30 p. m.; Baltimore city, 1:10 p. m. These times of starting are liable to be changed. Our place of meeting, as already noticed, is Cow Marsh, near the line of the Delaware railroad. Brethren and friends, you will find kind friends and plenty of them, to receive and entertain you.

E. RITTENHOUSE.

DELAWARE RIVER.—The Delaware River Association will meet with the church at Kingwood, Hunterdon Co., N. J., beginning on Tuesday before the first Sunday in June, (May 30th,) 1865, at 10 o'clock, a. m., and continue three days.

Please publish for the information of brethren and friends who intend coming (and we hope to see many) to our Association, that those coming through and from Philadelphia, will take the afternoon train for Centre Bridge on Monday previous to the Association commencing on Tuesday, and those coming by the way of New York city, will take their tickets for Centre Bridge by way of Trenton, and all arrive at Centre Bridge in time to be taken up to the Kingwood neighborhood by conveyances waiting for them on their arrival at Centre Bridge, between 5 and 6 o'clock, p. m.

GABRIEL CONKLIN.

WARWICK.—The Warwick Association will be held with the New Vernon church, Orange Co., N. Y., to begin at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1865, and continue three days.

Those coming by N. Y. & Erie, Railway, should take passage to Middletown, so as to be here in time for night meeting at our Hall at 7½ o'clock P. M. on Tuesday evening. Brethren and friends will meet them at our Hall, on Tuesday night, with carriages to take them to their lodgings, and to the Association the next morning.

There will be no conveyance on Wednesday to the meeting from Middletown. Those who cannot leave New York, Newburg or Warwick, before, can take the Mail Train—and get to Howell's Depot—at about 2 P. M. when they will be 2½ miles from the meeting.

SANDUSKY.—The Sandusky Association will meet, if the Lord will, with Honey Creek Church, Seneca Co., Ohio, on Friday before the second Sunday in June, 1865, at 10 o'clock, a. m., when and where we desire the brethren and sisters of our faith to meet with us, especially brethren in the ministry. If this notice shall meet the eye of brother Wilson Thompson, of Indiana, we greatly desire his presence with us, and we will see that the expense is made up to him. We suggest that he come by Indianapolis to Bellefontaine, there change cars and come to Tiffin, at which place brethren will meet him and all other brethren, on Thursday before the day of meeting.

Lucinda Patterson
chick. cut out.

Those who come by Bucyrus on the same day will also be met with conveyances to the meeting.
LEWIS SEITZ.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a. m., of each day.

Brethren, sisters and friends of our faith who love the truth are affectionately invited to attend, especially brethren in the ministry. Conveyances will meet the cars at Livonia station, on Tuesday afternoon and evening, to convey our friends to the meeting, two miles distant from that station.
S. N. WRIGHT. I. B. WEST

Yearly Meetings.

YEARLY MEETING—Brother Beebe:—You will please publish the Northern Pennsylvania Yearly Meeting, to be held at sister Lemuel Harding's, at New Milford, Susquehanna Co., Pa., on Wednesday and Thursday after the second Sunday in June, commencing at 10 o'clock in the morning. Conveyances will be at the depot, at New Milford, to take us up the hill to the meeting.
GABRIEL CONKLIN.

YEARLY MEETING—Brother Beebe:—Will you please publish in the "Signs of the Times" that there will be, as usual, a Union Meeting held with the Bethel church of Old School Baptists, in Shelby Co., Ky., commencing on Friday before the first Saturday in June next, at 10 o'clock, a. m., and continue three days, at which time we hope to meet many of our brethren, sisters and friends, especially our ministering brethren in the Lord, whom we affectionately solicit to meet with us. Yours in bonds of christian love,
LEWIS NEAL.

YEARLY MEETING—Brother Beebe:—Please publish we expect to hold a three days' meeting at Mount Gilead, to commence on Friday before the second Saturday in May next. And we request brethren J. F. Johnson, J. M. Theobald, T. P. Dudley, S. Jones and D. C. Jones to meet with us at that time and place. Done by request of the brethren of Mt. Gilead.
J. H. WALLINGFORD.

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You will save us much time and labor, by a strict observance of the following rules:

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5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
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A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.
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JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs of the Times.

"I saw by night, and behold! a man riding upon a red horse, and he stood among the myrtle trees which were in the bottom; and behind there were red horses, speckled and white."—Zech. i. 8.

BROTHER BEEBE:—In the last number of the "Signs of the Times" I find a request for my views of the above text. A consciousness of my inability to understand the prophecies, and that of this book acknowledged to be so difficult, would prompt me to refer the subject to more experienced brethren. I have sometimes thought that in attempting to explain difficult portions of the word of God, we may err in overlooking their reference, while we attempt to find in them a more hidden meaning, or remote application. While I will not attempt to say that I comprehend all that is intended in the text, I will endeavor to present briefly for the consideration of the brethren such views as present themselves to my mind.

The prophet Zechariah was one of the children of the captivity who returned with Zerubbabel to Jerusalem from Babylon; and the design of his prophecy was to aid in the restoration of the temple and worship of God, as well as to bring to view the promise of the expected Messiah. His name signifies "The Lord remembers," and the many evident allusions to the glory of the spiritual kingdom of Christ, as well as the frequent reference to this book in the New Testament, impart to it a peculiar evangelical character and interest. It was written in the second year of the reign of Darius Hystaspes, about eighteen years after the proclamation of Cyrus, and shortly after the foundation of the temple was laid. That immediate reference is had to the situation of the Jews at this time, and to the design of God in recovering them from their captivity in Babylon, as well as the still future and yet more glorious redemption of all the elect family, by the conquering power of the victorious Redeemer, it is presumed none will deny. The particular application of some of the figures of the text, will demand a more attentive consideration.

1. The time of the vision. "I saw by night." God has often been pleased to make known to his servants his designs in visions of the night. But an especial reference is doubtless here had to the peculiar state of the church. It was during the night of Jewish observances, and it was also a time of great darkness and trial. In the order of God's providence, such seasons have been selected for special revelations of God's purpose and grace. Every period in the history of the church has had its peculiar trials, for the people of God are chosen in the furnace of affliction. The times when Isaiah and Jeremiah, Ezekiel and John prophesied, were seasons of great affliction,

resulting no less from apparent defection among the people of God, than from the assaults of outward foes. But God has not left himself without witness even in the darkest times of the church; and sometimes the children of God have received the brightest manifestations in the midst of their bitterest tears. If God reveals his grace, if faith is quickened into lively exercise, the saints of God can still see by night, the glorious indications of the divine purpose, the unfoldings of the prophetic word, the risen reigning power of their triumphant Redeemer, and rejoice in the midst of all their afflictions.

2. The man Christ Jesus. "And behold, a man riding upon a red horse." By this person, I understand none other than the Son of God in his incarnation; the most proper object to be presented first to the eye of the prophet. Indeed, Christ in his incarnation and mediatorial glory is the chief object presented by all the types and figures of the Mosaic dispensation, as well as by the prophetic writings. "To him gave all the prophets witness." He is styled the angel of the Covenant, and the angel of his presence; and frequently appeared in person, as an angel, or a man, to the Old Testament saints. Of him Isaiah had said "a man shall be as a hiding place from the wind, and a covert from the tempest." His interest and care for his people has been the same in every age. He was with his people in the wilderness, and "the angel of his presence saved them." It was because of his power as well as love that the decree of Cyrus went forth, and he still rides forth in the midst of his people and in the midst of his enemies, as the Prince of the kings of the earth.

The fact of the humanity of our Lord Jesus Christ is of great importance and consolation to the saints of God. As man, he is identified with all their condition, afflictions and sorrows. "He took not on him the nature of angels, but the seed of Abraham." He was made like unto his brethren. He was tempted in all points like as we are, and consequently knows how to succor those who are tempted. He is touched with the feeling of our infirmities. Though seated upon the throne of his glory, he does not forget those whose names are graven upon the palms of his hands, and whose walls are continually before him. In his relation to his people he is the same yesterday, to-day and forever.

3. His position. He is represented as "riding upon a red horse." Here are several distinct ideas. He has sovereignty, universal dominion. He "rides upon the heavens in our help, and in his excellency on the sky." "He maketh the clouds his chariot and rideth upon the wings of the wind." His supremacy and authority

over all the elements and powers of earth, and even over the kingdom of darkness, is clearly set forth in the divine word. He directs the affairs of nations and individuals, and all things, whether in providence or grace, are ordered with especial reference to the safety, protection, salvation and eternal deliverance of all his chosen. Angels are under his direction and haste to do his will; devils tremble at his presence and await the fierceness of his indignation and his wrath; nations have been made to feel the terror of his power, kings to bow at his feet, and the whole earth is full of his glory.

His riding upon a red horse indicates, first, the suffering and affliction which he endured in his own person, when as a man of sorrows, he bore our griefs, and was bruised for our iniquities. His advent into our world was signalized by the terrible slaughter of the babes of Bethlehem, his life was one of continued suffering, and his death one of bloody and fearful agony. The awful scenes of Gethsemane and Calvary, the darkened heavens, the rending rocks, the quaking earth, all attest no less the dreadful nature of the sacrifice than the power and Godhead of the sufferer. But he triumphed over all, he led captivity captive, and must reign till all his enemies be made his footstool.

His people, also, are identified with him in all his sufferings, and in their person he still feels all his sorrows afresh. Thus he comes from Edom, with dyed garments from Bozrah. His language is, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Elsewhere, when the glories and triumphs of his kingdom are presented, he is represented as riding upon a white horse. But here, we understand, his identity in all the sufferings and sorrows of his people is intended.

But he controls, also, all the elements of evil and the powers of darkness. He says, "All power is given me in heaven and on earth." Bloody as are the scenes through which his people pass, heavy and severe as their trials may be, he controls all the fury of their enemies; their bitterest hate and most savage cruelty is made to subserve their interest, and to be the occasion of glorious displays of his saving power. He says, "I came not to send peace but a sword." If the gospel brings peace to a mourning sinner, it arouses the passions of the ungodly heart. Even now he hurls the thunders from his throne against the workers of iniquity, and the day is hastening on when swift destruction shall overtake them, and when the red vials of his wrath shall be poured out upon all the anti-christian race.

4. His relation to his people. "He stood among the myrtle trees which were in the bottom." The figure of the myrtles is evidently designed to present the people and church of God. These trees

are an emblem of peace; and Jerusalem is a "vision of peace." How great is that peace which the saints of God enjoy even in the midst of heavy afflictions. "In me," said our Savior, "ye shall have peace." "Peace I leave with you; my peace I give unto you." "Peace be within thy walls and prosperity within thy palaces." How beautiful are these myrtle trees! How comely is the order of Zion! Alas! that instead of myrtles, the professed people of God should appear as the wild olive tree, or the strange plants of a degenerate vine! But let it be remembered, our dear Redeemer, the glorious King of Zion, stands among his own myrtle trees. They are trees of his right hand's planting, the branches of which he is the living vine. Nourished by his Spirit, sustained by his power, directed by his word, they bear the fruits of peace, and joy, and love to his honor and glory.

They are here represented as being in the bottom; that is in a low and springy place, where they shall never lack for moisture or verdure. They are said to be "trees planted by the water-courses," whose root shall not wither, nor whose leaf fade. David speaks of the streams which make glad the city of God. This is also a most fitting description of the places where God's people often stand; who are brought into straits and difficulties and low places, but it is only to find there abundant springs and sweet refreshment, from the presence of him who has said, "I will never leave thee nor forsake thee." The pathway of the saints of God often lies through the valley of tears, and they come out of great tribulation; but the joys of heaven will be all the sweeter for the trials of earth.

Now it is among these myrtles that Jesus stands. He is the glory in the midst of his people. As the form of the fourth was with the children in the furnace; as Daniel was unharmed in the lion's den; as Peter's prison was opened by an angel; as the dreary and rocky isle of Patmos was made a very paradise to John by the presence of the Son of God, so here the divine Redeemer is represented as standing among these trees of grace. We hear him say, "Lo! I am with you always!" An indissoluble tie binds him to his people. "There is one body and one spirit." Daniel describes him as the "Great Prince which standeth for the children of thy people." He is with them by his word, his power, his Spirit, his ordinances, his members. "Where two or three are gathered together in my name, I am in the midst." In all their trials he is especially near them, to sustain, to comfort, and to deliver them. He listens to the desires of his people, and answers their prayers, as he did that of the prophet at the 10th verse. Sweet

and delightful is the communion of the saints with their mystical Head, as they walk in his ordinances and obey his word. John had the same vision when he beheld seven golden candlesticks, and "in the midst of the candlesticks one like unto the Son of Man."

5. His attendants. "And behind him were there red horses, speckled and white." I am aware that speculation has run riot with reference to the interpretation of these horses, as well as other figures of the prophetic word. I do not say that the view I shall present is the only one which *can* be taken of this figure. But I believe it to be a safe and correct view. In answer to the prophet's inquiry what these were, the reply was given by him who was among the myrtle trees, "These are they whom the Lord hath sent to walk to and fro through the earth." Providences are God's messengers, angels are his ministers, wicked men are his servants, who no less than his people and the ambassadors of Christ, fulfill their mission, and accomplish his divine purpose. They are represented as horses to signify their power and authority, which is derived from him; and they are said to be *behind* him as they obey his will and are subject to his control.

The red horses are an emblem of persecution and war, and are designed to present to us the bloody scenes and fearful trials through which the people of God are called to pass. The persecution of the early christians under the Roman emperors, the sufferings of the Albigenses and Waldenses at the hands of the Papists, and the opposition and malice of the enemies of truth at the present day, need no special comment. God sends these horses to and fro, for all hearts are in his hand. In the apocalypse it is said, "Power was given to the beast to continue forty and two months," and also "to make war with the saints and to overcome them." He has his own way of scattering his truth, trying his people, as well as of delivering and saving them. We are assured that death and hell can do no more than what our Father please; and when his purpose is accomplished, the powers, kingdoms, instruments he has used shall be forever destroyed. Where are now the nations which were once the sword in his hand for the humbling of his people Israel? Except from their connection with his people their very name has perished from the earth.

But there were also speckled horses. The people of God have a mixed experience. They do not always wade through seas of blood. Instead of bitter and direct opposition, the world sometimes seeks to allure by its wiles and snares. The great red dragon is to give place to the leopard beast, which is spotted, and this in turn to one which has two horns like a lamb, whose color is white, but whose influence in the corruption of the doctrine and practice of the word of God, is clearly seen in the history of the world and church. Of it we have not time nor wish now to speak, nor is it needful, for it is before our very eyes. It may perhaps be doubtful whether the children of God will again be called to seal their testimony for the truth with their blood; but the opposition of the popular delusions of the day, the various schemes of anti-

christ, and the seductive influence of a mixed gospel, the prevalence of worldliness, lukewarmness, and indifference to the cause of truth, are equally at variance with the pure principles of the gospel of Christ. But the mission of error in every form must come to an end. The day is rapidly hastening when we have reason to believe that clearer light is to dawn upon the church. Already the angel having the seven last plagues, is seen flying through the midst of heaven, and his voice is heard saying: "Come out of her my people, and be not partaker of her sins, that ye receive not of her plagues."

There is another view to be taken of the white horses, with which I shall leave the subject. They are an emblem of purity and peace—a token of a better and happier day to the church of God. Trials are designed to purify, and after affliction comes rest. The church of God seems to be in a cold, barren and depressed condition. But, if I mistake not, these are tokens of a brighter day. The intent of prophecy, and the indications of providence seem to betoken a gracious manifestation of the power of God as just at hand. God grant we may not mistake, as did the Jews, in supposing it to be an outward and temporal display. Daniel says, "Many shall be purified and made white." The wicked shall do wickedly, and shall not understand; "but the wise shall understand." John saw a white horse, and he who sat on him had a bow, and his name was the Word of God, and he went forth conquering and to conquer. One thing is certain, after the trials of earth will come the rest of heaven. May we be of those of whom it shall be said, "These are they who have come out of tribulation, and have washed their robes and made them white in the blood of the Lamb." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

With modesty and the acknowledgement of great imperfection, I submit the above for your consideration and that of brother Ross, and that God may bless you and him, and all who love our Lord Jesus Christ, is the prayer of your unworthy brother,

LEONARD COX.

LAWRENCEBURG, Ky., April, 1865.

DEAR BROTHER BEEBE:—As I have a few leisure moments, I will try to comply with the request of my brother, made through the "Signs of the Times" in the 5th No. of the current volume, which is as follows:

"As an inquirer after truth, I solicit the views of Eld. J. F. Johnson on Eccl. xii, more particularly on the grinders."

THOS. J. TRIPLETT.

I think that the physiology of the human system is portrayed in connexion, and more particularly in the wane of life when the things of this world can afford us but little enjoyment. I have, at different times, within the last ten or twelve years, been asked my opinion on this connexion of the scriptures, and have willingly given such views as I have had, but not having heard any others express their sentiments on the subject, I knew not but that mine were peculiar to myself until very recently.

After seeing the foregoing request and expressing my opinion to a friend in this

place on the subject, he observed that he had "Scott's Commentaries on the Bible," and, on examination, we found them so near the views that I had given, that some on comparing our opinions might suppose me guilty of plagiarism; or in other words, "stealing thunder" of Dr. Scott. Such, however, is not the fact; for I never saw Scott's ideas, nor those of any other commentator, until recently, and long after my own were formed and expressed.

The chapter commences, "Remember thy Creator in the days of thy youth." The Lord's dealings with the children of Israel were signalized by many miraculous works in their behalf; such as were not done for any other nation. From the time that he called Abraham, the father of the Jewish nation, out of Macedonia, in all their wanderings until carried into Egypt, during their bondage there, their deliverance therefrom, in the destruction of the enemies that pursued them; their passage through the wilderness; the overthrow and driving out of mighty kings and nations that opposed them; his watchful eye over them; his mighty hand stretched out, doing wonders for them, until he finally settled them in a land flowing with milk and honey. There he gave them a national government, guaranteeing to them the land with all its blessings, saying, "If ye be willing and obedient, ye shall eat the good of the land," (Isa. i. 19,) but threatening them with terrible destruction should they forget, or cease to remember the Lord. See Deut. vi. 12; viii. 11, 14, 19; and hence "the preacher's" injunction with many other similar ones, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them."

Here the writer reminds us that the days of decrepitude will soon hasten on, the years of the decline of life draw nigh, when the senses, organs and powers of the system will be so much enervated, obscured or destroyed as to lessen or spoil all their enjoyments, however many blessings and privileges the Lord may have heaped upon us: sad truth, realized by many who have been signally favored "While the sun, or the moon, or the stars be not darkened, nor the clouds return, after the rain." Or when, in the decline of life, the organs of sight shall be so obscured, that the sun's genial rays shall appear darkened, his light dimmed; when the light of the moon and stars shall be too feeble to illumine the nocturnal pathway; and when after the rain, instead of the return of the cheerful beams of the sun, it shall be as though the dark clouds were still hovering in the heavens by reason of the failing of the eyesight. "In the day when the keepers of the house shall tremble."

The body is compared in scripture to a temple, house, or tabernacle, the John ii., 19, 21, and 2 Cor. v. 1. The hands are the more active members of the body in washing, cleansing, clothing and otherwise keeping the house in order; and, as they become feeble and tremulous in the decline of life, I suppose that they are here alluded to as "the keepers of the house." "And the strong men shall bow themselves." As the lower limbs of the body support the entire frame, and convey it

from place to place by their strength; and as they are bowed and enfeebled by the weight and toil of years, and thereby fail to bear up the burdens and perform the drudgery, as in the days of youth and vigor, I suppose they are here referred to. "And the grinders cease because they are few," (or "fail because they grind little," as said in the margin.) My brother requests my views "more particularly" of this part of the chapter, but I know not that I need say more. I think it has special allusion to the *teeth*, as they perform the important office of grinding or masticating the food, and thereby preparing it for the support and nourishment of the entire system. Should brother T. become so far advanced in years (if he has not already,) as to witness that those teeth, commonly called grinders, cease to perform the work of grinding, (for they usually fail first having most of the work to perform,) and only *chop* or mince the diet, whereas they could once grind as it to powder, he will have a realizing sense of the truth of this expression.

"And those that look out of the windows be darkened." This part of the subject no doubt has reference to the *eyes*, the sight of which becomes weak and dim, as the blighting effect of years, and the consequent decline of all other organs and members fail with them.

"And the doors shall be shut in the streets, when the sound of the grinding is low." The passways through which the nutriment travels to the various parts of the system become closed or obstructed because of the imperfect manner of grinding, masticating or properly preparing the aliment for the body, and thus enfeeble and hasten the decline of all its complicated machinery.

"And he shall rise up at the voice of the bird, and all the daughters of music shall be brought low." How often it is the case that in extreme old age we become excitable as little children, when the shrill notes of a bird will startle us; and more especially when our time-worn and weary system becomes so frail and feeble, by reason of age, that we are unable to take proper exercise, we become restless upon our beds at night, and when the morning dawns, the chirping of the bird or the crowing of the cock will rouse us from our slumbers to toil and tremble through another weary day. Our vocal organs or musical powers are likewise debilitated and disorganized with the general wreck, their melody is brought down, so that when we attempt the song, it is apparent that the daughters of music are brought low. "Also, when they shall be afraid of that which is high, and fears shall be in the way."

When in youthful vigor and activity, we can sport over the precipice, or play upon the house-top; whereas, in the years of our decrepitude we tremble at the idea of occupying an exalted position, and quake with fear at finding an obstruction in our pathway, lest we should be hurled to the ground.

"And the almond-tree shall flourish and the grasshopper shall be a burden, and desire shall fail." The hoary head presents the appearance of the almond-tree flourishing its white blossoms, but blossoms are transient things, and the blossoming head presages that the period of

our dissolution is fast approaching. Let us keep in view one bowed down with the weight of years, feeble and languid—with weary limbs and feeble powers, barely sufficient to bear up the tottering frame, and when he has all he can trudge along with, the smallest additional weight, even a grasshopper, as it were, will become a burden. Moreover, his "desire shall fail," the world and its all have lost charms, he is about to take his flight, or his plunge, to his long—"long home," and either for feeling, or for fashion, "the mourners," draped in sable mantles, "go about the streets."

"Or ever the silver cord be loosed, or the golden bowl be broken." I suppose the wise man here alluded to the nervous chord which, with its thousands of ramifications convey the sense of feeling to all parts of the system. Loose it from its reservoir (the nervous fluid is said to have its seat in the brain) that feeds and supplies it, and sensation would immediately cease in all parts of the system, and consequently, death directly ensue.

"Or the pitcher be broken at the fountain, or the wheel be broken at the cistern." I suppose that Cruden is correct when he explains the word "pitcher" to signify in a certain sense. Such vessels in the human body as convey vital supplies into the several parts of it, as the veins, arteries, &c. The circulation of the vital fluid, or blood, through the system is truly wonderful. Dr. Watts, said to be the master-poet, says,

"Our heart contains a thousand springs,
And dies if one be gone;
Strange, that a harp of a thousand strings
Should keep in tune so long."

Thrown out from the heart through the great astra, or main arterial trunk, which ramifies into myriads of branches that penetrate the whole system, and meet at their extremities as many myriads of venal branches to convey it back to the heart and lungs, the blood performs its constant and complete circuit; and, let the heart be compared to a fountain, or cistern, the great artery the pitcher, and the circulating medium the wheel, we have a striking illustration of the expression. Break either the pitcher, or the wheel, and then must "the dust return to the earth as it was; and the spirit return to God who gave it," to receive its final and irrevocable doom; for the unalterable decree of Jehovah is, "Dust thou art, and unto dust thou shalt return."

When we review the transient career of our fast fleeting lives—the utter impossibility of all earth's emoluments to satisfy, happily or even to perpetuate them beyond a span; we may truly say with the "Preacher," "Vanity of vanities, all is vanity;" and with the poet,

"How vain are things here below,
How false, and yet how fair;
Each pleasure hath its poison, too,
And every sweet a snare."

Brother Beebe, I have penned the foregoing thoughts rather hurriedly, and perhaps have written as much as you will be willing to peruse and publish at one time, and feeling that I lack both time and capacity to pursue the subject further, I hope that my brother Triplett will excuse me for passing over the remaining part of the chapter, for I do not feel as if I could write profitably at this time.

Greeting all the household of faith, I desire to remain their brother and servant most affectionately,

J. F. JOHNSON.

SOUTHAMPTON, Pa., Oct. 1864.

ELDER BEEBE:—In the providence of God I have spent the last year or two at home; and for much of the time I have been meditating on the things of the kingdom, in which I have had great satisfaction. I had not thought of writing until I read the Circular Letter of the Delaware Old School Association. What a blessed spirit was manifested in it, and how well calculated to draw the children of God together and unite them in love and fellowship. I felt to respond to the sentiment of the letter. Dear brothers and sisters, we have much cause to pray for that Spirit to lead us in the way that we should go; for the present is a very trying time. Sometimes I feel as though the Lord had commanded me to "Stand still, and see the salvation of the Lord." O, may we be enabled to put our trust in him; "For they that trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever." O, what a blessed assurance. Let us try to be reconciled to God, in all the trials we are passing through, until it shall please him to withdraw the black cloud that hangs over us. Have we one more trial than what is needful for us? Let us examine and see if they are not all for our good. Now, no chastisement for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. Why then should we escape trials? Have we anything to boast of? When we see and feel the villainess of our nature before that God who is so holy that he cannot look on sin, we feel to put our hand upon our mouth, and cry, "Unclean! unclean!" But how blessed to know that we have an Advocate with the Father, Jesus Christ the righteous. He is worthy of our confidence; but let us not put any confidence in the flesh. Sometimes I fear that I have trusted in an arm of flesh; but may God forgive me. This scripture has come with much power to me, a month or two ago. "Cursed be the man that trusted in man, and maketh flesh his arm, and whose heart departeth from the Lord. O, let us trust alone in the Lord. We have much reason to ask faith, in this dark day of trial. What a consolation that we have his word to instruct us. Let us search it diligently; for the scriptures testify of Jesus; and they are able to make us wise unto salvation, through faith that is in him. We need to ask for light to understand the scriptures, lest we should put wrong constructions on them; for we are poor, short-sighted creatures. The longer I live the more I learn of human depravity. David has said, "Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" And even Paul exclaimed, "O, wretched man that I am, who shall deliver me from the body of this death?" He said also, "In me, that is in my flesh, dwelleth no good thing; for to me, to will is present; but how to perform that which is good I find not; for the good that I would, I do not; but the evil I would not, that I do." And the psalmist says, "The Lord is good, and ready to forgive, and plenteous in mercy, unto all them that call upon him." O, how precious are the promises of God, when we can embrace them. When we contemplate the goodness of

God, we can but wonder, and say, "What have we that we have not received? We know not how long we may enjoy our present privilege; but as Jesus said on one occasion, "What is that to thee? Follow thou me." It is not enough that we profess to know Jesus, as our Leader; he has commanded all who love him to follow him. He can and will make all these things clear and plain to us in his own good time. He has promised that he will never leave nor forsake his people. Can we not trust him?

"What more can he say than to you hath said, You, who unto Jesus, for refuge have fled?"

When through fiery trials thy pathway shall lie,
My grace allsufficient shall be thy supply;
The flame shall not hurt thee, I only design,
Thy dross to consume and thy gold to refine.

The soul that on Jesus hath lean'd for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

We have promise upon promise, but alas! how soon we loose sight of them.

Yours, in hope of eternal life,

ANN M. FETTER.

Big Spring, Fillmore Co., Minn., April 12, 1865.

DEAR BROTHER BEEBE:—With a trembling hand I attempt to write and to address you by the endearing appellation, brother; for I feel unworthy to claim that relation to the sons of God. My mind is so dark and so full of unbelief, and my heart so hard that I sometimes think, surely I cannot be a christian. I am often murmuring at my hard lot in this world, and my mind is with the fools eyes wandering to the ends of the earth. When I look into my heart, I find nothing there but sin and pollution. My sky has been clouded for many months, and I never had as bright evidences as very many have. O, for one smile from the lovely face of the blessed Lamb of God. It would be worth more to me than all the kingdoms of this world. O, for one ray of light from the Sun of Righteousness to shine upon my pathway. I have heard proud professors say that, by doing a certain round of duties we may dispel these gloomy clouds and live in continual sunshine. But in my flesh dwells no good thing; when I would do good evil is present with me; how to perform that which is good I find not. But if I know my own heart, I think I do love the people of God, and that serves as an evidence sometimes that I have a part and lot with them in the great atoning sacrifice. I think I can adopt the language of Ruth, "Entreat me not to go back from following thee; where thou goest I will go," &c., and "thy people shall be my people, and thy God shall be my God." When reading the experiences in the "Signs of the Times," my heart has been greatly comforted; especially that of brother Warren Durand. It seems to me that, if I had such a bright evidence as he has, I could never doubt again. O, what a blessed privilege to enjoy the smiles of the blessed Redeemer, and to hear him say to us, "Fear not, I am with you." I am thy shepherd, thy shield, and thy exceeding great reward. What precious promises are given to the people of God; but I fear to claim them for myself; my walk is so crooked, and so unlike that of the meek and lowly Son of God, that the tempter often suggests to my mind something like this: "It is of

no use for you to hope; for no christian is ever so much in the dark. No one can have any confidence in you, as a christian, and you have none in yourself." Yet I sometimes cling to a little hope that I would not exchange for worlds.

Brother Beebe, I may be taxing your time, in sending you this scribble; but I believe you can sympathize with the tried and tempted, and with such as are in the dark. When you are in the banqueting house, pray for us. And may God bless and keep you humble and at his feet, is the prayer of a very little sister, if a sister at all.

ESTHER HARDING.

P. P.—There is a mistake in the obituary of Marietta Harding, she was a daughter of Charles and Esther, not Mariam Harding. E. H.

VANDALIA, Ill., Feb. 27, 1865.

DEAR BROTHER BEEBE:—Enclosed you will find two dollars to renew my subscription to the "Signs of the Times" for another year, as it is the only paper my soul delights in. When I read your editorials, and the letters of our brethren and sisters, they are comforting and edifying to me. I have been a constant reader of your paper seventeen years, and I now feel a desire to write a few words to my Father's children, who are scattered abroad in this sin-disordered world in which we have not where to lay our heads in peace and safety to rest, nor have we anywhere to look for comfort but to our Lord Jesus Christ. He has said to them who are sanctified by God the Father, preserved in Christ Jesus, and called. Mercy be unto you, and peace and love be multiplied." We love him because he first loved us; and we are justified, not by work of righteousness which we have done, but "God who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with him." For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Aba, Father." Not to make you sons, but because ye are sons. Called to be saints, by the Spirit of God, Jesus said: "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Yes, they shall live forever; for He gives to them eternal life, and they shall never perish. Lift up your heads, ye everlasting doors, and the King of Glory shall come in; bringing trophies of his deathless victory with him. For the ransomed of the Lord shall return and come with singing to Zion, and with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrowing and sighing flee away. The apostle testifies to the saints: We are the circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. Having predestined us to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will."

My Father's children, what a mercy of mercies is this, that we should be thus

saved, sanctified and called to know him, whom to know is eternal life.

Brother Beebe: I have written more than I intended; I will submit what I have written to your judgment, to dispose of it as you think best. Farewell. May God bless you with all spiritual blessings, in heavenly places in Christ Jesus, is the prayer of your unworthy brother.

ELKANAH SMITH.

MASON Co., Ky., Jan. 16., 1865.

DEAR BROTHER BEEBE:—I will send you a few lines, which, if you think proper, you may give them a place in the "Signs of the Times." Dear sisters and brethren, I have still the pleasure of reading your interesting communications, and the able editorials of the Editor. And I can truly say they are a great comfort to me in this dark and cloudy day; I hope you will continue to write. It becomes us to be engaged in every good work that our Lord has enjoined on the sheep and lambs of our blessed Redeemer, and, with praying hearts try to stir up one another's pure heart by way of remembrance, and not be forgetful of that love and mercy which is from everlasting to everlasting, which endureth forever. We have, for the last few years, witnessed with sorrow, the awful conflicts, such as we never before have witnessed. The North and South in battle array against each other, which has shaken the best government ever framed by mortals to its centre. Still the promises of Jehovah are sure to all the children of Zion. His counsel can never be moved. Our God will do all his pleasure. And amidst all the conflicts of earth we should be more devoted in all the duties of our high calling of God, in Christ Jesus; for this world is not our home. Why has this calamity fallen so heavily upon us as a people, or nation? It is in consequence of our sins. We reason from cause to effect. Sin is the transgression of the law, and sin has reigned unto death; and so also has grace reigned unto eternal life by and through the righteousness of Jesus Christ. If sin had never entered into the world, none of Adam's sons or daughters ever could have sung the song of Redeeming Grace. Christ came into this world to do the will of his Father, and to destroy the works of Satan. The apostle has defined sin, and he says, "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered to you." Rom. vi. 17. When we survey all things that are visible, this ponderous globe that we inhabit, its creation displays the power and wisdom of the Creator. Yet, large as the world is, it is but a small dot in the infirmity of space. All the works of God praise him; and his saints bless his name. Jesus forever reigns in Zion, and he will destroy the works of Satan, and deliver all his children from bondage, and finally present his bride without spot in immortal glory. The dear lambs of Zion have the greatest cause to rejoice that they are permitted to drink sweet draughts from the celestial fountain of the river whose streams make glad the city of God, and wash in the fountain opened for the house of David and inhabitants of Jerusalem, and wash away their sins. The poor and afflicted saints do rejoice that the Executor of God's everlasting Will, has

taught them to love the Son of God, and to realize that God has loved them with an everlasting love, and called them with a holy calling, and written their names in heaven. They also rejoice that they have heard the sound of the glorious gospel of peace—that the Lamb of God has died for them; that he was delivered up for their offenses, and raised again for their justification, and now forever lives as their Intercessor, their Prince and Savior. Why should the world oppose God's amazing plan of salvation by reigning grace? We are certain that neither this bible doctrine, nor pure and undefiled religion ever harmed any one. The gospel of Jesus is peace and joy in the Holy Ghost; it never taught men to war, or to shed blood. But fallen men, in their depraved nature hate God, and oppose true vital religion. The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." We need not wonder, then, that the world is so much opposed to God. Well do we know how it was once with us. There is in our day a great zeal for what is called religion, and indeed has been in all ages. Anti-christian teachers will do all they can to maintain their systems of religion, they will fight for it; they will lie for it, and shed innocent blood for it. In reviewing the past, up to the present time, it looks to me that there is as much idolatry now, as there has been in any age of the world, if not more. Every religious denomination has its god. I well recollect, some forty or fifty years ago, of the cry, "Give us money, and we will soon have the whole world christianized." We have read the reports of those clerical gentlemen, of the hundreds and thousands they claim to have been instrumental in turning from darkness to light. But what has, in reality, been the result? In no age has there been more wickedness than in the present. But anti-christ must be developed in all its forms and powers; for the word of God must be fulfilled. "Evil men and seducers shall wax worse and worse; deceiving, and being deceived." "This, know also, that in the last days shall come perilous times," &c. "For men shall be lovers of their own selves; covetous, proud, blasphemers, disobedient to parents, unthankful, unholy." So said the apostle Paul. But whenever we have the privilege of mingling in the company of the weary pilgrims which dwell in Zion by birthright, we frequently hear them complain of coldness and of darkness. Is there not at this time a thick cloud hanging over the church? I fear the conflict has only commenced in this age. But under all her sorrows, persecutions and afflictions, her Savior will never leave or forsake her. May the Lord shine away all her fears. He has said unto her, "Fear not, and we are sure that his grace is sufficient for her."

In conclusion, beloved of the Lord, Let us stand fast, trusting in God alone. Our afflictions in this world are but momentary, compared with the eternal weight of glory that shall be revealed.

Brother Beebe, may the Lord continue to bless and strengthen you that you may still wield the sword of the Lord, and of Gideon, is the prayer of one who verily believes he loves Zion. Yours, in the best of bonds.

D. S. BRADLEY.

CHICAGO, Ill., Jan. 16, 1865.

BROTHER BEEBE:—Enclosed please find \$2.50, for the "Signs of the Times," the present year. I am reminded that another year has passed away with all its strife, turmoil, carnage, blood, afflictions and heart-rending sorrows of our once happy country, all is now sealed up in the records of the past, and none but God knows what the future is to be. With him it is all plain; but in his allwise purpose he has seen fit that we should not know what is before us.

We should be satisfied with the present, and thankful that the time is rolling on that will bring us near to our God. I often wonder if I have an interest in the Savior's blood; if so, is it for my sins that I am left alone, "a stranger in a strange land," in this large city, having not one to speak freely to on the subject of the "unsearchable riches of Christ," of God's electing, and unchangeable love to his church.

Throngs of people pass my dwelling every Sunday on the way to their churches, which seems to be a comfort to them; while I remain at home, for I cannot relish their food. I read the "Signs of the Times," which contains all the gospel sermons I get. I do not know but it is wrong, that I often envy some of the correspondents of the "Signs," there having churches with which to join in worship. Some speak of hearing a gospel sermon but once a month, it seems to me if I could be thus favored I should regard it as a precious boon. When I think of spending my days, whether few or many, without the prospect of hearing an Old School Baptist sermon preached, it seems as though I could not have it so.

It is thirty years since I hope God, for Christ's sake, forgave my sins, and I have not heard more than two or three gospel sermons. The last one I heard was six years ago last summer, when I heard you, brother Beebe, at New Vernon, N. Y. And if I never hear another, I can only say, "The Lord's will be done." But I cannot refrain from hoping that some "good Samaritan" may yet pass this way, and I may be refreshed by his coming.

My kindest regards to yourself and wife. May you be spared long to stand upon the walls of Zion, to "cry and spare not," until God shall call you home, is the prayer of your unworthy sister.

R. M. SEYMOUR.

COVINGTON, Ind., Jan. 16, 1865.

BELOVED ELDER BEEBE:—As I have to send the amount due for the continuance of my subscription to your paper, I cannot refrain from embracing the opportunity to add a few lines, although aware of my limited ability to write for a paper which is read by thousands who have been brought out of darkness into the marvelous light of the Sun of Righteousness. I am also aware that your time to peruse communications, which are not legible, must be limited, yet I cannot refrain from mingling the expressions of my hopes and fears with those who write, the greater portion of whom I have never seen in the flesh, for it is very seldom that I have the happiness to meet with those for whose society I have so great a desire; and when I am blessed with the privilege, the golden moments seem very short, but they afford me more real happiness than all

this world can give. And when the time for separation arrives, my heart grows sad, and the parting farewell is uttered with a sigh. O, how I long for the period when all the blood-bought throng shall meet around the throne, and form that glorious band who shall constitute the church triumphant. Then, dear brethren and sisters we shall be free from sadness, sighing and sorrow, and forget the trials and temptations which assail us now. Let us look forward, then, and by faith anticipate the glories that await the ransomed of the Lord, which shall be enjoyed when our God shall say to his children, Come up, hither; then, leaving all that is evil behind, and clothed in white linen, clean and white, our souls shall be filled with overflowing happiness, praise and thanksgiving; and then shall all with one accord, adore and worship him that sitteth upon the throne, and the Lamb forever and ever. O, that my faith may look forward to that glorious period, and enjoy an unwavering assurance that I shall be accounted worthy, not through any merit of my own, but through the blood and righteousness of the adorable Lamb.

Brethren and sisters, the atoning blood of Christ and his righteousness can raise our souls to that exalted happiness. But the doubt arises frequently in my mind, O, am I one of those who have been brought to see the beauty and excellency of the king of saints? Has he been revealed to my soul, as my Redeemer and deliverer? Oh! is my worthless name written in the Lamb's book of life? How often have these questions rushed through my mind, in swift succession, especially when I have a view of my own imperfections and shortcomings, they fill my heart with anguish, and at such times I yearn to be free from self and from all that is impure as pertaining to this life. O, what would become of my poor soul, at such times, if the atoning blood and righteousness of Christ were not brought home and applied to me by the Spirit! To see myself, as I often have, a poor helpless sinner, had I no refuge to cling to but my works, or merit, I should, of all sinners, be the most miserable.

Brother Beebe, I submit this letter to your judgment, as I did the one I wrote one year ago, and it will not disappoint me if you do with this as you did with that. I have been induced to write, I trust, by the love I bear to the household of faith; for I know I am not capable of writing for the columns of the "Signs of the Times."

Dear brethren and sisters, remember me at the thorne of grace; and may we all ultimately meet together around the great white throne, and bow together in praise and thanksgiving to God and to the Lamb forever and ever. Your sister, I hope, through in tribulation.

MARY M. SAUNDERS.

BERLIN, Worcester Co., Md., Jan. 6, 1865.

DEAR BROTHER BEEBE:—Having finished the business part of this letter, and having a little leisure, I feel as though I want to talk a little to you, (and only to you,) of the kingdom of Christ. Our blessed Savior told his apostles that his kingdom is not of this world. I think all his children realize this truth. Hence the unsatisfying nature of all worldly things to the child of grace. Although

the most of them are compelled to attend to worldly business, and in their intercourse with the world are daily thrown into the company of ungodly men, and their hearts are frequently pained by hearing the name of their blessed Lord blasphemed; and, like righteous Lot, they are vexed from day to day with their filthy and ungodly conversation; yet, if this spiritual kingdom of Christ is in them, they have an inner life that the world knows not of, and how gladly does the child of God, when the business of the day is over, return to his home, where, by his own fireside, with the world shut out from his natural vision, does his thoughts revert to this kingdom which is not of the world, to the kingdom established in his own heart. And when the Holy Spirit is pleased to direct his thoughts to the glory, the joys, comforts and consolations which God has given us in his word, in regard to this kingdom; the precious promises of that eternal glory which is reserved in heaven for all who have this kingdom established in their hearts, when they can indulge in all the heavenly anticipations, they feel the full force of the blessed assurance of our Redeemer, that his kingdom is not of this world. The world with its cares and sorrows are forgotten for a time, and the child of God is filled with joy unspeakable and full of glory. O that these seasons could last forever. But soon, ah too soon, these enjoyments leave him, and the world again with its trials intrudes upon his happiness. The next hour finds him battling with the busy world striving to procure food and raiment for himself and family. But this is not his element. This world is not his home. The spiritual kingdom is established in his heart; his affections are centred there; Christ himself, the glorious King, reigns there. "Ye are not of the world, even as I am not of the world, therefore the world hateth you." But let the world vent its cruel spite, let wicked men and devils do their worst; let the whole kingdom of anti-christ make war upon our King and on his subjects, let nation rise against nation, with bloodshed and carnage, and fill the earth, and rivers of blood our kingdom is still secure. "No weapon formed against Zion shall prosper." It is founded by the Lord of heaven and earth on the immutable principles of eternal justice; and although earthly governments may be shaken to their centre; yea, though they be blotted out, and anarchy and confusion cover the earth, the kingdom of Christ established in the hearts of his people, shall stand forever. O, my brother, what a source of joy is this to all the children of God, that Christ's kingdom is not of this world. If I am a subject of it, I have no fears; but I am so often doubting whether I am a subject. I know I desire to be, but am I one? I can only say, "Lord I believe, help thou my unbelief." "God be merciful to me, a sinner." My space admonishes me to come to a close. May the blessed Lord strengthen and support you in your labors in the cause of truth, and finally bring you to his everlasting rest, is the prayer of your unworthy brother, I trust, in the kingdom of our Lord Jesus Christ, which is not of this world.

G. W. STATEN.

TAYLOR, Courtland Co., N. Y., Feb. 6, 1865.

DEAR BROTHER BEEBE:—Being a lonely wanderer away from the endearments of childhood and youth, and being a reader of the "Signs of the Times," I have long thought I would like to write of some of the dealings of the Lord with me, and have it published in the "Signs," if you should think it worthy a place in your columns.

I was brought up in Middletown, Delaware Co., in this State, and joined the Old School Baptist church of Colchester in 1844, and remained an unworthy member of that church until the fall of 1852, when I took a letter of dismission from my mother church, and moved with my family to this county, where I still live. I still hold my letter, having found no church of our faith and order nearer than thirty miles distant, consequently all the preaching I have is through the "Signs of the Times," and you may be sure they are always a welcome visitor at my house.

I was led, at a very tender age, to reflect much on the goodness of God. At the early age of nine or ten years, it pleased the Lord, as I trust, to partially open the eyes of my understanding and teach me that in order to live and die happily, I was in great need of the protection of the great Jehovah. At times I felt very much distressed, on account of my sins, and then again it would wear off in some measure. Thus I lived along until I arrived at the age of sixteen, or in my seventeenth year, when I became impressed in my mind more than ever before. I would then read a portion of God's word every day and try to pray to him every night on retiring to rest, believing as I then did, if I performed my duty promptly I should obtain what I sought, namely, the salvation of my soul. I set times when I thought if I did my duty, the Lord would set me free and recognize me for his own. But I trust about the time I attained my seventeenth year, I was made willing to await the Lord's appointed time. My mind was a good deal relieved; but I did not experience that serenity of mind which I had desired. When in my eighteenth year, I attended Covenant Meeting, for the first time, and as the brethren and sisters were speaking and exhorting, the deacon asked one of the sisters if she had anything to say, and she replied that she wished to be passed by. These words came forcibly to my mind. Will any of us wish to be passed by, when Christ shall come to judge the world of quick and dead? I continued along, doubting and fearing; for I had not the evidence I desired, to convince me that I was a subject of grace, until almost nineteen years of my unprofitable life had passed away to return no more. Then while trying to address the Throne of Grace, these words came to my mind:

"Not fearing nor doubting,
I hope to die shouting
With Christ on my side."

I then felt that I could sing praises to the Most High; but still could not see my path and duty as plainly as I wished, until the following spring. Then I was brought very low upon a bed of sickness; then my duty was made plain to me. It then appeared to me that the birds were warbling forth their notes of praise to God. Although the grim messenger, death, seemed to stare me in the face, I

could not see one terror there. All the desire I had to live was to praise God. So full of love and gratitude to God my heart was, I thought I would praise without ceasing a life time. But ah! the waywardness and short coming of man; prone to evil as the sparks fly upward. But the path for me to walk in was then, as I hope, through the mercy of God, made plain and clear. But as both my parents were Presbyterians, I wished to ask their consent for me to join the Baptist church. This cross was greater than I at first had anticipated. I was made willing to forsake all for Christ's sake, by the following words, which came to my mind: "He that loveth father or mother more than me, is not worthy of me." I then went to the Colchester church and told them of some of the dealings of the Lord with me; was received by the church and baptized by Elder David Mead, and I could then say, there was a peace in obeying as well as in believing. Your unworthy sister,

CATHARINE VAN SICKLE.

WESTVILLE, Ohio, March 28, 1865.

BROTHER BEEBE:—The following is the copy of a letter written by a sister of the Nettle Creek church of which she is a member, on hearing of a revival in the church, which took place the latter part of January and first of February, 1865. Sister Grove moved last fall to Cole Co., Ill. If you think it will afford any comfort to any of the followers of the meek and lowly Savior, please give it a place in the "Signs of the Times."

G. H. WARD.

OAKLAND, Coles Co., Ill., Feb. 12, 1865.

DEAR BROTHERS AND SISTERS AT NETTLE CREEK:—Since I heard of the great revival of religion you have had, I cannot keep still. I must say a word to you, though I am far away from you, yet my heart is with you. How sad I feel to be deprived of the privilege of being with you; but the Lord has promised to be with his children wherever they may be. But, am I one of his children? Can one so vile as I am, so full of unholy thoughts, so prone to wander from the Lord, be a child of God? If I am, I daily feel myself to be the least of them all. But one great consolation is, thanks to the saving grace of God, I am not as I once was. There was a time when I knew not that I was a sinner, going with pleasure the downward road to death. But I trust that God, in his great mercy, gave me to see that I was a guilty hell-deserving sinner. I was very much troubled, and at last compelled to give up all hope in what I could do, and brought to feel that without the free grace of God, I must be lost forever. But God, as I trust, spoke peace to my troubled soul. There was a voice to me, which I believe came from the Almighty God, saying,

"Fear not, I am with thee, O be not afraid,
For I am thy God, and will still give thee aid."

In a moment my troubles all left me, and I could scarcely keep from shouting aloud the praises of God. I was happy indeed. Never will I forget the time; But my joy did not last long; I soon began to doubt and fear that I was not a christian. I have heard brother Williams say that he would not baptize a person unless he was satisfied that that person was a christian. I very often think

of that. He has baptized me, and perhaps was deceived in me; but it comforts me to know that if I have deceived the church, I have not deceived the Lord. We cannot deceive him. I still have to say, as I did when I joined the church, that if God does not save me, I am lost forever. I still must say, I am a poor, wandering sinner. The Lord is my only trust. How my heart leaps with joy to hear of the good meetings you have had, and that the Lord is still reviving his work and adding to the church of such as we hope he will have to be saved. My heart pines to be with you, and I feel sad to be away. I hope to have the pleasure of meeting with you before long. It is hard to be deprived of the privilege I have so much enjoyed; but we cannot always be together while in this wilderness state; but, if we never meet again in this land of sin and sorrow, I have a hope that I would not give for a thousand worlds like this, that we shall meet to part no more; where we shall be free from sin, and sorrow, and disappointments, and where we shall sing the praises of our blessed Redeemer. May the Lord still carry on his works, and may he be with the new soldiers of the cross who have lately enlisted in his cause; for many will be their doubts and fears, trials and temptations. May he keep them in the paths of peace, and may he be with us all; for we are all poor, imperfect beings. When we would do good, evil is present with us. Brethren, pray for me; remember me in your supplications. I have not talked with any person on the subjects of religion, since I left Ohio. There are no Baptists near us. There is one church seven miles from us; I have been there once and heard a good sermon; but they do not have meetings often as you do. I will now close my imperfect remarks. Brother Ward, do with this as you feel disposed; if you think it best, read it to the church; if not, it is well. Brethren, and sisters, farewell.

NANCY J. GROVE.

HENRY Co., Ky., Jan. 4, 1865.

MUCH RESPECTED BROTHER BEEBE:—I am admonished to send my remittance for your valuable paper, the "Signs of the Times," which come to me laden with truth. We are admonished to take heed to the things which we have heard, lest at any time we should let them slip; for, if the word spoken by angels was steadfast, and every transaction and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? A salvation from the pernicious effects and consequences of false doctrine, a salvation from popular delusions and errors which are set forth around us for the doctrine of our blessed Lord and Savior. Our righteousness is of the Lord; then what folly for men to try to improve that which is already absolutely perfect. But the scriptures teach us that there is nothing perfect out of Christ. He is the Door, the Way, the Truth and the Life. No man cometh to the Father but by him. When we read our condemnation by the law, where would be our consolation and hope if we had not an eye of faith given us to look away from ourselves to the great Mediator, the Lord Jesus Christ, who is our righteousness, sanctification and redemption, who alone can keep us from all

harm? I cannot control my thoughts; my mind is often wandering with the fool's eyes, and I have to beg the Lord, from day to day, to keep me from temptation and sin. This is peculiarly a time of trial and affliction to the people of God; but, O ye dear saints, shall we come forth as gold which has passed through the refiner's fire? The Lord has said to his dear children, "Though ye pass through the fire, it shall not kindle upon you, and through the water, it shall not overflow you. Dear saints if your life is in Christ, if Christ is your life, what can harm you? Though you walk through the valley and shadow of death, ye need fear no evil; for he will be with you; and he is the resurrection and the life, of all his people. But I will bring my letter to a close, lest I weary you. May the Lord bless you and yours, and still enable you to feed the hungry flock, on the sincere milk of the word, is the prayer of your friend,

MRS. M. FOREE.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1865.

FRANKLIN, DEL. Co., N. Y., Feb. 28, 1865.

DEAR BROTHER BEEBE:—Please give your views, through the Signs, on Songs iv. 12. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." All the preaching I have is through the Signs, I have not heard a sermon in more than a year.

I have one more request, Please request brother J. F. Johnson of Kentucky to give his views, through the Signs, on Psa. lxxii. 16. "There shall be a handful of corn," &c., and oblige; a poor unworthy sister, if a sister at all,

LYDIA BORDON.

REPLY.—To those who are born of God and led by the Spirit of Truth into the understanding of the Song of Solomon, it is well denominated "The Song of Songs," for in it is embraced the sweetest, noblest and most exalted theme that ever moved the heart or tongue of sinners saved by grace. While to the carnal professor and the graceless hypocrite, it presents no beauty or sweetness. Shut out from our understanding the sacred relationship and indissoluble union of Christ and his church, and all the divine beauty and thrilling interest of the song would be hidden; and nothing presented to awaken the heavenly devotion of the sweet singers of Israel. This song, although divided by the compilers of the scriptures into chapters and verses, is but one whole song. It is called the Song of Songs, because it embraces so rich a cluster, and pleasing variety of appropriate and striking figures expressive of the spiritual communion and fellowship of Christ and his church. All these figures are presented in other parts of the scriptures, and used to elucidate and illustrate the doctrine of the gospel and the experience of the saints; but they are here collected and condensed in one grand anthem to be sung in exalted strains to the praise, of God, and edification of his children.

Among an extended variety of endearing terms, employed by the Spirit of inspiration to set forth the Redeemer's appreciation of and boundless love for his church, as well as the relationship subsisting, we have no less than five in the short passage on which we are requested to write. The church is here called a garden, sister, spouse, a spring, and a fountain. In each of which volumes of divine

instruction, and rivers of sweet consolation may be deduced, well calculated to cause the lips of even them who are asleep to sing.

Before we attempt an elucidation of these figures, we will give some reasons for applying them to the church of God.

1 Because we can perceive no spiritual beauty in them if in any other way applied. Unto whom or what else can such language be applied as is in this Song used by the Beloved, but to his church? Is she not his Spouse, his Bride, his Wife?

2 Because all these figures are uniformly so applied throughout the scriptures.

3 Because this application is in perfect agreement and harmony with the teachings of the Spirit in the experience of the saints.

4. Because the same personage in our text called Sister, Spouse &c., is in other parts of the same song called by names and titles which are no where in the scriptures applied to any other than the church. We will now pass to consider the several appellatives used in our text, and what they signify in their application to the church.

I. *My Sister.* This appellation, as well as that which follows, Spouse, expresses relationship, of the most vital and endearing kind. Although high in the heavens he reigns as God over all, and blessed forever, yet in his Mediatorial relation to his church, he calls her his sister, not as a mere figure of speech, but as a blessed reality. He is the Elder Brother to all the children of God, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. ii. 11. "That he might be the First Born among many brethren." Rom. viii. 29. The relation of brother and sister, involves identity of parentage, and consequently identity of vitality. Christ is the only begotten of the Father, and in that relation is the Son of God; and he says he proceeded forth and came from God," John viii. 42. Hence he could speak truly of God as his Father, for he is in the Father and the Father is in him. And as all his children were chosen in him, before the foundation of the world, their relation to God is in him, as the Son of God, their sonship is in his Sonship, for they are "his body his flesh and his bones," Eph. v. 30. Their "life is hid with him in God," Col. iii. 3. They are made "partakers of the divine nature," in being members of Christ. 2 Pet. i. 4. His Family Record, as kept by the "Three that bear Record in Heaven, The Father, the Word and the Holy Ghost," 1 John v. 7; reads, "And this is the Record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12. Thus the church identified with Christ her Mediatorial Head, in his immortality is one with him, even as he is one with the Father, and her life is hid with Christ in God. Thus standing in a union of life with the Son of God, he claims her as his sister. In recognition of this vital relation the Holy Ghost through Paul, addressed "the church which is in God the Father, and the Lord Jesus Christ," 1 Thess. i. 1. In speaking of his chosen people as such, Christ is not ashamed to call them brethren; but as a church, the feminine gender

being used, she is called his sister. This title as we have remarked is expressive of tender affection and fraternal love. The relation of brother and sister, is unchangeable, being once established it can never be annulled.

II. *My Spouse.* As Sarah was both the sister and the spouse of Abraham, so the church is the spouse as well as sister of him who claims to be both the Brother and Bridegroom of his church. A spouse, is one betrothed, or married. The church is frequently recognized in the scriptures as the Bride, the Lamb's wife. As such she was presented in vision to John, Rev. xxi. 2, & 9, 10. "And I John say the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And there came unto me one of the seven angels," &c. "And talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," &c. John the Baptist bore witness of Christ as the Bridegroom, saying, "He that hath the bride is the Bridegroom; but the friend of the Bridegroom which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice; thus my joy therefore is fulfilled," John iii. 29. Unto the church of God it is spoken, "For thy Maker is thine husband, The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Isa. liv. 5. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Hos. ii. 19, 20. The nature of this espousal, and the marriage vows of the betrothment, leave no room to fear that the union shall ever be dissolved or annulled. "For the Lord, the God of Israel saith that he hateth putting away." Mal. ii. 16. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40. Well might the apostle say, when dwelling upon this wonderful espousal, this marriage union, "This is a great mystery; but I speak concerning Christ and the church." Eph. v. 32. The bride released from all affinity to the law, by the body of Christ; being redeemed from its dominion as well as from its power, is now married, unto him who is raised from the dead, that we should bring forth fruit unto God." "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter," Rom. vii. 4, 6. Thus Christ loved the church and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25-27. This bride or Spouse is indebted to her heavenly Bridegroom for all the comeliness which he has put upon her. Fully conscious of this, when

brought to the king, in clothing of wrought gold, and raiment of needle work, (Psa. xlv. 13, 14.) She is constrained to exclaim in the fullness of her joy and gratitude, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Isa. lxi. 10. Now, in all the perfection of beauty, and immaculate purity and comeliness which he has put upon her he claims her as his own fair bride, and calls her *his* sister, *his* spouse. And as she is married unto him that is risen from the dead, that she should bring forth fruits unto God; she is also called.

III. *A Garden enclosed.* As a spouse all her fruits must be the legitimate result of her sacred union to her Husband, so also, as a garden no plants are to be cultivated but such as our Heavenly Father has planted; all others shall be rooted up. In attempting to trace the analogy of this figure to the church of God, we will observe.

1. A garden is a chosen consecrated spot selected from the plantation or farm, for a special and particular purpose, as Dr. Watts has justly paraphrased it, as in the language of the church.

"We are a garden wall'd around,
Chosen and made peculiar ground,
A little spot enclos'd by grace,
Out of the world's wide wilderness."

Truly the church is a chosen, and consecrated enclosure; being, "Sanctified by God the Father, and preserved in Christ Jesus, and called," Jude 1. To the church, it is said, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth." 2 Thess. ii. 13. As the garden is selected and set apart for a more important and noble purpose than any other part of our lands; so the church is chosen, organized and set apart for the cultivation of the choicest plants, and such as are not found elsewhere. In setting forth the church under this beautiful figure, the inspired writer has spoken of some of her productions; as vines which flourish, and which have tender grapes; spices the fragrance of which flows out when the north wind awakes and the south wind blows. The Rose of Sharon blossoms and blooms in the garden of the Lord; and the lily of the vallies is among the rich variety of her flowers, arrayed in more beauty and loveliness than Solomon in all his glory could boast of. Bundles of myrrh, and clusters of camphire are among her productions. "Thy plants are an Orchard of pomegranates, with pleasant fruits, Camphire and spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. The vine which is found here is one that the Lord brought out of Egypt, and planted in a goodly soil. The Father is the Husbandman. He says he will keep it; lest any hurt it, "I will keep it night and day." In tracing the pleasing figures embraced in the description of the Lord's garden, we might extend our article to a volume; but we will only now say, all the fruits and productions of the gar-

den as contemplated in this song; are emblematic of.

First, Christ himself, who is "The Plant of Renown, Ezek. xxxiv. 29. "He shall grow up before him as a tender plant." Isa. liii. 2.

Second. The people of God, or children of the kingdom of Christ, are called plants, and grow in this garden of the Lord. Christ is anointed to his Mediatorial work for this express purpose, "That they might be called Trees of Righteousness, The planting of the Lord, that he might be glorified." Isa. lxi. 3. "They people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified," Isa. lx. 21.

Third. The fruits of the plants in this Eden, or Paradise of our God, are unto holiness, and the end everlasting life." Rom. vi. 22. They shall bring forth fruit in old age, Psal. xcii. 14. And as to the abundance of their fruit, "It shall shake like Lebanon, Psal. lxxii. 16.

Fourth, The fruits of the garden of the Lord, are fruits of the Tree of Life which John saw in the midst of the street of the New Jerusalem, and on either side of the river of life; which were yielded every month. Rev. xxii. 2. And they include all the fruits of the Spirit, which are these, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. v. 22, 23.

For the production of these fruits, the spiritual elements must be propitious; The Doctrine of the Lord must drop as the rain, and his speech distil as the dew; as the small rain upon the herb, and as showers upon the grass," Deut. xxxii. 2. The fallow ground must be broken up, Jer. iv. 3 & Hos. x. 12. The hills, must be digged with the mattock, Isa. vii. 25, to subdue the briars and thornes; and when the ground is properly prepared and the seed is sown, and the plants set, and the trees made good, then the North and the South winds must blow upon this garden that the spices may flow out. Songs, iv. 16. When the Spirit comes, as on the day of pentecost, like a mighty rushing wind from heaven, its power will be felt in the garden of the Lord. The genial rays, and life inspiring light and warmth of the Sun of Righteousness must shine, the refreshing dews must distil, reviving showers come down, and then the rich perfumes of the spices, and fragrance of the flowers will be borne on the gentle winds of the spirit of pure devotion.

IV This Garden of the Lord is Inclosed. A garden without an inclosure is exposed to depredations from without. If her hedges are broken down, all they which pass by will pluck her choice vine, the boar out of the wood will waste it, and the wild beast of the field will devour it. Psal. lxxx. 12, 13. Gardens are enclosed, not only for defence, but frequently for ornament. When the wise man went by the field of the slothful, and the vineyard of the fool, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then he saw and considered it well, as all wise men should do. Prov. xxiv. 30-32. But the garden of the Lord is not kept by one who will neglect it; but by the Lord

whose eyes never slumber nor sleep. He says, "I, the Lord do keep it; I will keep it night and day, Isa. xxvii. 3. The inclosure of the church of God is perfectly invincible, for unto her it is said, "The Eternal God is thy Refuge, and underneath are the everlasting arms." "Deut. xxxiii. 27 "For I, saith the Lord, will be unto her (Jerusalem) a wall of fire round about; and will be the glory in the midst of her" Zech. ii. 5. "In that day shall this song be sung in the land of Judah; We have a strong city, salvation will God appoint for walls and bulwarks," Isa. xxvi. 1.

"Her walls are strength, and at her gates, A guard of heavenly warriors waits; Nor can her deep foundations move, Built on his Godhead and his love."

Her foundations, walls, and gates are beautifully described, Rev. xxi. 12-27. The election of grace, the purpose, counsel and eternal immutable love of God encircle and secure the garden of the Lord like walls and bulwarks of eternal brass. "Walk about Zion, and go around about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Psal. xlviii. 12, 13. The land marks of this garden are unalterably established. Not one of the stakes thereof shall ever be removed; neither shall any of her cords be broken. Isa. xxxiii. 20.

(TO BE CONTINUED.)

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Obituary Notices.

BROTHER BEEBE:—Please publish the obituary of MR. JACOB STAHL, son of Mr. Abraham and sister Elizabeth Stahl, of Hartford City, Blackford Co., Ind. He was born March 11th, 1841, in Harrison township, Blackford Co., Ind. He volunteered in the U. S. service August 20, under Capt. Kerby, Co. K, 84th Regt. Ind. vol. infantry. He was wounded in his right side, May 9, 1864, at the battle at Buzzard's Roost, in Georgia. He was taken to the hospital at Chattanooga, where he remained two weeks, and thence to Nashville, Tenn., where he remained some three weeks, and thence to New Albany, Ind., and placed in hospital No. 6, where he continued some time, and on August 9th he arrived at his father's house in Hartford City, in a very feeble and emaciated state, where with all the care of skillful physicians, kind care of his affectionate mother and father, loving sisters and many friends, he continued to decline until Jan. 23, 1865, when he departed this life without a struggle or a groan. His sufferings have been great and extremely intense; but he bore them with great fortitude, and was never heard to complain. He had never made a profession of religion, but he bore an unblemished character, was strictly moral, and a good scholar, was beloved and respected by all who knew him,

both as a soldier and a citizen. His remains were interred in the Cemetery at Hartford City, to await the sound of the Arch Angel and the trump of God, to bid him arise. May heaven's choice blessings rest upon the bereaved family, that they may not sorrow as they who have no hope.

JOHN BUCKLES.

DUNKIRK, Jay Co., Ind., April. 20, 1865.

ELDER BEEBE:—For the satisfaction of Mrs. Elizabeth Wiatt and her family, I am requested to write an obituary on the death of her husband, DANIEL WIATT, who departed this life at his residence, in this place, August 11, 1863, aged 80 years, 11 months and 10 days. His disease was bilious fever. Disease and the infirmities of age soon accomplished their work, he being sick only about ten days, during which time he suffered very much, but bore his sufferings with christian fortitude and meekness, never murmuring, but would often say, "Not my will, O Lord, but thine be done." The subject of this notice was born in the State of Connecticut, but came to the State of Ohio when he was quite young; married and settled in Marion county, where he united with the Old School Baptist church called Whetstone, and was baptized by Elder Martin. How long he has been a member of the church I have not been informed, but I think about twenty-nine years. After moving to this county he united with the little church of this place called Beaver Creek. We truly feel the loss of as good a man as father Wiatt. He was a meek and lowly christian, relying wholly on his Savior for support, placing no confidence in his own puny strength. He was a kind and obliging neighbor, an indulgent father, an affectionate and loving companion; was the staff and support of his aged and palsy-stricken companion, who is now left almost helpless—no arm to lean on but the meek and lowly Savior, in whom she puts her trust, being a member of the Old School Baptist church. May she be enabled to rely with full confidence on that arm that is able to support in time of need, and when she is done with the things of earth, may she be gathered like a sheaf that is ripe, to join her dear companion in that better land, where sorrow cannot enter, and parting shall be no more.

ELIZABETH A. PALMER.

BRYAN, Williams Co., Ohio, April 20, 1865.

BROTHER BEEBE:—Please publish the following notice in the "Signs of the Times."

DIED—In Dayton, Mich., ALBERT PARKER, youngest son of Samuel and Mary Parker, aged 22 years 9 months and 4 days. The circumstances were as follows: He, with three others, were at work on a jamb of logs, on the bank of the river, when the logs started the jamb broke ten feet back from where they were at work. He fell twenty feet and struck between two logs; and another log, twenty feet long and one foot through, struck him and broke one of his legs in two places. He lived but four hours after the accident. Yours in tribulation, SAMUEL PARKER. NEW PORTLAND, Me., May 1, 1865.

DEAR BROTHER BEEBE:—Please publish the following obituary in the "Signs of the Times."

DIED—In Fulton county, Ill., Feb. 8, 1865, MATTIE MOORE, widow of the late Morris J. Moore, aged about 77 years. Sister Moore was born in the State of New Jersey; moved thence to Pennsylvania; thence to Ohio; thence to Illinois. In the year 1843 she made a profession of religion in Pennsylvania, and united with the Regular Baptist church and remained a consistent and pious christian up to the day of her death, a period of at least fifty years. Her death was like her life, calm, peaceable and resigned to the will of her heavenly Father. She requested, just before her death, that the writer should preach her funeral, and have the song sung beginning:

What's this that steals, that steals upon my frame? Is it death? Is it death?

Her funeral was attended at the Mt. Zion Meeting House, on the first Sunday in May, and a discourse delivered from 1 Cor. xv. 49, in presence of a large and solemn audience. May the Lord support her bereaved children, and prepare them by his grace to follow her to a clime of peace and joy, and supply her place in the visible church of Christ.

I. N. VANMETER.

MACOMB, Ill., May 11, 1865.

DEAR BROTHER BEEBE:—For the gratification of his parents, brothers, sisters and friends, please publish in the "Signs of the Times" an obituary notice of the death of one of my very dear acquaintances, JEPHIA BOONE, who departed this life March 26th. He left his dear home to visit his native State, Kentucky. His relatives only had the pleasure of his society a week, when the destroyer came in the form of brain fever and took him away. Alas he has gone, but I hope to rest, thus passed away in so short a time, one so young

and so beloved by all. He was no professor of religion, but a good moral boy, always had respect to christian people, most especially to his father, who has been a minister in Christ for some years. Oh, how sincerely we hope he is gone where God says he shall wipe all tears from their eyes and there shall be no more death, neither sorrow, and how deeply do we sympathize with the bereaved family, but those who have seen their loved ones droop and die alone can mingle their tears with them. He was dear to them, not only by the ties of the tenderest affection, but dearer on account of his amiable disposition. He had gained the love and admiration of all who knew him, and was calculated to become an ornament to society. Parents, you have lost a dutiful son; brothers and sisters, a kind and affectionate brother; but may your loss be his gain, and may the Lord enable this deeply bereaved family to bear their affliction with fortitude. We hope that he may have been enabled to say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

T. T. HUGHES.

Associational Meetings.

DELAWARE.—The Delaware Association

will be held with the church at Cow Marsh, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1865, and continue in session three days.

BROTHER BEEBE:—As the time of our Association is approaching, I wish to say to the friends generally that we wish and expect a general attendance. Those coming by public conveyance from the North will procure tickets for Camden. Those coming from the South for Felton. It will be necessary for all to come on Tuesday, the day previous to the meeting. The afternoon line up and the morning and evening lines down will all be met. The trains leave Baltimore depot, (Philadelphia,) at 7:45 a. m., and 3:30 p. m.; Baltimore city, 1:10 p. m. These times of starting are liable to be changed. Our place of meeting, as already noticed, is Cow Marsh, near the line of the Delaware railroad. Brethren and friends, you will find kind friends and plenty of them, to receive and entertain you. E. RITTENHOUSE.

DELAWARE RIVER.—The Delaware River

Association will meet with the church at Kingwood, Hunterdon Co., N. J., beginning on Tuesday before the first Sunday in June, (May 30th,) 1865, at 10 o'clock, a. m., and continue three days.

Please publish for the information of brethren and friends who intend coming (and we hope to see many) to our Association, that those coming through and from Philadelphia, will take the afternoon train for Centre Bridge on Monday previous to the Association commencing on Tuesday, and those coming by the way of New York city, will take their tickets for Centre Bridge by way of Trenton, and all arrive at Centre Bridge in time to be taken up to the Kingwood neighborhood by conveyances waiting for them on their arrival at Centre Bridge, between 5 and 6 o'clock, p. m.

GABRIEL CONKLIN.

WARWICK.—The Warwick Association

will be held with the New Vernon church, Orange Co., N. Y., to begin at 10 o'clock, a. m., on Wednesday after the first Sunday in June, 1865, and continue three days.

Those coming by N. Y. & Erie, Railway, should take passage to Middletown, so as to be here in time for night meeting at our Hall at 7½ o'clock P. M. on Tuesday evening. Brethren and friends will meet them at our Hall, on Tuesday night, with carriages to take them to their lodgings, and to the Association the next morning.

There will be no conveyance on Wednesday to the meeting from Middletown. Those who cannot leave New York, Newburg or Warwick, before, can take the Mail Train—and get to Howell's Depot—at about 2 P. M. when they will be 2½ miles from the meeting.

SANDUSKY.—The Sandusky Association

will meet, if the Lord will, with Honey Creek Church, Seneca Co., Ohio, on Friday before the second Sunday in June, 1865, at 10 o'clock, a. m., when and where we desire the brethren and sisters of our faith to meet with us, especially brethren in the ministry. If this notice shall meet the eye of brother Wilson Thompson, of Indiana, we greatly desire his presence with us; and we will see that the expense is made up to him. We suggest that he come by Indianapolis to Bellefontaine, there change cars and come to Tiffin, at which place brethren will meet him and all other brethren, on Thursday before the day of meeting.

Those who come by Bucyrus on the same day will also be met with conveyances to the meeting.
LEWIS SEITZ.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

Brethren and friends coming from the North, and East, will call on Elder P. W. Doud, or brother James Cudworth, in Sullivan, or J. M. Rose's. Those who come by railroad will be met at Covington, on the Blossburgh railroad, on Friday the 16th, with teams to take them to the meeting.
L. H. ELLIOTT.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a m., of each day.

Brethren, sisters and friends of our faith who love the truth are affectionately invited to attend, especially brethren in the ministry. Conveyances will meet the cars at Livonia station, on Tuesday afternoon and evening, to convey our friends to the meeting, two miles distant from that station.
S. N. WRIGHT. I. B. WEST

Yearly Meetings.

YEARLY MEETING—Brother Beebe:—

You will please publish the Northern Pennsylvania Yearly Meeting, to be held at sister Lemuel Harding's, at New Milford, Susquehanna Co., Pa., on Wednesday and Thursday after the second Sunday in June, commencing at 10 o'clock in the morning. Conveyances will be at the depot, at New Milford, to take us up the hill to the meeting.
GABRIEL CONKLIN.

YEARLY MEETING—Brother Beebe:—

Will you please publish in the "Signs of the Times" that there will be, as usual, a Union Meeting held with the Bethel church of Old School Baptists, in Shelby Co., Ky., commencing on Friday before the first Saturday in June next, at 10 o'clock, a. m., and continue three days, at which time we hope to meet many of our brethren, sisters and friends, especially our ministering brethren in the Lord, whom we affectionately solicit to meet with us. Yours in bonds of christian love,
LEWIS NEAL.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
 2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
 3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
 4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
 5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
 6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.
- A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend it to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment,
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designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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—DR. H. A. HORTON'S MIASMA ANTIDOTE.
The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to suit again. Printed directions for using this medicine will accompany each bottle.

Address MRS. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.
DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., JUNE 15, 1865.

NO. 12.

Correspondence of the Signs of the Times.

BROTHER BEEBE:—The following experience of my sister-in-law, who is about twenty years of age, was, by my request, written out by herself; and I have her consent for its publication in the "Signs of the Times." I wish you to publish it.

J. A. JOHNSON.

GLENDALE, Ind., Feb. 8, 1865.

DEAR BROTHER:—Being naturally of a disposition to please, I will attempt in my imperfect manner to fulfill my promise, notwithstanding its being a painful, yet pleasing task. Painful, from the feeling sense of my unworthiness to attempt writing on such a pure and holy subject; and pleasant, from the assurance that one so unworthy can claim it as a precious privilege, instead of a duty. Feeling confident that there would not be very many that my contribution would interest, yet still, I feel a willingness to accede to your wishes in giving you a short recital of my sinfulness and rebellion against a holy God; and also, of the goodness and mercy of God, that has been manifested to your unworthy little sister. I am led to believe that there are some, were they to read this, who would deem me hypocritical; yet, at the same time, of such I have no fears. And if I can only act in accordance with the dictates of my own conscience, which I believe to be prompted by pure motives, to secure the confidence of christians, and serve, honor and obey my God. I have often thought, when I have been reading the "Signs of the Times," if I could only write as some of them did, what a pleasure it would be to me. But I have concluded that I can be content with reducing my writing down to a composition to yourself. * * *

'Twas on a beautiful day in August, a little more than three years ago, when I was first made to see my sinfulness and depravity. It is all as fresh in my mind as though it were but yesterday. A more beautiful day I scarcely ever witnessed. Everything seemed to be rejoicing and praising the Lord, and I, with the rest, was very happy; and there being preaching that day, I with pleasure went. There was also one to be baptized. I felt very well until the preaching commenced, when a gloom came over me, such as I had never experienced before. I felt as though every eye was seeing all my guilt and wickedness, and wondering why I was there. I tried to listen to the preaching, but I could not hear a word. I imagined that the preachers were pitying me for my hypocrisy, in being in a place where I had no business. I tried to appear composed as usual, lest some one would suspect the state of my feelings. I went home and all went on as usual; and in a few days the gloom wore away, and

I entered with renewed vigor into the joyous scenes of mirth and gayety, thinking I would not have any more such gloomy thoughts. Every effort was made on my part to banish all thoughts of anything religious from my mind, and I succeeded pretty well. I thought the idea of one so young debarring themselves of the pleasures of life would never do; though I must acknowledge that I did not always enjoy myself as I desired. Even when in the ball room, or other places of vanity, when my associates thought my pleasures greatest, my distress would be most severe. But I found that I could not always succeed in banishing my gloomy and depressed feelings; and my young friends would often chide me for my moodiness, which they attributed to some other cause. They little dreamed of the struggle that was going on within.

Thus things went on for about a year, when I determined I would be good and become an Old Baptist. I went to church every opportunity, and refrained from entering into the gayeties of life, (which was pretty hard to do,) and tried to do as near right as I could; but that would not do very well, for the more I tried the worse I got. I would go to church, but all seemed dark. I could not understand a word, no more than if it had been spoken in some unknown tongue. I could hear others telling how they felt, but I did not think that I was like any of them; and there was no use of trying any longer. So I determined to try my old enjoyments again. But I could not enter into them with that zeal which I formerly did. It appeared as though I could not refrain from wanting to go to church sometimes; and I would often hear quotations from the scriptures, which I would repeat over and over, sometimes for weeks, wondering what it meant. Then I would wonder whether the minister understood it, but would be afraid to ask any one any questions for fear they would think that I was trying to assume something which did not properly belong to me, as I was determined never to act hypocritical about anything that I deemed of such importance as religion. I often thought what a pleasure it would be if I could reveal my thoughts to some one. Then I would reason with myself, Why should you? They all know what a wild thoughtless girl you are. So I would put it off. I remembered of having heard persons talk about a portion of the human family which was to be saved, and a portion which was to be lost. I pondered it over in my mind, until I finally came to the conclusion that I would have to be one that would be banished forever from the presence of God; for I had tried everything that I could do. Some ministers would preach about being

without sin, and of being perfectly good, and showing your faith by your works. But I had tried all of that, and I concluded that they were not like me either. So it appeared to me that there was but the one way left. And it appeared very clear that I must be "cut off as a useless cumberer of the ground." This gave me a great deal of anxiety and distress, yet I did not feel disposed to impeach God with injustice. I knew that it would be nothing more than what I justly deserved. And if it was his will, I would try to be reconciled to my fate. Then my dream, which I had previously had, would come into my mind, (as it often did,) and would cause me to wonder what it really meant. But I would soon settle that by the answer, that instead of being taken up to heaven, I would always have to inhabit that doleful and wretched abode of misery and distress.

Then I would think again, that it would look a little better to the world were I to belong to some church, but there was time enough for that after a while. I had a fancy for the Presbyterians, and it did not look to me like it would be very hard to conform to their rules of decorum. I had long since given up the idea of ever becoming an Old Baptist. Thus time was slowly ebbing away, and it seemed to be drifting me every day nearer and nearer to eternity. A constant dread was on my mind day and night. Sometimes, when I would lie down to sleep, I would wonder if it could be possible that I should ever see the light of another day, and fearing, too, lest some one should suspect the state of my mind.

About this time an Old School Baptist came from the State of Michigan and spent a few weeks with us. But now I could keep my secret no longer. His keen perception guessed the state of my feelings. One day during his visit he asked me what I thought of the Old Baptists. What I thought of them? You may imagine what my feelings were, it being the first time that such a question had been asked me. I was so completely astonished, that I was unable to answer him, but promised to answer his question at some future time. But when the time came, I could tell no better than when first asked the question, but answered such questions as he saw fit to ask me. It gave me much satisfaction, and I wondered why no one else had ever asked me such questions. He told me what was his opinion of my case, but I felt confident that he was mistaken, for I thought that I knew very well that I never would become a fit subject for an Old Baptist church; for I felt that the good that I would, I did not, and the evil that I would not, that I did. My thoughts ap-

peared only evil and that continually. The wheels of time rolled on, and five more weeks passed away. I scarcely knew when or where they went. At the expiration of those five weeks there was to be a meeting held at some distance. I felt determined to go, and did. It was quite cold, and I wondered what I was going for. It was a long way to go, and could result in no benefit to me, as I could see. I could enjoy myself better at home. Thus I argued all the evening, until we reached the place where we were going to put up for the night. Not feeling very well that evening I retired early, but I did not feel sleepy. The words of my friend kept ringing in my ears. But I tried to banish it from my mind. Thus I worried for some time, when I imagined that I heard some one call me by name, and say, Come. I knew what it meant, but I thought, what is the use? I am not a fit subject for such an ordinance, and I would not let those reflections disturb me any more; and with those words I fell asleep. But I was not long permitted to rest. I suddenly awoke, from what cause I knew not. But on looking up I saw at my bedside a form dressed in robes of purest white. The countenance was mild and gentle; the arms were raised, as if inviting me to come; and at my head was a light of exceeding brightness resembling the sun. Although the night was dark, yet the room was light as day. The first thought that came into my mind was that it was our Savior. My eyes were seemingly riveted upon the objects, and had all my powers been put into action I could not have taken them off. But soon the form assumed the appearance of a beautifully carved piece of marble, resembling a cross. But this strong vision passed away as quickly as it came. It was then a faintness came over me. I could scarcely breathe. I covered my eyes, lest the form should come again. I had often heard of persons being forewarned of their death, and I felt sure that that was a forewarning of mine. But it was no dream this time, but a reality, and not so easy to get rid of. I felt confident that I would not live until morning. Death and endless torment was my portion. If I had been surrounded by legions of fiends of darkness, and the heavens had burst with all their fury on my head, I could not have suffered more. My whole life was plainly before my eyes, and the frowns of Almighty God seemed to be upon me. I tried to think of something pleasant to calm my mind, but not one gleam of light shone there. All seemed darker than midnight. Seeming years of the most torturing pain ensued. I thought sometimes if I could only pray that I could find relief, but three little words were all that I could utter: "Father have mercy."

The cup was bitter, but O the sweet balm of the little comforter that came and whispered these soft and plaintive words, "Trust in the Lord." I now felt confident that I could. Then came these words:

"Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the cross, endure the pain,
Supported by thy word."

I fell asleep, and when I awoke it seemed as though I had grown many years older. Though old in years, yet still a child. And when I thought of my dream I could not refrain from weeping. O how gladly I welcomed the time for starting to meeting, and when there, was never more anxious for preaching to commence. The words were all blended together with a new and beautiful meaning. The hours appeared but moments when listening to the holy word of God. And when the sufferings of our Savior were so beautifully illustrated, I could not refrain from weeping, yet fearful lest I should be noticed. There was to be preaching that night, and how very impatiently I waited for the time to come. I believe that the last sermon that was preached that night did me more good than all I had ever heard before in my life. The text was: "Repent, every one of you, and be baptized," &c. How I longed for the time to come when I would have strength given me to follow the example of our Lord and Master. There was preaching the next day, and the same restless anxiety for the preaching to commence. On Sunday eve what a change! Instead of sorrow and gloom, a calm and peaceful mind! Not one unpleasant thought! Not a fear! Such unbounded happiness was too great a boon for such an unworthy creature. I thought that I never would be unhappy again, or have a gloomy moment. I could not sleep for thanking our heavenly Father for his goodness and mercy toward one so unworthy. Again I slept a calm and peaceful sleep, and with it came another vision. I was standing on the brink of a mighty precipice; just one step more and I would be plunged into eternity. The step was given, and as I was falling a beautiful angel with a strong arm floated down and bore me away, I knew not whither; but when it stopped before my eyes was a beautiful landscape, with green trees and singing birds and flowers of many colors. The sky was clear, and beneath floated the same form that appeared to me in my former vision. My happiness was now indeed complete. I was made to rejoice in my heart, and chant hymns of praise to the giver of all our blessings. It would be useless for me to attempt a description of the many changes of mind that I experienced during the following week. Sometimes not a cloud would appear to obscure the brightness of my new found happiness, and I would wonder why any person could be unhappy. But those moments of sunshine would not last long. I would frequently grow despondent, and wonder why I had been deluded by such fancies. It surely could not be reality. Then I would try to get back where I had formerly been, feel as I had once felt, and try to discard all the serious thoughts that I had ever had. Then the words of the poet would come into my mind:

"Allure me no longer, ye false glowing charms,
The Savior now calls me, I'll go to his arms."

Thus the week passed, during which time my duty was pointed out to me by a kind and loving brother, who, I feel confident, felt an interest in my happiness and welfare. So, on Saturday, I went to church, firmly believing that I could not feel worthy to unite with so good a people. Yet, the same power that has guided me through all my wanderings of life, guided the footsteps of his erring child, and brought her home to her people, where his banner over me was love, and his fruit was sweet to my taste. The next day I was to be baptized. It was a beautiful day. All nature seemed to be aglow with praises and thanksgivings to God. The words of the poet came to my mind:

"How happy are they who their Savior obey."

Though many of my old associates thought strangely of me, yet I felt that there was one who would give me strength as my days might be. It was no feeble power of man that could thus strengthen me, to go fearlessly to the duty that awaited me—the duty of following the blessed example of my Savior. While at the water side one question arose in my mind: Was I worthy to follow our Lord and Savior in the holy ordinance? Yet I felt willing to acknowledge before the world the precious privilege that I was allowed to enjoy. And while coming up out of the water the words, "Well done, thou good and faithful servant," "Sit down on my throne," &c., came to my mind, and I felt that I could truly say, "All is well." Your unworthy little sister,

C. L. V.

DECATUR, Illinois, Feb. 4, 1865.

DEAR BROTHER BEEBE:—With pleasure I seat myself to write to you of what I hope have been the dealings of the Lord with me. I have been a constant reader of your valuable paper about two years, and my very soul has been made to rejoice in reading your editorials, and the correspondence of the saints. My mind has been drawn out on the subject of the fellowship of the children of God, and I desire to communicate an account of my travels, to the sons and daughter of Zion, who are scattered over these low grounds of sin and sorrow. I do not feel capable of writing for publication, and it is with much timidity that I attempt it. One reason why I undertake it, is in order to lay the communication by, if it should be published, for the perusal of generations to come.

I was born in Macon County, Illinois, in 1830, but raised in Spencer County, Indiana, until I was about fifteen years old, then my parents moved to Macon County, Illinois. From the time of my earliest thoughts on the subject, I intended to get religion, at some time; and I was not going to deal in any common article; but it was my intention, as soon as I should become satisfied with the pleasures of life, to have the very best kind, and not be like this, and that one. But, O my soul! if ever I was made acquainted with myself, it was at a time when I was rolling sin as a sweet morsel under my tongue. My situation differed widely from what I hear some people talk now a days. They say they are going to seek the Lord; but in my case, the Lord found me in a waste howling wilderness, and in a desert land, and truly, he led me in a way I knew not,

and in paths which I had not known. Very different from my former anticipations, for I had the matter all arranged in mind, but how futile and vain are all the ways of man, when contrasted with the ways of God! When I was brought to contemplate God as a just and holy being who cannot look upon iniquity, I was filled with the most awful feelings, for every thought and action of mine was full of sin. But I was resolved what to do, and began to make me a fig leaf righteousness to cover my nakedness. We are told, Gen. ii. 25, that Adam and his wife were naked, and were not ashamed. But my shame and deformity was so great that I thought every one who saw me knew how vile I was. I desired to be alone, where no one could see me. My old associates had ceased to be company for me; and they would enquire, "What is the matter with John Henry? Is he sick?" I would give them an evasive answer, or not reply at all. I would go to meeting, but did not like to be seen, if I could avoid it. I wanted to hear preaching, but it did not seem to be applicable to me. I thought that if God was just, my case was sealed, for my sins arose before me like pointed mountains. Still there was something within me, pleading for mercy; crying, Lord have mercy upon me, the vilest of all thy creatures. I had no concern for the salvation of others; but my poor soul in deep distress. It seemed to me that weeping was my greatest relief. I had heard people talk of giving themselves up to the Lord; but that was what was the matter with me. I was conscious I was in the hands of the Lord, and he knew every thought and every secret of my heart, and that his justice consigned me to death. He that faileth in one point, is guilty of the whole law, and all its penalty, which is death, was upon me. I could not only say, justice and judgment are the habitation of the throne of God, but the very solemnity of eternity seemed to be resting upon me. All nature seemed to be shrouded in mourning. I coveted the condition of the animal creation, but this was unavailing. Time passed on, but no relief came to my soul; all my efforts had utterly failed, and I was in this condition about a week. My guilt seemed to weigh me down to the earth. One night in the fall of 1846, at about eight o'clock, I felt that I was not only crushed down to the ground, but I imagined that the earth opened to receive me. My days seemed to me to be numbered, and the time for my departure had come. I had no murmuring against my doom, yet the secret desire of my soul was, Lord have mercy on me. This was my cry at every breath, and my breath seemed fast leaving me, when something seemed to say to me, "Arise, come away!" The first succeeding thoughts were, in the words of the poet;

"I'm not ashamed to own my Lord,
Or to defend his cause;—
Maintain the honor of his word,
The glory of his cross."

We read of one who when our Lord was led away to be crucified, was compelled to bear his cross, and I believe that every one who enters Zion's gates, is compelled to bear his cross. My very soul was made to rejoice with joy unspeakable and full of glory. Now all nature appeared to be praising God. The

trees were clapping their hands. I felt a love for every body, and it was different love from that I had ever known before. I felt a particular love for my enemies, and desired to tell them that a dear Savior had found me, and that he had revealed himself unto me as the chiefest among ten thousand and altogether lovely. I felt as though I could certainly show others what had been thus revealed to me. But how mistaken! When I would approach them on the subject, some would laugh, and others would say, "He is crazy; but those only who had traveled the same way would rejoice with me."

"I did not believe, that I ever should grieve;
That I ever should suffer again."

I continued in this happy frame for several days, but at length there came a change; something seemed to tell me, I was a poor deluded boy; that I had not only deceived myself, but also the church. For during my happy frame of mind, I had gone before the church and was received, and baptized. I have often wondered why it was that I continued so long in that state of joy, without a doubt or fear. But it was not long before my fears and doubts were so many that I began to look for my old load of guilt and distress, but that I had lost, and I must say, I have never been able to find it again. I have had a feeling sense of my unworthiness; but that is very different from the feelings I had before. Many questions were presented to me,—Could it be possible there is so great a difference between the works of the flesh, and the works of the spirit. I turned my attention to the scriptures, and there read, "That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit." I could truly say, "Whereas I was once blind, now I see, and what I once hated, now I love, and what I once loved, now I hate." I have often been made to weep over a hard heart, and misspent time, but I take courage from the declaration, "And we know that we have passed from death unto life; because we love the brethren." This has comforted me, for I am satisfied I love the brethren.

Brother Beebe, the subject of the fellowship of the saints one with the other, in my judgment, is of great moment; it cannot be obtained by making a fashionable show of religion in the world. Though we give our bodies to be burned, if we have not charity, it avails nothing; or if Christ be not formed in us, the hope of glory, all our religion is vain. God clothed our first parents himself, without any assistance from them; and so he clothes and feeds his children.

Now, although the half of my exercises, experienced in my passage from darkness to light, are not told, I have to apologize for the length of this letter. I belong to the Concord Church, and the Salt Creek Association. May you be spared long to wield the "Sword of the Lord and of Gideon."

JOHN H. MYERS.

ROXBURY, N. Y., Jan. 12, 1865.

DEAR BROTHER BEEBE:—It being time for me to renew my subscription, I will address a few lines to the brethren and sisters, although I feel unqualified to write anything worthy of their perusal. In meditating on the goodness and long suffering of God towards me, in delivering

me, as I hope, from the power of darkness, into the kingdom of his dear Son, I am made to rejoice with joy unspeakable, and full of glory. But when I have a view of my depraved nature, and of my daily walk and conversation, I am ready to give up and say, I have no part, nor lot, in the matter. Amid the commotions, and clamor, of war, and of bloodshed, now raging in our land, we, as the people of God, in this part of the land, still enjoy the privilege of worshiping God, as under our own fig-tree, with none to make us afraid.

Dear brethren and sisters, "Seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that does so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith;" for our light afflictions, which are but for a moment, do work for us, a far more exceeding and eternal weight of glory.

Since I commenced writing, my mind has been drawn back to the time when I thought the Lord manifested himself to me as the chiefest among ten thousand, and one altogether lovely, and while meditating on my lost condition, and the justice of God in my everlasting condemnation, these words came very forcibly to my mind. "Now therefore, ye are no more strangers, but fellow citizens with the saints, and of the household of God." I felt that I was a new creature: my burden was gone, and the way of salvation looked clear and plain to me; and it really seemed to me that I could tell just how the Lord saves sinners, so that they could see and understand it as I did. But it is not so: nothing short of a revelation from God to the soul can make known to any one the way of life and salvation through our Lord Jesus Christ. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. That we should be holy, and without blame before him in love. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. They that are after the flesh do mind the things of the flesh; but they that are after the spirit do mind the things of the spirit. For to be carnally minded is death; but to be spiritually minded is peace. For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. If any man have not the spirit of Christ, he is none of his. But as many as are led by the spirit of God, they are the sons of God. And if children, then heirs, heirs of God, and joint heirs with Christ, if so be, we suffer with him that we may be glorified together. This is a glorious theme to the children of God; to be made heirs to an inheritance which is incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. Then let all bitterness, and wrath, and clamor, and evil speaking be put away from us, with all malice, and be kind, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you, and walk in love, as Christ also hath loved us, and hath given himself for us; an offering and a sacrifice to God. And have no fellowship with the unfruitful works of darkness; but rather reprove them for it is a shame to even speak of those things which they do in secret. "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise. Servants, be obedient to them who are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ." Eph. vi. 1-5. "Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God be not blasphemed; and they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—1 Tim. vi. 1-5

Brother Beebe, may the Lord bless you, and preserve you long on the walls of Zion, and enable you to declare the whole counsel of God. In conclusion I will ask your views on the two beasts in Rev. xiii. Where was their reign? Where accomplished, &c? The one, it appears, had crowns, and the other had no crown, but had two horns like a lamb, and spake as a dragon. Yours with much esteem,

WM. BALLARD.
Ray, Michigan, March 5, 1865.

BROTHER BEEBE:—In addition to the joy which I receive in reading the Bible, I have much satisfaction in the communications of the correspondents of the "Signs of the Times," which I am not willing to be deprived of, so long as I can obtain the amount required for its support. Living as we do, in this time of peril in our land, and perhaps in the days of which prophets and apostles have spoken, wherein darkness should cover the earth and gross darkness the people, and when there should be mockers walking after their own ungodly lusts, despising the good old way, and endeavoring to remove the ancient landmarks, giving flattering titles to men, and with enticing words and fair speeches they deceive the simple. It is therefore a day of severe trial to those who are contending for the faith once delivered to the saints. But how consoling to realize that the Lord God Omnipotent reigneth, and according to his oath and promise he has good in store for them that trust in him. Our privileges of assembling, in this section, to worship God with those where harmony abounds, are few and very scattering. But how pleasant then to receive the "Signs of the Times," laden with interesting communications, in which are sometimes described our own situation, as experienced by others, with whom we sym-

pathize. Sometimes setting forth large assemblages of churches and associations, and prosperous seasons, where union prevails, and the spirit bears witness that Christ's banner over them is love; and his fruit sweet to their taste; with them we would rejoice. Sometimes they give account of the mercy drops from the Lord, in bringing some of his people from darkness to light, and in adding to the church, such as shall be saved. For one, I feel that the years of my earthly pilgrimage will soon end, and often in my meditation inquire for what purpose has my life been? And if an ancient patriarch could with propriety say, Evil and few had been the days of the years of his pilgrimage, how much greater occasion has such an unworthy one as myself? Could I enjoy, day by day, the soul-cheering evidence that I am of that number whose sins have gone before hand to judgment, it would disperse my clouds of darkness, but I read that God's ways are in the great deep, and his judgments are past finding out. I desire to submit to that portion of joy and light it is his good pleasure to bestow. But as God, of his self-moving goodness, has given his dear Son to redeem a people that shall be to his praise, and has given to them that faith which works by love and purifies the soul, which begets within them a living desire for holiness and happiness, I feel constrained to still trust in his blessed promises, that as the days of his people, so shall be their strength. In reviewing the history of the ancient worthies, I have felt a desire for like precious faith and confidence in God.

R. WHITCOMB.

OAK POINT, Mo., March 19, 1865.

"This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not."—Lam. iii. 21, 22. When war and trouble, famine and distress had gathered thickly around old Jeremiah, his friends, the children of Zion, were carried away to Babylon, and Zion lay in a desolate condition, and he had been lamenting over the deplorable state of things, when he exclaimed, "The Lord is righteous, for I have rebelled against his commandment." Hear, I pray you, all people, and behold my sorrow; my virgins and my young men are gone into captivity; thus, after recounting his trouble and his sorrow, he recalled this to his mind, therefore hath he hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. This gave him hope, in his day, and it is the same which gives hope in this day. This is the old beaten path which is spoken of in the scriptures, and the sure way. As we are so vile we cannot keep the law, therefore we have need of a Savior, and we did not choose him, but God hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Therefore, the Old Baptists should love him above all others, as we are a poor helpless people, and not able to work our passage, but requiring to be saved by grace, and not by our own good works. Not by works of righteousness which we have done, but by the free gift of God, which we receive when we are born of the Spirit and made heirs of God

and joint heirs with our Lord Jesus Christ. We did not obtain this liberty with a great sun, as the Roman officer told Paul, but rather as Paul said, we were free born. We should therefore love, honor and obey our Lord, as our parent and our Savior. As his loving kindness has kept us thus far, and his compassion has not failed, we may put our trust in him with all confidence. Let us live peaceably with all, and as much as in us lieth, do good unto all men, especially to them who are the household of faith, and be careful not to offend one of the little ones that believe in him, nor ever try to lord it over God's heritage. "Follow peace with all men and holiness, without which no man shall see the Lord." And when our pilgrimage shall be finished in this world of sin, may we hear the voice of our Lord saying unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then we shall be free from sin and sorrow, and then shall we be forever blessed, and still we shall believe that it is through the mercies of the Lord that we were not consumed. And we shall delight to give all the glory and honor, and praise to God and the Lamb forever.

I guess you will be tired of my scribble before you get through it. I saw a notice in the "Signs of the Times" of a pamphlet on the subject of "Organ Worship." I would be glad to see it. If you have a chance, get me one or two* if you please, and oblige your unworthy brother in tribulation.

CHARLES HUNSAKER.

P. S.—I am almost entirely alone here, although the Missionaries have three church meetings within five miles of me. I was at one of them to-day, at High Point, but, like old brother Parker, I like to read the "Signs of the Times." His letter was very interesting to me.

C. H.

*Those who wish to obtain the pamphlet alluded to should address their orders to J. Soady, Cooksville, Canada West. Postage required on all letters from the United States to Canada is ten cents, and unless prepaid, the letters will not be allowed to pass over the line which divides the Canadas from the States.

THE CORNER, Ulster Co., N. Y., Jan. 15, 1865.

VERY DEAR BROTHER BEEBE:—The Lord, in his tender mercy and loving kindness has spared my unprofitable life thus far, and I feel sometimes to wonder at his goodness to such a poor and worthless one, that I am spared, while so many thousands, as good by nature and better by practice are called away to their eternal destiny. I have removed from Olive to Woodstock, and as there is no one here that takes the "Signs," I cannot feel willing to do without them. I inclose two dollars, that you may send them for one year from the first of January. I hope, brother Beebe, the Lord will be pleased to spare your life and prosper you for many years, that he may strengthen and uphold, and lead and guide you by his wisdom, power and grace, through all sorrows, trials and afflictions, and enable you to stand boldly as a witness for God and truth. It is a great comfort to me to read your editorials and

the communications of our brethren and sisters throughout our widespread land. In reading the experimental communications of the saints, I find them to agree with my own exercises, and that affords me joy. Indeed I receive so much consolation in reading the communications of others, that if I were capable of writing to the edification of the children of God, I would willingly do so. I hope that those who write for the columns of the "Signs of the Times," will continue their labors of love, for their epistles are strengthening to the weak and encouraging to the strong. I would write some of the exercises and trials of my mind, but fear they will not be edifying, for I feel that I am one of the poorest of any of God's children, if I am one of that family. I am sometimes so dark and cold in my mind, and withal so careless, that I have to cry, "My leanness! my leanness!" and to say in the inquiry of my mind, Surely if I were a subject of grace, where is the love and the charity which Christians possess? When I look back to gone-by days, and recall to mind the many precious seasons I have enjoyed with the dear people of God, I weep and mourn that I must now grovel in the dark, and if it were not for the promises of God, which are in Christ Jesus; yea, and in him Amen. I should sink down in despair, for surely all my righteousness is filthy rags. I do not feel to trust in an arm of flesh, but alone in the Lord who has kept me from those worldly institutions which are so prevalent in our day.

"Let others boast how strong they be,
Nor death nor danger fear;
Yet we'll confess, O Lord, to thee,
What feeble things we are."

When my soul is bowed down under clouds and darkness, and the buffetings of the enemy of all righteousness, who often suggest to me that I have no vital religion, and that I need not pray, for God will not hear me, I am driven almost into despair. Then again I call to remembrance former blessings of my God, and the many times he has delivered me out of severe trials, and made me more than a conqueror, then my hope revives, and I feel to praise the Lord and glory in the Mighty God of Jacob, and think if it depended on me to do the least thing to merit the favor of God, or to secure my own salvation, I certainly should be lost. I do rejoice that the Lord has been so merciful to me as to cast my lot among his dear children, who are willing to trust alone in Jesus for all things here and hereafter.

Brother Beebe, do with this as your better judgment may direct. May the God of love and mercy preserve and keep you through all the afflictions of this life, and if called to suffer death for the cause of Christ, may his presence be with you to comfort and sustain you in the trying hour, and that peace and prosperity may attend all his dear people, is the desire and prayer of your unworthy sister,

SARAH M. LOCKWOOD.

IRON MOUNTAIN, Mo., Feb. 26, 1865.

DEAR BROTHER BEEBE:—Being a subscriber for your paper, and having received much satisfaction and comfort in reading it, I wish to tell you that I also, as a lost and helpless sinner, if saved at all, must be saved altogether by the grace

of God, through the blood and righteousness of our Lord and Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I cannot rely upon the Arminian system of works, for I am fully convinced that nothing but that grace which was given to the heirs of salvation in Christ before the world began, can sustain and comfort one who, like me, has been brought to see, feel and confess that all I have ever done of myself was to sin against a holy and righteous God, all the days of my life. My only assurance and joy is when favored with a view of Jesus Christ. Then I feel to say, with Peter, that Christ bore our sins in his own body. Such a view I am confident will lead all God's dear children to praise and magnify the Lord. But such views do not comfort the popular religionists of our day. Their dependence for what they call religion, or the conversion of sinners, is in their protracted, or rather distracted meetings, where, by the use of means, such as anxious benches and other human contrivances, they can convert, as they claim, large numbers of sinners, and then give the glory, if glory it may be called, to men, means and human inventions. Some of them will thank God for what they have themselves done. Some declare they are determined to make their way to heaven—have started afresh this morning. Poor deluded mortals, worshiping the works of their own hands. All the difference I can perceive between these modern idols and the calf that Aaron made is, that Aaron's was made of gold, and these are made of their own works. But, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Brother Beebe, I fully believe the testimony of Paul that there were no spiritual blessings given in Adam, but all were given in Christ, and none of them given according to man's good works, but all were given according as God had chosen us in Christ before the foundation of the world, "Having predestinated us to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will."

My brother, I commenced writing to inform you that our post office is changed from Stono, Mo., to Iron Mountain, St. Francis Co., Mo., and to send you two dollars to renew my subscription. I should have sent on before, but our agent who formerly sent on for us, was compelled to leave his home. I would like to write often if I could. I am an old man in my seventy-fourth year, and do not know as I shall ever be able to write you again. If you think this worth a place in your valuable paper, publish it, and if not, lay it aside, and all will be right with me. May the Lord accomplish his own purpose concerning us all, is the prayer of your unworthy brother, if a brother at all,
JESSE BOUNDS.

MIDDLETOWN, Mo., Dec. 6, 1864.

ELDER G. BEEBE:—Dear brother in Christ, it is a great privilege for the afflicted children of God while in this land of wickedness, sorrow and woe, to have a medium through which they can communicate and commune with each other, while pursuing their journey through this land of gloom to their inheritance in heaven, where all is joy and peace and love, they being thereby enabled to talk with each other by the way concerning the mighty conquest of our blessed Redeemer over death and sin, of his condescending kindness and love manifested to such helpless sinning creatures as we are. Our hearts are made to turn with love and gratification to him who conducted our case when we were without ability or inclination to return to God, and were children of wrath, exposed to all the penalties of God's righteous law, and when our minds were enmity against God, captivated by the devil, and willing slaves to do his bidding. Such being our condition, our blessed Lord Jesus Christ, who is King of kings, and Lord of lords, descended from his imperial glory which he had with the Father before the world began, assumed our fallen nature, took not on him the nature of angels, but he took on him the seed of Abraham, was tempted in all points as we are, and yet without sin, suffered the contradiction of sinners against himself, died the ignominious death of the cross, satisfied divine justice, and brought in everlasting righteousness for his people. And having arisen in triumph over death, hell and the grave, he ascended up on high, and reassumed his ancient glory, and according to his gracious promise, has sent his Holy Spirit down, to quicken and redeem sinners and bring them to the knowledge of the truth; and to-day he sits on the right hand of the Majesty in the heavens, exalted to be a Prince and a Savior, to give repentance to Israel, and the remission of sins. And he beholds the order and steadfastness of his children here below.

Seeing, then, that he has done so much for us, we ought to walk humbly and circumspectly before him in all holy conversation and love, singing praise unto him that has loved us, and washed us from our sins in his own blood, and hath given us the earnest of his Spirit in our hearts, a foretaste of the joys of the world to come. O, may his children, in every part of our afflicted land, be comforted by the sacred influence of his Holy Spirit, and with the cheering reflection that this world is not our home, for here we have no continuing city, but we seek one that is to come, whose Maker and Builder is God.

Dear brother, may God bless you, and enable you still to cry aloud and spare not, and to stand upon your watch tower, amidst the darkness and gloom that surrounds us, cheering the disconsolate, and warning the unruly, and pointing to the Lamb of God which taketh away the sins of the world.

WM. M. JONES.

KNOXVILLE, Iowa, March 4, 1865.

BROTHER BEEBE:—I feel inclined to write a few lines on the words of Christ, recorded, John vi. 38: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Christ informed us what the Father's will was: namely, "That of all he hath given me, that I should lose nothing, but should raise it up at the last day."

I propose to notice:

First, The power of Christ to save.

Second, Who he came to save.

Third, To prove that he has saved them.

First, His power to save. The prophet Isaiah testifies, "For unto us, (I understand the word us, in this text, to mean the church of God,) a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. And in the first chapter of John, we read, "In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by him, and without him was not anything made, that was made." And goes on father and says, "The Word was made flesh and dwelt among us; and we," (that is the apostles and disciples of Christ, for remember, the world knew him not.) And we beheld his glory, the glory as of the only begotten of the Father; full of grace and truth." And Paul says, 1 Tim. iii. 16, "And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These scriptures prove that he possessed all power in heaven and in earth, and was therefore able to save, and to give eternal life to as many as the Father hath given unto him.

Second, Who are the people he came to save? Are they all the descendants of Abraham after the flesh? Certainly not; for Ishmael was his son after the flesh, but Isaac was the child of promise, for when Abraham was an hundred years old, and Sarah was ninety, God said to Abraham, "Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. When Isaac was weaned, we are informed that Ishmael mocked him, wherefore Sarah said unto Abraham, "Cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son; even with Isaac." And the thing was grievous in Abraham's sight, because Ishmael was his son, also. And God said unto Abraham, In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. Paul, in commenting on these scriptures, Gal. iv. 22, says, "For it is written, that Abraham had two sons, one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise." And Paul goes on to say, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." In Gal. iii. he

says, "Now to Abraham, and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And in verse 29, he says. "And if ye be Christ's, than are ye Abraham's seed, and heirs according to the promise." He continues in chapter iv. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son, then an heir, of God through Christ." Again, Paul says, Rom. viii. 17. "And, if children, then heirs: heirs of God, and joint heirs with Christ." O how consoling to be assured thus, that we are not only heirs, but joint heirs with Christ. He became poor that we, through his poverty might be rich! Yes, all he hath is ours; the vast estate to which we are heirs, can never be exhausted.

Third. I will now attempt to prove by the scriptures of divine truth, that he has saved his people, according to the words of the Angel of the Lord unto Joseph.—"And thou shalt call his name Jesus; for he shall save his people from their sins." And Christ himself said, He came to seek and to save that which was lost." But without the shedding of blood there could be no remission of sins. The Jewish priest went into the holy place made with hands once a year, not without blood, which he offered for himself and for the errors of the people. But Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Christ said, his meat and drink was, to do the will of him that sent him, and to finish his work. And with his dying breath he cried, "It is finished!" And to prove that the work that the Father gave him was accomplished, he arose from the dead on the third day, and remained with his disciples forty days. Paul says, He was seen of Cephas, then of the twelve, and after that he was seen of above five hundred brethren at once. And Luke says, While he was talking with his brethren, while they beheld, "He was taken up, and a cloud received him out of their sight; and while they looked steadfastly toward heaven, as he went up, behold two men, stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Acts i. 9-11. "He was delivered for our offences, and was raised again for our justification." When Christ suffered on the cross, the sun, that great light which he had made to rule the day, could not shine upon such a scene, and

there was therefore darkness over all the earth for three hours. And, behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves, after his resurrection, and went into the holy city, and appeared unto many. And the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, and they feared greatly, saying, Truly this was the Son of God."

What father proof could any ask to demonstrate, not only that Jesus was the true Messiah, but also that he had finished his Father's work, which was, to save his people from their sins?

A few words concerning the New Testament, which I understand is the written will of Christ; and which none but the heirs of salvation can understand; nor can they, until they are born of the Spirit. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things; yea, even the deep things of God." I might bring forward a great cloud of witnesses; but fear that I have already written too much.

R. S. BANKS.

WINCHESTER, KANSAS, March 21, 1865.

BROTHER BEEBE:—Will you say, through the "Signs," to the brethren of our faith, that I am living near Winchester in Kansas; and I invite any of them who may come to this state to call and see me. I am somewhat lonely here, and hear but very little preaching except what I try to do myself, and brethren who know me best, know, that is poor. I would be pleased to have brethren move into our neighborhood, so that we could have a church here. I can say, I think we have a good country for making a living, and we are at peace among ourselves, and the prospect is good for remaining so. Those who wish to buy land in Kansas had better come soon; for the price of land is advancing very fast. We have here in Kansas one Baptist Association of our faith and order, which I had the pleasure of attending last fall, and I think we had a refreshing season from the presence of the Lord; for which I felt, and still feel thankful. I also had the pleasure of meeting with the brethren at their Association in the state of Missouri, last fall; where I had hoped to have met brethren Burruss, and Thomas; but sickness in brother Burruss family prevented my seeing him; which was quite a disappointment to me. But, I hope the Lord was with us, I thought I took knowledge of many that they had been with Jesus. May the brethren and sisters remember one of the feeblest of the feeble; a sinner saved by grace, if saved at all.

JAMES A. BRUNDAGE.

FRANKFORT, ROSS CO., OHIO, March 29, 1865.

DEAR BROTHER BEEBE:—I suppose my time of subscription is about out; and I suppose, my brother, the children of God have abundant reason to rejoice, thank God, and take courage. Notwithstanding they are surrounded by all the powers

of darkness, combined, yet they are and have been preserved from all the contaminating influences of the anti-christian powers which have been long foretold by the apostles and prophets of our Lord. They are a peculiar people, chosen and precious in the sight of God; they cannot feed upon the food that the swine do eat. They can only grow and thrive upon the sincere milk of the word. "Blessed are your eyes, for they see, and your ears for they hear." Such is the language of the blessed Redeemer, who spake as never man spake. He is the Rock of my salvation; a strong tower, a refuge to flee unto in every time of trouble.

"Jesus my All to heaven is gone,
He whom I fix my hopes upon."

Although the word of God is full of immortality, and eternal life, I feel my leanness, short comings, and imperfections, daily and hourly. I feel to cry out continually, with the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death? But with him also, I thank God, through our Lord Jesus Christ, who is the only hope and foundation of the christian. "If the foundations be removed, what shall the righteous do?" None but the Mighty God, the Everlasting Father, the Prince of Peace, can do helpless sinners good. None other can save a wretch like me. He alone is able to take the book, sealed with seven seals, and look therein. That is the book wherein the names of all his elect, his bride, the Lamb's wife, are written. He prevailed, by his death to loose the seals, and let the captives go free. He burst the bands of death, and led captivity captive, destroyed death, and triumphed over hell and the grave; and now he liveth to make intercession for his people. How can a child of grace sink with such a prop? It is impossible! Our great High Priest and King has left us many great and precious promises. I say to us; but let it be rather said, to all his humble followers; I cannot feel that I am one of those highly favored subjects who can claim these great and precious promises; but, my brethren, I am confident that God has a people, and always has had, to whom these promises apply.

My dear brother, I cannot well do without your paper, so richly fraught with truth; especially in these trying times.

Affectionately yours,

ISAAC SPERRY.

LAMONTE, PETTIS CO., MO., March 25, 1865.

ELDER G. BEEBE:—Dear brother, your paper is a source of much comfort and satisfaction to us. But the Ishmaelites, and they are numerous, hate it, and they of course, continue to mock. I am greatly in hopes that the Regular Baptists will abstain from politics, and let the kingdoms of earth take care of their own affairs; while we, like Abraham, look to, and for that glorious city which hath foundation, whose builder and maker is God. Let us still remember, we have a strong city; Salvation will God appoint for walls and bulwarks. He always has, still does, and forever will keep his people by his eternal power, through faith, unto salvation, and ready to be revealed at the last time. O brethren, listen to David; He says, "I will praise thee; for I am fearfully and wonderfully made. Marvelous are thy works; and that my soul knoweth right

well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." The apostle Paul says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." We find that just as many as were foreknown, and no more, were predestinated, called, justified, and glorified in God's eternal counsel of peace. Just as David's members were eternally written before their manifest existence in time; or as the Savior was pressed as a cart filled with sheaves; without the loss of a single one. And we are informed that the younger brethren are and were loved even as the Elder Brother; with an everlasting or eternal love. How glorious is the union and relation of God and his children; of Christ the Head, and the church which is his body. I ask the arminians; if it be possible or probable that a head lives without a body, or a body without a head; or that one head is connected with more than one body? All must answer, No. Although our earth is stained with blood, the covenant heirs of salvation have nothing to fear. Let us therefore strive together for the unity of the spirit, in the bonds of peace, in every quarter or locality; assured that all the family shall ultimately sit down with Abraham Isaac, and Jacob in the kingdom of our Heavenly Father.

JAMES TEAGUE.

GREENFIELD, ILL., Feb. 21, 1865.

BROTHER BEEBE:—I am not calculated to write to edification; but I will say to you, the good Lord has been good and merciful to me in sparing me another year; and he has blessed me with the privilege of attending the Mount Gilead, Sangamon, Kaskaska, and Concord Associations, where I met with large congregations, and many hundreds of my Heavenly Father's despised little ones, together with about forty of his servants in the ministry. With but very little exception, their theme was all the same, Salvation alone by free, sovereign, and unmerited grace. It was Christ, and him crucified to save sinners, of whom I am chief. Unity and brotherly love seemed to abound among all the brethren. I consider it a very great and blessed privilege to me, a poor old man, in my Sixty-eight year, to mingle thus with my brethren, knowing that I must shortly put off this body.

STEPHEN COONROD.

TRAIL CREEK, HARRISON CO., MO., March 21, 1865.

BROTHER BEEBE:—It is with fear and trembling I attempt to speak of the things which so much interest me; of the goodness and tender mercy of our gracious God to me, who if a saint, am the least of all. I desire to speak of his power and grace manifested, as I sometimes hope, in calling one so vile from the power of darkness into his marvelous light. I often feel, when reading or hearing the experiences and evidences of the dear children

of God, constrained to cast in my mite with them, and tell of that wonderful love which God has manifested towards his people in sending into the world his only begotten Son, made in the likeness of sinful flesh, vailing his Godhead in a mantle of humanity that, by his mediatorial sacrifice, he might redeem his people from the curse of the law; and I do believe that he has fully and forever redeemed all his people, and then arose from the dead, a mighty conqueror over death, hell and the grave; and when they shall awake from their graves they shall all be fashioned just like their divine Lord and Master.

I hope you will bear with us for not having sent our remittance sooner. There has been great distresses in our land which has occasioned the delay. We hope to do better hereafter. Please continue to send your paper to us as before.

Yours in hope of eternal life,
JOHN & WM. I. PRATER.

TERRYTOWN, BRADFORD Co., Pa., March 17, 1865.

ESTEEMED BROTHER BEEBE:—With your permission, I will inform the brethren and friends, especially those at LeRay and Franklin, that the reason of my failure to fulfill my appointments with them, was that I have been dangerously sick. Perhaps they have been as much disappointed in my failure to be with them as I was that I could not enjoy the privilege of their company. God's ways are not like our ways. "Man deviseth his ways; but it is God who directeth his steps." On the evening of the second Sunday in February, after having discharged the duties of the day, as well as I could, I retired to rest, feeling as well as usual; but I had been in bed but a short time before I was taken with severe chills, a violent pain in my head, and vomiting, which terminated in congestion of the brain and general prostration of my whole system. I had the best of care and attention; my friends watched over me by day and by night, for which I desire to be thankful.

The Christians' hope is of inestimable value, though it may at times seem to us small and of but little worth, when we are prostrated upon a sick bed the alluring charms of this world vanish; and then this *little hope*, as we sometimes call it, grows big with immortality.

Dear children of that kingdom which is not of this world, we need not fear to trust in him who has said, "Yea, I have loved thee; with an everlasting love; therefore with loving kindness have I drawn thee." Christ will surely perform for his saints all that he has promised. Let us patiently wait a few more days or years, and we shall hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall we be truly satisfied, when we awake with his likeness.

It is almost five weeks since I was taken sick, and it is with great difficulty that I can sit up and write now. Remember me at a throne of grace.

Yours in gospel fellowship,
CHESTER SCHOONOVER

RICHMOND ME., May 28, 1865.

DEAR BROTHER BEEBE:—As I am under the necessity of writing on a small matter of business, I feel inclined to write a few of my thoughts, and sensations of

mind, under them. When I look round (and that is about all my time) and behold the fallen state of mankind, and see the awful destruction and wickedness committed, and what passes for religion, I am made to wonder and admire the grace and goodness of God to me, in taking my feet out of the mire and clay of depravity, and putting a new song into my mouth, even praise to his Holy name. I have now entered upon my eightieth year, and my bodily health is as good as it has been for a number of years; but I feel that I am nearly worn out; and it is over sixty years since the Lord showed me my fallen condition, and for many years my mind has traveled almost constantly upon the mystery of grace, and salvation through our Lord Jesus Christ. I this morning read brother Cox's communication in the last "Signs of the Times" carefully, and whether he has taken a right view or not, of the text at the head of his article, his writings have so fully described my views and sensations of mind, that it is folly for me to attempt it; as he says, "even now he hurls the thunders from his throne against the workers of iniquity." And, blessed be his name, His interest and care for his people, wherever situated, whether North or South, is the same, and this is all my trust and consolation from day to day, in the firm belief that nothing can possibly take place, but what shall terminate for the glory of God, and the best possible good of his Church and people. And because I entertain these views, I live quite alone in the vicinity where I dwell.

Thus Brother, I have hastily committed a few thoughts to paper, and if you think there is any thing in them that will be of the least use to any of the scattered lambs of the flock, and find a corner in the "Signs of the Times," not better occupied, you may enter it.

I remain as ever your brother in the covenant of redemption.

HEZEKIAH PURINTON.

WILTON, Maine, Dec. 11, 1864.

DEAR BROTHER BEEBE:—To my weak mind, now is a day of darkness, yea, and gross darkness covers the people. The love of many waxes cold, some are halting, some are turning aside. Multitudes of teachers are crying Lo here and Lo there. But the admonition is, believe them not, go not after them, for if it were possible they would deceive the elect. This question occurs to me frequently, Who hath made you to differ? It is the grace of God, not for any goodness in me, but it is free, rich, sovereign grace, bestowed freely upon the heirs of promise through Christ. The scripture brings Christ to view as being all and in all to his people. Christ is the life of the church, the head of the body, husband of the wife, the Redeemer, the only Savior, the Holy one of Israel. Why should we fear in this day of darkness and rebuke, for underneath his people are the everlasting arms. He rideth upon the heaven in their help, and in his excellency on the sky. How sublime and beautiful is the above language of Moses. It is rich, full of marrow and rich consolation to all gospel characters, when applied by the Spirit of the living God. Paul asks, Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that

condemneth? It is Christ, that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. There is a fullness in the gospel. God's people are justified freely by his grace, the debt has been canceled, and we guilty criminals have been redeemed from under the curse of the law by the precious blood of Christ, as of a lamb slain from the foundation of the world. No more demands can be brought against them whom God has justified. They cannot be brought into condemnation, for Christ, who died, has risen; he is not a dead but a living mediator, seated at the right of his God and their God. Nothing can separate them from the love of God—famine nor the sword. Let us trust alone in God, for he and he alone is able to bring order out of confusion. My sheet is full.

R. TOWNSEND.

ATHENS, PA., May 14, 1865.

ELDER BEEBE—BROTHER, BELOVED FOR THE TRUTH SAKE:—While attending our covenant meeting yesterday, I was reminded of the earnest longings of Paul to know the Lord, and the power of his resurrection; and now that I am in one sense alone, yet not alone, this quiet Sabbath evening, my mind has again reverted to the precious subject. In Philippians iii. 8, 10, the Apostle says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Surely this was the language of one who had passed through deep waters, but whose eyes were riveted upon the glorious Redeemer, who cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength. It was the language of one who had been made acquainted with the workings of an evil, treacherous nature, and who had been also taught by the spirit of the living God to leave the things which are behind, and reach towards those things which are before; looking unto Jesus only. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2d Tim. iii. 16. And in these earnest longings of Paul what precious instruction is given for all who are trying to "walk by sight." We want to find some attainment of the flesh to persuade ourselves that we know anything about the grace of God. We live, as good old Rutherford says, "far from the well, and complain dryly of our dryness," but could we with an eye of faith catch a glimpse of the exalted character of our glorious Redeemer, and the power of his resurrection, we would look far beyond these treacherous hearts of ours for comfort and satisfaction; we would willingly leave our first father's house with its care and cumbrous serving, and follow the admonition, Rise up, my love, my fair one, and come away—Songs ii. 10—leave all that retards our progress behind, and

reach towards the things that are before with earnest longings to be more and more acquainted with the glorious character of the chosen Sacrifice, who, borne down with the ponderous weight of the transgression of his people, bowed his mighty head and cried, It is finished. He who made himself of no reputation, took upon him the form of a servant, was tempted yet without sin, rejected, insulted, even forsaken by his followers, and by cruel hands nailed to the cross, crucified, slain, and buried: by the power of his resurrection triumphed over death, hell and the grave, a glorious Redeemer, an immortal victor. 'Tis the glory of the Godhead shining in the face of Jesus Christ that gilds the streets of the New Jerusalem, upon whose gates are written holiness unto the Lord, whose foundation is eternal love, her bulwarks the immovable arms of Jehovah. 'Tis the blessed Spirit brought nigh by the blood of Jesus that enables her inhabitants to sing, Not unto us, not unto us, but unto thy name be all the glory that tunes in unceasing anthems, praises to him who hath upon his vesture and on his thigh a name written, Lord of lords and King of kings. May God in mercy pour upon Zion the spirit of earnest, wrestling prayer, and cause her to arise, and put on her beautiful garments. One of old said, "There I wrestled with the angel and prevailed." It is good to earnestly search after God, to know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death." Then if temptation besets our pathway, it is our privilege to lean on Him who was in all points tempted as we are, yet without sin, whose temptations on the mount embodied all the temptations that can possibly beset his heritage here. Doth the sweet experience of the consolations of the gospel cheer us? It is well. Is the cup of affliction tendered us by an unerring hand? It is well. Welcome the cross, if Christ comes with it; his presence sweetens the bitterest cup. May all who have confessed a hope in the mercy of God be enabled to soar above temptation, doubts, and unbelief, to dwell near "David's well, from which none ever come up dry," to live resting in Jesus, leaning on Jesus, rejoicing in Jesus, "looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God." Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.

"Oh, that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all."

MARIANNE MURRAY.

Inquiries after Truth.

BROTHER BEEBE:—Will you give your views on the 21st, 22d and 23d verses of St. John xxi. and you will much oblige yours,

STEPHEN HAMMOND.

BROTHER BEEBE:—Please give your views on the three last verses of Job xvii. and oblige

AN INQUIRER.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1865.

(CONCLUDED FROM PAGE 87.)

V. *A Spring shut up.* Ezekiel, in his vision, saw a river of water issuing from the threshold of the house of the Lord, which carried life wherever it flowed, Ezek. xlvii. 1. "And it shall be at that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be." Zech. xiv. 8. A spring, is a place in the earth, or rock, where some vein of water arises to the surface; and in a garden, a spring of living water is of great importance to refresh the plants. In the garden of Eden, where God placed Adam in his primeval state, he caused a river to flow to water the garden, Gen. ii. 10. And this was undoubtedly a type of the garden in our text; for God has promised that the parched ground shall become a pool, and the thirsty land springs of water." Isa. xxxv. 7. This last promise was in connection with cheering prophecies of the establishment of the church, or garden of the Lord among the Gentiles, which should cause the desert to rejoice and blossom as the rose; and so also we understand many of the Scriptures referred to, to point; for the church, at the period indicated in the song had not been brought into her gospel manifestation, but was a spring shut up. Like the well of Haran unto which Jacob came on his way to Padan-aran, where three flocks of sheep were waiting for the removal of the stone from the well's mouth. So lay the great stone on which the law was engraved, on the mouth of the Well of Salvation, until our Spiritual Jacob came and rolled away the stone." See Gen. xxix. 2-10. Thus until the adamantine tables of the law were canceled, the church of Christ, as a Spring was shut up. "Before faith came, we were kept under the law, *shut up*, unto the faith which should afterwards be revealed." Gal. iii. 23. We believe there can be but little doubt that the scriptures to which we have referred, fully agree with our application of the figure, "A Spring shut up." The voice of prophecy clearly expressed a set time for the opening of this spring; when these living waters should go forth from Jerusalem; when Christ the glorious Lord in his Garden or church, should be made manifest as the place of broad rivers and streams, when he should call unto him all who thirst for salvation, to drink, of that water which shall be in them a well of living water, springing up into everlasting life.

VI. *A Fountain sealed.* There seems to be but little difference between a fountain, and a spring, all springs are fountains; but the fountain in this case is applied to gardens, a well of living waters, and streams from Libanon. Not that the church apart from Christ could be either a spring or a fountain: for these waters which Ezekiel and John in their respective visions saw proceeded from the throne of God and the Lamb, although they were seen issuing from the threshold of the house of God; and in the midst of the streets of New Jerusalem. God has set his Son upon his holy hill of Zion; the Mediatorial throne of God and the Lamb

is in the church, and all the springs of God's people are in Christ. The sealing of this Fountain may signify

1. That which was hidden, secluded or concealed; like the contents of the Book which John saw in the right hand of him that sat upon the throne, which no man in heaven or earth, or under the earth was able to look upon or open. Rev. v 1-8. And as Daniel and John were commanded to seal up certain things, the revelation of which were designed for remote ages in the future. In this sense certainly the gospel church among the Gentiles, was in the days of Solomon a sealed matter. As Paul says, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii. 4-6. "Even the mystery which had been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Col. i. 26, 27.

2. The church of Christ may be regarded as *sealed*, having the Seal of God, as in Rev. vii. 3-9; as a mark by which they are identified and known: as this seal is in a prominent place, in their foreheads, where it is visible and known in distinction from anti-christ, which bears the mark of the beast, and in her forehead her names and titles written. "Mystery, Babylon the Great," &c. Rev. xvii. 5.

3. The seal of God is a binding and indelible testimony of her identity, and sacred consecration to Christ. As a seal is set to establish unchangably a decree or covenant. As of Christ in his Mediatorial relation to his Father and to his people, it is said, "For him, (the Son of man) hath God the Father sealed," John vi. 27. So also, "The Foundation of God standeth sure, having this seal, The Lord knoweth them that are his," 2 Tim. ii. 19.

4. We may consider the seal upon the church of God, to be the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," Eph. i. 13, 14. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30.

5. The church is sealed, by the impress of the image of Christ upon her. As a seal enstamps its peculiar marks, or characters devices &c, upon the yielding wax; so the church of God, "Beholding as in a glass the glory of the Lord, is changed into the same image, from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18.

6. The Spouse speaks of the seal of her Beloved, as an ornamental memento, or mark of affectionate esteem and tender love." "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, &c, Song viii. 6. The church in this expresses the most important desire of all intelligent christians, to be remembered in the love of the heart, and protected by the omnipotent arm of her Beloved. An

assurance of this, will secure her from her doubtings and fears, and jealousies which she has found by painful experience to be cruel as the grave.

VII. This Sealed Fountain, is made to flow richly, sweetly and joyfully with those streams which make glad the city of our God; the holy place of the tabernacles of the Most High. From this inexhaustible fountain sealed, flows the high and lofty praises of God her Savior; the doctrine of Salvation by grace; the order of the gospel, the fellowship of the saints, and every gracious operation of the Spirit of Truth and Holiness. The light and truth of God goes forth from her. Love, joy, peace, gentleness, goodness, faith, and every fruit of the Spirit, in living streams flow from this Jerusalem; half of them towards the former sea, and half towards the hinder sea; in summer and in winter do they flow.

2. Gardens also flow from her; for she is a fountain of gardens. "Jerusalem which is above," having risen with Christ, "is free, and is the mother of us all," that is of all who, as Isaac was, are the children of promise." Gal. iv. 26-31. From the church of Christ as organized at Pentecost, in primitive glory and apostolic faith and order, have flowed all the churches of the saints which have ever been recognized by the word and Spirit of the Lord, whether among the Jews or Gentiles, down to the present time. We say churches; for although as the bride and Spouse of Christ, His beloved is but one; yet her various branches have been so recognized, and are called, "The Daughters of Zion, children of Jerusalem, and people of the Most High God. As standing in Christ they are indivisible; but in location and date, they are members one of another, and of the body of Christ.

In conclusion, may we not say to the children of God, who bear the marks of the children of Jerusalem which is above and is free. Go forth, O ye daughters of Zion, and behold your King, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Marriages.

Nov. 1—Near Sebastopol, Sonoma Co., California, by Elder A. H. Hagans, Mr. LAFAYETTE BANGRESS, and Miss Eliza M. Hollingsworth.

May 8—At Cow Marsh, Kent Co., Del., by Eld. E. Rittenhouse, Mr. JAMES FRASIER, and Miss REBECCA ANN, youngest daughter of Thomas E. Frasier, all of Kent County.

Obituary Notices.

BROTHER BEEBE:—Please insert in the "Signs of the Times" the following obituary:

DIED—At his residence, in Orange, Schuyler county, N. Y., January 3, 1865, brother WILLIAM WILSON, aged about 70 years. He died as he had lived, for many years a consistent christian. After appropriate services his body was carried to the cemetery and laid in a peaceful grave by the side of his companion. Yours &c.

B. J. OVEERHISER.

ORANGE, N. Y., May 10, 1865.

DIED—Very suddenly, May 11th, at the residence of her uncle, Charles Mapes, near Mt. Hope, ELMIRA P. HARDING, youngest daughter of Dea. J. Calvin and Maria Harding, aged 21 years, 9 months and 29 days.

"None knew her but to love her,
None named her but to praise."

BROTHER BEEBE:—We, the members composing the church at North Berwick, with deep respect now mourn the death of our much beloved brother in Christ, DEAR JOSEPH PERKINS, who died on the 9th day of this month, aged 74 years and

some days. He gave good evidence that he was born of God at the early age of nine years, and soon after that united with the church of which he was until death a worthy member, and served as one of the deacons between thirty and forty years. His mind in his early experience was led into gospel truth, so much so that he never has been carried away in the least by any of the new religious societies that have come up in these last days, but always as a bold soldier contended that the Bible was the only rule of faith and practice for the church of Christ on earth. He being of a very amiable disposition, and having such love for his God, his Bible, the church of which he was a member, and his brethren and sisters at large, made him beloved by all that became acquainted with him who loved the truth. As his house has been a home for weary pilgrims for years, I have many witnesses that can say the same, such as Elds. Hartwell, Beebe, Whitehouse, Purington, &c. But God has now taken him home to a better world than this. Eight children that he has left, and other relatives, with the church, feel that they have met with a great loss, but feel to say God's will be done. Their loss is his eternal gain. WM. QUINT.

NORTH BERWICK, ME., May 20, 1865.

DIED—Of consumption, April 24, 1865, MR. PETER WILLIAMS, aged 58 years and 11 months. He died in hope.

O death, angelic visitant, how gladly he welcomed thee, to set his longing spirit free, to enjoy a blessed hereafter.

MARIAM J. RHODES.

HINDSBURG, N. Y., April 30, 1865.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Mrs Rachel Ensor, Butler, Md.	\$3 00
Mrs C A Johnson, Alexandria, Va.	3 00
John Watkins, Clermont Mills, Md.	1 00
Ann E Arnold, Alexandria, Va.	3 00
Eran Davis, Butler, Md.	3 00
Mrs E Little, Chandlerville, Pa.	3 00
Mrs. L. Mechem, Harford, Md.	2 00
Total	18 00

SUBSCRIPTION RECEIPTS, &c.

NEW YORK—Mary M Kendall 2, David Hoyt 2, Joseph Thorne 2	6 00
MAINE—Mary Bailey 2, Eld Wm Quint 3	5 00
NEW JERSEY—William Golden	2 00
PENNSYLVANIA—J W Dance 5, Elisha Reynolds 1, John Tawressey 2	8 00
DELAWARE—Alex Frasier 2, Winden Hastings 2, Alex Coulter 1, S E Tawressey 2, Delaware Association 20, Elder Thos Barton 26 50, John Brady 4	57 50

MARYLAND—A C Scott 2, Mrs R Ensor 5, Thos Alderson 2 75, J W Jenkins 5, John Watkins 5, H Ensor 2, Nath Grafton 2, Rebecca Hartman 1, S Shawl 2, Thos Bond 2, L D Patterson 2, Evan Davis 5, Eld Wm Grafton 4, Martin Grafton 2, T H Scott 2, Joseph Gist 2, Anna H Scott 2, Eliza Merryman 2, Eli Scott 2, Mrs Rhoda Kelly 2, Wm Ensor 2, John B Ensor 2, Mrs M Linton 2, Thos M Scott 2, Wm Waters 2, Mrs Elizabeth Elgin 3, George Cole 2, Mrs D Berryman 2, Dr Mechem 2, Mrs L Mechem 2, Olivia R Wicks 2, Baltimore Association 20, Elizabeth Dryden 3, Eleanor Bonds 2, Mrs N Parsons 2	103 75
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VIRGINIA—Eld James Jefferson 3, Mrs C M Johnson 3, Ann E Arnold 4	10 00
WASHINGTON, D. C.—Eld Wm J Purington	2 00
CALIFORNIA—E M Bangress	2 50
OREGON—Ezra Stout	2 00

OHIO—N S Smith 2, Elder J C Sidebottom	4 50
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1, Chester Smith 1 50	2 00
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MICHIGAN—A K Bretz	2 00
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INDIANA—H W Badeker 2, Henry Moore 2, John Dillon 2	6 00
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ILLINOIS—Lucinda Campbell 2, John Wilson 3, M C Wood 2	7 00
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KENTUCKY—Maria Hoshal 2, Mrs E George	3 00
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CANADA WEST—Elder Thos McColl	1 00
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Peter Gutridge (Post Office and State not given)	1 00
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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes	\$223 25
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Associational Meetings.

SANDUSKY.—The Sandusky Association will meet, if the Lord will, with Honey Creek Church, Seneca Co., Ohio, on Friday before the second Sunday in June, 1865, at 10 o'clock, a. m., when and where we desire the brethren and sisters of our faith to meet with us, especially brethren in the ministry. If this notice shall meet the eye of brother Wilson Thompson, of Indiana, we greatly desire his presence with us, and we will see that the expense is made up to him. We suggest that he come by Indianapolis to Bellefontaine, there change cars and come to Tiffin, at which place brethren will meet him and all other brethren, on Thursday before the day of meeting. Those who come by Bucyrus on the same day will also be met with conveyances to the meeting. LEWIS SEITZ.

CHEMUNG.—The Chemung Association will be held with the Charleston and Sullivan church, Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, and continue two days.

Brethren and friends coming from the North, and East, will call on Elder P. W. Doud, or brother James Cudworth, in Sullivan, or J. M. Rose's. Those who come by railroad will be met at Covington, on the Blossburgh railroad, on Friday the 16th, with teams to take them to the meeting. L. H. ELLIOTT.

CONFERENCE.—The Conference of Western New York will be held on Wednesday and Thursday after the third Sunday in June, 1865, at Lakeville, Livingston Co., N. Y., at 10 o'clock, a. m., of each day.

Brethren, sisters and friends of our faith who love the truth are affectionately invited to attend, especially brethren in the ministry. Conveyances will meet the cars at Livonia station, on Tuesday afternoon and evening, to convey our friends to the meeting, two miles distant from that station. S. N. WRIGHT. I. B. WEST

Yearly Meetings.

YEARLY MEETING.—Brother Beebe:—You will please publish the Northern Pennsylvania Yearly Meeting, to be held at sister Lemuel Harding's, at New Milford, Susquehanna Co., Pa., on Wednesday and Thursday after the second Sunday in June, commencing at 10 o'clock in the morning. Conveyances will be at the depot, at New Milford, to take us up the hill to the meeting. GABRIEL CONKLIN.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Crommer and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanatistisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment, G. J. BEEBE, Middletown, Orange Co., N. Y.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than what at the time of ordering them shall be equal in value to the foregoing prices in gold. As in the fluctuation of the value of U. S. legal tender notes compared with the gold standard, U. S. notes have advanced considerably, we will, for the present, supply our common bound books at \$1.50; blue, gilt edge, at \$2; imitation of morocco, very handsome style, at \$2.50; and our best Turkey morocco, at \$3.

—DR. H. A. HORTON'S MIASMA ANTIDOTE. The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y. Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

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Canada West.—Dea. James Joyce, and Duncan McColl.

California.—Eld. Thomas H. Owen.

Delaware.—Elds. Thomas Barton, Ephraim Ritzenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

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Washington, D. C.—Eld. William J. Purington, and James Towles, Esq.

Western Virginia.—Elders William Carpenter, James Jefferson, J. S. Corder, A. W. Rogers, H. Thompson, and brother E. Kittle.

Wisconsin.—Eld. Joseph Osborne and deacon Aaron White.

Washington Territory.—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., JULY 1, 1865.

NO. 13.

Correspondence of the Signs of the Times.

SULPHUR SPRINGS, Ind., Feb. 20, 1865.

BROTHER BEEBE:—I see in the second number of the present volume of the "Signs of the Times," a request from brother B. W. Hammock, of Missouri, for my views on Ezekiel xlvii. 8. The text reads: "Then said he unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea, which being brought forth into the sea, the waters shall be healed."

Brother Hammock is an entire stranger to me in the flesh, and I know not why he should request my views on a passage of scripture, while there are so many able and experienced contributors to the "Signs of the Times" that are so much more capable of elucidating the word of God, and consequently so much better qualified to edify and instruct. I do not remember of ever having heard any views expressed on the text proposed, and the views which I shall advance may be very erroneous; for I am aware of my fallibility. But, if I should do nothing more, I may attract the attention of abler writers to the subject, and thereby good may result.

This expression of holy writ was communicated to the ancient servant of God in a vision or revelation from God, and is termed "the vision of the holy waters." In the commencement of the chapter the writer begins the description thus: "Afterward he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar."

A house, literally, signifies a dwelling place, and is often used in the scriptures to represent the church of the living God; and as such it is called God's husbandry, and his building. The apostle says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And here, also, is the altar, which literally signifies a place of divine offerings, and figuratively, the person of Christ. The writer then proceeds to give a further description of the waters, and also speaks of the man with a measuring line who brought him out of the way of the gate northward, and led him about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side. The man with the line measured a thousand cubits, and he (says the writer) brought me through the waters; the waters were to the ankles. Again he measured a

thousand and brought him through; the waters were to the knees. Again he measured a thousand, and brought him through; the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over; for the waters were risen; waters to swim in; a river that could not be passed. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold at the bank of the river were very many trees on the one side and on the other!"

I am not sure that I fully comprehend or understand the connection, and shall only drop a thought, or suggestion, and pass to the text. The connection appears to me, however, to be an appropriate representation of the dealings of the Lord with his people in bringing them from darkness to light, and from the power of Satan to the living and true God. And here we would state that the term river signifies abundance, and is often used in the Bible to illustrate the love, grace and mercy of our heavenly Father. And I conclude that the Lord's children are, in a degree, enabled to realize the goodness and mercy of God before they obtain a hope, or are brought into the full enjoyment of his mercy in the pardon of their sins. With the conviction of their own corruption, wickedness and depravity comes a consciousness of the long forbearance and amazing mercy of God in the preservation of their seemingly unprofitable lives, and the bestowment of so many temporal blessings upon one so little deserving the favors of God. And in proportion as their crimes and wicked rebellion against their rightful Sovereign are pointed out in live colors before their imagination, so the goodness and mercy of God shines brighter and brighter, until with all its effulgence and boundless glory it bursts upon their astonished vision, and they bask in its exhaustless and undiminished fullness. First to the ankles, then to the knees, and then to the loins; and, finally, a river that they cannot pass, even a river to swim in. And O, with what unbounded joy and enthusiasm do they view the fathomless stream that makes glad the city of our God.

While viewing the ample fullness that is treasured in Jesus, the exhaustless source of comfort and consolation to the people of God, they hear in sweet, melodious and sublime accents, as the words drop from the holy and hallowed lips of their kind Deliverer, the heaven inspiring sentiment, "Thy sins, which are many, are all forgiven thee." Then with a holy and filial assurance they exclaim: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Trees are sometimes used to signify men, and of these there were very many. In Revelation, 7th chapter and 4th verse, John speaks of a hundred and forty and four thousand of the tribes of the children of Israel that were sealed, and afterward in verse 9th he beheld a great multitude which no man could number of all nations, and kindreds, and people, and tongues, which stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. This broad and deep channel of grace and mercy flows to every nation, kindred and people, to gladden the hearts of millions of the poverty stricken, needy and dependent sons and daughters of Adam's ruined race.

"See! the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.

Who can faint while such a river
Ever flows their thirst to assuage?
Grace, which, like the Lord, the giver,
Never fails from age to age."

Having said this much on the connection, we will now proceed to the 8th verse, the one upon which our views are particularly requested.

One of the definitions of the term water, as used in the scriptures, is the fullness of grace in Christ. This appears to me to be the sense in which it is used in the text. But, "These waters issue out toward the east country." East is the first, or cardinal point of the compass. It is, therefore, the first, or starting point. If this be a correct view, what a beauty and excellency is presented in this part of our subject. The poor dejected and careworn saint of God is often enabled to rejoice, although conscious of his sin and consequent unworthiness, when, by faith, he can see the undiminished fullness in Jesus Christ for all his people. In his meditations he is often carried back beyond the shores of time, and, launching into boundless eternity, and illimitable space, he beholds in the inscrutable wisdom of God, the most perfect and complete arrangement, in the infinite mind of Jehovah, for the salvation and redemption of his people. And not only so, but so fully was the system arranged, that GRACE, with all other spiritual blessings, was given us in Christ Jesus. Time is the theater in which his inscrutable wisdom is to be unfolded, and his eternal prescience, power and majesty vindicated.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

"It hath pleased the Father, that in him all fullness should dwell." Here,

then, concentrated in Jesus Christ as the head of the church, which is his body, is every blessing which his people need, either in time or eternity. "And of his fullness have all we received, and grace for grace." "He of God, is made unto us wisdom, righteousness, sanctification and redemption." "In him there is plentious redemption." Every child of God feels, that pardon and justification flows to him or her through the atoning blood and righteousness of the Redeemer. The law knows no mercy, but pursues the guilty sinner, and in trumpet tones appeals to his guilt stricken conscience, "Pay me that which thou owest."

The people of God, in common with all the human family, had fallen from the high, the noble and elevated position in which they were ushered into the world by their Maker, into the awful abyss of sin, and darkness, and blindness, and were resting under the curse of a holy and righteous law. Ages and generations had passed away, and suddenly a gleam of hope burst upon a sin-disordered world. One lone star arises in the east, filled with grandeur and sublimity, and sparkling with its radiant beauty. It is the sweet harbinger of peace and good will toward men. Soon the heavenly host, filled with heavenly and seraphic fire, begin in heaven to swell in melodious and touching strains the high praises of our God, until heaven's high dome is made to reverberate with the joyful news; then to earth on angel's wings they flew, and heralded the joyful news to wretched, dying men, saying, "Fear not, for behold we bring you good tidings of great joy which shall be to all people; for unto you, this day, in the city of David, is born a Savior, which is Christ the Lord."

Then the great fountain of grace and mercy was opened, and began to flow to gladden the hearts of the poor, the hungry and the naked. And still that gracious river, the streams whereof make glad the city of our God, flows to cool and quench the raging thirst of millions. But these waters go down into the desert, and go into the sea. Yes, their healing virtue is realized by those who are in the waste howling wilderness, and in the desert land. For as they wander to and fro in quest of food and drink, until worn out with fatigue and hunger, and when exhausted, they fall upon the parched ground, they must perish forever but for the timely administration of the cooling waters of life. But, at the appointed time deliverance comes, and the desert is made to rejoice and blossom as the rose, and their God leads them to fountains of living waters, while with joy and gladness we hear the welcome greeting: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk

without money and without price." Then the wilderness and solitary place is made glad, and the desert rejoices and blossoms as the rose. The eyes of the blind are opened, and the ears of the deaf are unstopped; the lame man leaps as a hart, and the tongue of the dumb sings; for in the wilderness waters have broken out, and streams in the desert. The parched ground has become a pool, and the thirsty land springs of water. And a highway shall be there, and a way which is called the way of holiness. The unclean shall not pass over it. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Again, sea signifies multitudes, and these waters go down into the sea, which being brought forth into the sea, the waters are healed. There is a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness. When the Lord delivered national Israel from Egyptian bondage, and they were commanded to eat the passover, before they started on their journey, they were to take the blood of the lamb which was to be slain for the passover, and strike it on the two side posts, and on the upper door posts of the houses, so that when the destroying angel passed through to slay the first born of the Egyptians, it should be a token, and wherever the blood was found, that house was to be passed over; they were Israelites. In like manner, as far as the blood of Jesus extends, it cleanses from all sin.

In vain do we search for an antidote among all the victims slain on Jewish altars, nor can the works of our own hands save us. In vain do we look for justification by works of righteousness which we can do. "Without the shedding of blood there is no remission." But, thanks to the name of our King, "The blood of Jesus Christ, his Son, cleanseth us from all sin." O, my soul, what healing virtue is found in that rich, crimson tide which flowed from Jesus' precious veins. Whether Jew or Gentile, his blood can erase the foulest stain, and heal the dreadful malady, which, like a deadly poison, is diffused through the entire system, and which baffles the skill of all the wisdom of this world. And while we stand admiring the great love, mercy and goodness of our kind Benefactor and gracious Deliverer, we bless his holy name, and publish the unspeakable riches of his grace. We contemplate with solemn thoughts of reverence the meekness and humility of our blessed Savior, and our everlasting friend—he who gives us of that water that shall be in us a well of water springing up into everlasting life. But if it is so sweet to taste his goodness and mercy here, what will it be when we shall be stripped of dull mortality, be made like him, and see him as he is. Then will sorrow, sin and death be forever banished from that peaceful shore, and with immortal powers and harps celestial we will chant his solemn praises.

Brother Beebe, what I have written is submitted to your judgment. If you see anything in it that would be derogatory to the truth, cast it aside, and all will be right with me. On the contrary, if I have dropped any hints that will be con-

soling to brother Hammock, or any of the Lord's children, I shall be amply remunerated for my time and pains.

J. A. JOHNSON.

LANESVILLE, Harrison Co., Ind., Feb. 22, 1864.

DEAR BROTHER BEEBE:—This is a trying time to the Lord's people, especially throughout this once prosperous but now adverse country. Both without and within—in the world and in the church—confusion and disorder has disturbed the peace and order that was once the boast of the State, and the charm of the church. *Evil men* and seducers have become worse and worse, deceiving and being deceived, until the very *blessings* of God, who is good, have been turned into a curse by the folly, madness and wickedness of ingrate man!

The priesthood of Satan have thrown off the livery of heaven, in which they long time served the devil, and are now presenting a bold front in their own hideous character and sable garments reeking with *blood*!

Unbridled avarice, uncurbed passion, and raging lust for unrighteous power, characterizes the sad times, and marks these evil days in which we live!

Unholy Mamman is *deified*, and the besotted votaries of this monster idol are entertaining him with a festivity of *blood*, and are revelling in bestial luxury amid the tears, groans and shrieks of bleeding, suffering humanity! The *Man of Sin* is being revealed! The *Son of Perdition* is giving us ugly glimpses of his more ugly character!

But *God sees all this*. The Holy One sits on high and looks down upon the raging strife of devils incarnate, on this once fair and lovely land of promise. *His eyes behold, His eyelids try the children of men.* "His kingdom ruleth over all." As a nation and as individuals, He is weighing us—our *motives* and our *actions*—in the fearful (to the wicked) balances of his unerring justice.

This fiery furnace of affliction which is burning on high, in which we all are, is not only to burn up the wicked, like chaff, but it is also to *try* God's people—"to try every man's work of what sort it is." Oh! what a fearful trial of faith! Who among us shall stand the test in this evil time, and be found unto the honor, praise and glory of God? For the things that are *shaken* shall be *removed*; while those only that cannot be shaken shall *remain*.

Alas! many *already* are beginning to falter and give way. O Lord, save thy people: have mercy on thy heritage: spare thy children for thy holy name sake, and suffer them not to be gathered with the ungodly. With the apostle we may now ask, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The storm comes on apace—the black and terrific darkness thickens and falls upon our spirits with a chilly dampness, whispering to us of appalling calamities and heart-rending scenes in the gathering storm! Meanwhile the storm growls with low, vengeful moanings, in the near distance, warning all who are wise to "flee to the mountains,"—"turn to the strongholds"—hide in the munition of rocks—take shelter under the shadow of a great rock in a weary land—run into the name of the Lord, which is a strong tower, and find safety—nestle under the

covert of the Almighty wing, and find peace in Jesus and comfort in a Savior's love. Also a voice from Heaven's throne, with prophetic certainty and power, is saying, "Come, *my people*, enter thou into thy chambers, and shut thy doors about thee: *hide thyself*, as it were, for a little moment, until the indignation be overpast: for, behold, the Lord cometh out of his place to *punish* the inhabitants of the earth for their iniquity."

Oh, how unwise, then, it is for those who are called to glory and virtue, and called unto peace, and whose duty it is to be followers of Jesus and followers of peace, to join with the inhabitants of the earth in the *secret conclaves of darkness*, to panoply themselves with carnal weapons, trust in *man* and make *flesh* their arm, and thus go out, *in their own strength*, to madly defy and meet the punitive storm—when, by doing so, they will only be punished with the inhabitants of the earth, for their folly in seeking to avenge themselves.

Christians should remember that *God will take vengeance*. He is righteous, and will mete out a righteous retribution unto the wicked. The *wicked* are his sword—not the righteous; and men of the world, who have their portion in this life, are his hand—and not his children.

Hence God's own elect should cry unto him day and night to deliver them from the wicked, and from men of the world; and it is their duty to keep themselves *unspotted from the world*. The subjects of the Prince of Peace are commanded to "Follow peace with *all men*, and *holiness*, without which no man shall see the Lord."

Yours in the bond of peace,

D. BARTLEY.

HARDINSBURG, Ia., January, 1865.

DEAR BROTHER BEEBE:—The last tint of gold is lost in darkness, and the calm, holy hush of night steals on. Now is the hour of rest; but are there not times with each and all of us, when rest of spirit is unknown? Sweeps there not over the heart a wind tempest, fraught and burdened with care, that drives all dreams of rest away? Oh! are there not times when our thoughts are so wild and rebellious as to leave no space for aught else save their own dark rolling tide, sweeping through the heart with discouraging force? Does not the Angel of peace often hover afar off, with unsprung wings, not deigning to spread them over our restless spirits? Aye, to all comes some bitter hour, when every chord of our soul's lyre wails forth a sad, plaintive misere. And what a grand, proud conquest, is that which conquers the strife within. In every heart how many a battle has been fought, and we poor erring beings sometimes claim the victory when the wild tempest is hushed within. But how false the claim; there was never a conquest without the aid of Him, the reader of all hearts. Alas! how many of us who profess the name of Jesus, walk in by and forbidden paths; would that we could feel more of our dependance upon him; then would we enjoy more of his presence, and feel less of this unrest of spirit which we sometimes have. I know the cares of life press heavily upon many of us. The Angel of Death has visited many of our homes. Yet if we can have the soul-cheering presence of Him who "doeth all

things well, why should we murmur? I for one, my dear brother, am ready to say, if I know my own heart, I want to live nearer the feet of my dear Savior than I hitherto have done. I want to feel the spirit of submission to His will, and be ready to resign all I have into His hands. Oh! I feel that I have ever been too ready to yield to the tempter. I have never been an ornament to the cause of Christ. I can but say, What a God do I profess to worship, and how little do I reverence him; what a Savior, and how little do I love him; what a Heaven, and how languid are my desires for it. Oh! that the adorable God and Savior would give me more watchful zeal, that I might be more faithful to the cause of my Divine Master, when I realize in my own case, (being an invalid), what a fading flower is health, what an expiring vapor is life. Oh, that I might be prepared to enter that place where I shall be in possession of that vigor that is subject to no decay, and enjoy that life that knows *no end*. What a consoling thought, my brother, when we are suffering pain here, to know that the inhabitants of heaven will not say I am sick; no sorrow is there.

This evening, while reading the letter of sister Anna —, published in the last number of the "Signs of the Times," my thoughts turned to a grave in the silent city of the dead, and as I think of the form of my dear husband that lies mouldering into dust beneath the heavy grave sods, the full force of sorrow that was mine the day he died comes back again, and, oh! my brother, a cord was riven then that never will cease to ache in this world. Yet I mourn not as those who have *no hope*; although my husband was not a member of any church, yet he was convicted of sin while under the preaching of brother James Strickland some two years before his death, but never realized a hope in the Savior until he was on his death bed. Death had no terrors for him. He retained his senses until he breathed his last. It is a consoling thought to know and feel that although the links of mortality are broken, and my dear husband sleeps in the silent tomb, yet his voice is singing songs of praise to our blessed Redeemer.

My brother, too often we make idols of those whom God has given us to love and cherish. Sometimes in pouring upon them the wealth of our best affections, we cease to turn in adoring love to the beneficent giver of all things, and He in mercy shatters our idols that we may learn that *all of earth will fade away*, while He endureth forever. I want to feel the spirit of "not my will, but thine be done." I do not want to rebel against the mandates of Heaven, that took away the strong arm that I had leaned upon for nearly ten years; for I know that he will never know sorrow any more in this world, and feel that he now enjoys the presence of the dear Savior in that "house not made with hands, which is eternal in the heavens." When the dark clouds of this existence drift away, and my life bark is moored beyond this swelling sea of life, then I hope severed chains will be united: then I hope to meet a dear Savior, with all the redeemed of the Lord, in that heavenly home on the shadowless shore, beyond where human barges are wrecked upon the shoals of sin and woe.

And, my dear brother, in conclusion, I would say, that I fondly hope that we may find a safe anchorage in the calm, pure, flowing waters that wash upon the shores of the golden city, and meet with the smiles of our forgiving Father, is the hope and prayer of your unworthy sister,
ENDEMIAN J. BURCH.

WILLIAMSTON, N. C., May 24th, 1865.

DEAR BROTHER BEEBE:—The great and awful contest is closed. The barriers are being removed, and the period will arrive ere long, I trust, when brethren in Christ can be permitted to visit each other, and hold sweet fellowship together as in days of old. I greatly desire to see you—more so by far than ever before. I have seen occasional issues of the "Signs of the Times," and it was a feast to my soul to read them.

I am in hopes mail facilities will soon bring them to my door again. I have deeply sympathized with you and the brethren North during this four years' war, and have no doubt you have more deeply sympathized with us, we being the greatest sufferers.

We have staid at home (my family) during the long war period, amid shot and shell, flame and desolation. And notwithstanding the biggest half is lost, enough remains to subsist on. We ought to feel abundantly thankful to God that it is as well with us as it is. We are all guilty sinners in the sight of God, and he has not meted out punishment to us more than we deserved at his hand.

I have lost my oldest son, my noble boy Theodore. He fell at Kinston, N. C., one month and two days before General Lee's surrender, after being spared for nearly four years amid dangers and hardships wonderful to relate. Benjamin passed through it all, except that he was more of his time at home by reason of bad health.

Animosity seems rapidly passing away since the contest closed. Things are very quiet here now, but there is no business doing, and no civil law in force.

Brother Leachman spent a year among the churches in this State, and his talents and services were highly appreciated. He has returned to Virginia, and perhaps has gone further North ere this, preaching the Gospel of the kingdom.

I should like that both you and he could be at our next Association, to be held at Kehukee, where it originated just one hundred years ago next fall. And I should be glad to see Brother Hartwell also there, and as many other brethren North as felt a freedom to come.

The war, so far from weakening the attachment of the brethren North and South for each other, has been one means at least of developing how strong that attachment was. It has also shown how hard it is for external forces to divide the church or destroy its unity.

My wife and family unite in sending love to you and yours. Remember us affectionately to your son Gilbert, to brother Joseph Worcester, and all the faithful in Christ Jesus who inquire after us.

We shall hardly be able to visit you in a great while, for we have no money to travel with. I have been permitted to visit the churches as usual in this State during the war. Our meetings at Ske-

waukey have been interrupted only twice, and our house remains in good order.

Yours affectionately in Christ as I hope, looking for a better world to come.
C. B. HASSELL.

ROCK HOUSE, Hocking Co., Ohio, May 25, 1865.

BELOVED BROTHER BEEBE:—Believing that the following letter will be read with much interest by those who have been taught by the spirit of the living God, I send it to you, requesting its publication in the "Signs of the Times," should you deem it proper to do so. It is from Dr. Dollison, of Ilesboro, in this County, who was drafted in September, 1864, and is now at the U. S. Hospital at Point of Rocks, Va., to his brother-in-law, Elder David G. Barker, of Ilesboro.

Yours in the hope of eternal life through Jesus Christ,

GEORGE BREHM.

March 1st, 1865.

DEARLY BELOVED BROTHER AND SISTER:—For some reason, decidedly unknown to me, it has pleased God to bring me safe on my journey through this calamitous and wicked machine, up to see the light of this morning; and I do not hesitate to praise his great name for it. Though I am a wicked, rebellious man against the high courts of heaven, yet I feel under the more obligation to implore the great King that rules there, who is so rich in mercy, to have mercy on me.

Oh, Barker! it appears that I would give almost anything to be home, and to see you all, and to go to church and hear the gospel preached; yes, to hear that glad tidings of good news (not war news by the by) from the blessed; where the dear old saints are gathered together in the realms of eternal bliss, there surrounding the dazzling throne of God, and chanting forth praise to God and the Lamb, where they shall remain for ever and ever, in spite of the combined forces of men or devils. Oh, Barker! it gives me much pleasure to think and write about the goodness of God, and how rich he is in mercy. Oh! that men would praise God for his goodness, and his wonderful works to the children of men, (as my little book says;) how much better it would be. I could bear all this excitement and danger here much better if I only had a friend to talk to, and to be with, but all here seems dark and lonesome as the grave, though we have thousands of people here, yet I am strange to them all, and expect to keep so. I have no one to look to, or ask a favor of, except the author of my little book, who says, "Ask and ye shall receive; seek and ye shall find." Though I believe this is all spiritual, yet it does seem to me that I may ask too. My mind is daily and hourly impressed that I, (wicked man that I am,) am in duty bound to call upon the name of that great being who rules creation and bids the starry hosts to move—that being who works and none can hinder; who calls the planets into life, and bids the mighty sun to roll her course. Yes, he who rides upon the storm, and bids the sea to cease her mighty roaring, should be revered by us all.

Yes, dear brother, if I don't put my trust in him, who can I trust in. I sometimes have a glimmering hope that I may

yet be saved, though I can't see why. I will quote from my little book: "No man can come to me, except the Father which sent me draw him." Now mark ye this: "And I will raise him up at the last day." Now God's purposes are all fixed and immovable; his elect are all written and marked out. Now, oh, Barker, if I should not be reckoned among the elect, I am forever lost. This my little book teaches me. And it alarms me too; for just think for a moment, God is not man, who can be changed in his purposes, or bought with money, and when we come to reflect upon the wonderful works of Divine Providence, and consider all his works fixed, from before the foundation of the world, and his elect all marked out, which are the only ones which the Father will draw, it sometimes makes me shudder at the thought, especially when I am here exposed to the front of the enemy, not knowing what hour I may be sent to the place of my destination; yet, "though he slay me, yet will I trust in him." I often go out into a patch of laurels, on the bank of the great Appotomax river, far, far from home, and there seat myself on a bunch of leaves, and ponder over the past, and reflect on the future till I fall asleep. This is the only place that I can read my little book and reflect on what it says to my satisfaction. There I frequently call upon God to protect me and pardon all my sins.

Oh, Barker! if I could be at home, and it would please God to make just such a being as he would have me to be, and I were baptized in his holy name, and had a right to partake of the ordinances with his dear old saints at Scott's Creek, how happy I would be. But here is a consoling thought. If God intends that I shall be a member of his great and holy church, he will bring it about in his own time, in spite of all wars, or tumults, or devils; for my little book says, "He will be their God, and they shall be his people." Consoling thought; they shall be his people; yes, in spite of all the officers in the army, or in spite of *their father, the devil*. And besides this, "No one shall be able to pluck them out of his hands." And "neither can they ever perish."

Now, oh, Barker, remember me and do me all the good you can. Give my love to all the members at Scott's Creek, and tell them to be good children when you preach to them, and to love one another with an ever perfect love. Don't let politics trouble them any more. Oh! the members should let earthly things alone, and see to those things which are heavenly, for they are the salt of the earth. And if the salt have lost his savor, wherewith shall it be salted? It seems to be nearly spoiled now, and if the church of the living God don't keep the unity of the spirit, but wander away, God will take hold of them some day and say to them, Come back; my children, into the paths of peace, which I placed you in, and follow no more after their wicked ways. Fraternally,
GEORGE.

BERLIN, Worcester Co., Md., May 10, 1865.

DEAR BROTHER BEEBE:—As you, as well as all the brethren in the ministry, have ever manifested a lively interest in the churches composing our Association, I thought you would like to hear occa-

sionally from us in your invaluable paper, which comes twice a month laden with the rich treasures of gospel truth. I find communications from brethren and sisters in various places in our county. In these communications we find much information in regard to the churches, their locality, their spiritual condition, whether they are supplied regularly or occasionally with the preached word, whether they are in a prosperous or lukewarm condition, &c., all of which I find very interesting. Thinking these things may prove interesting to others, I have from time to time tried to tell you something of our state in the bounds of the Salisbury Association. Our Association is composed of thirteen churches, and according to our last minutes, number about two hundred and fifty members. We have only two ordained ministers belonging to our body, one of whom has almost entirely ceased to labor in the ministry. These churches are scattered through Worcester, Somerset and Dorchester counties, on the Eastern shore of Maryland, Sussex county, Delaware, and Accomac county, Virginia. Many of them seldom hear the word preached. The churches at Salisbury, Jones' Mills and Fishing Creek are more fortunate than many others, as most of the brethren in the ministry who visit us come down the Delaware railroad to Salisbury, and from thence by way of Jones' Mills to Fishing Creek, where they take boat to Baltimore. When attending our associations and yearly meetings, we generally have some of the brethren from abroad to visit us. These seasons are indeed refreshing, and many of us are compelled to go in the strength of them, not for forty days, but for a whole year. The brethren and friends whenever they have preaching turn out, and we have good congregations. They seem anxious to hear the word, and I am rejoiced to say I think I see a manifest change for the better in the last two years in some of our churches. The members meet together once a month and keep up their organizations. The church at Indiantown had a season of refreshing from the Lord on the 5th Sunday in April. Two of the Lord's children, as I humbly trust, were baptized and united with the church, after which I tried to preach to a large congregation who had assembled to witness the ordinance. At four different places where I try to preach once a month, the congregations seem to be increasing; and the people evidently manifest a desire to hear the truth, and seem interested in it. The spirituality of the churches seems to me to be increasing, and I can but entertain strong hopes that the Lord is about to display his power among us, in bringing his children into his visible church. On the fourth Sunday in April I had a pleasant interview at Little Creek, at their Yearly Meeting, where I had the pleasure of meeting my dear brother Rittenhouse, of the Delaware Association. We had a large congregation and the people seemed to take a deep interest in the preaching. On the first Sunday in May I paid a visit to the Pitt's Creek church, and tried to preach both Saturday and Sunday, and on Sunday administered the supper. We had a large and attentive congregation. They hold prayer meetings once a month, and altogether I think the signs of the times are encouraging even in the destitution of the preached word.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1865.

FORGIVENESS.

Why did the inspired servant of the Lord say, Heb. xii. 24, that "the blood of sprinkling speaketh better things than that of Abel"? The voice of Abel's blood cried unto the Lord from the ground, and called forth vengeance upon the head of Cain, Gen. iv. 10-12. The punishment of Cain was a righteous retribution from the hand of God, for the unprovoked murder of his innocent brother, according to the spirit of that law which requires even handed justice, "An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, and life for life." But in the execution of strict justice upon transgressors, there can be no mercy, no forgiveness "He that despised Moses' law died without mercy," and "every transgression received a just recompense of reward." But the blood of Christ was shed for the remission of sins; and speaks of peace, pardon and salvation. What an amazing exemplification of the peace-speaking excellency of the blood of the Lamb was given when the great Redeemer drained the last drop from his sacred heart for his most bitter and malicious foes, and while the purple torrent gushed from his pierced side, his temples, hand and feet, he cried, Father, forgive them, for they know not what they do. Christians, can you see in this an example worthy of imitation? Did Jesus cry Forgive, and leave his children at liberty to call for vengeance upon their supposed or real enemies?

"Led as a lamb to meet the sword,
He bow'd beneath the stroke;
Not one revengeful angry word
The dear Redeemer spoke.
O may his meekness be my guide,
The patron I pursue;
How can I bear revenge or pride,
With Jesus in my view?"

Can we possess the spirit of Christ and still desire the destruction of those we deem our foes? Let us all remember that as many as are led by the spirit of God they are the sons of God. But if any man have not the spirit of Christ, he is none of his. Whatever may be our standing in society, whatever our religious profession, whatever our creed, our works, our recognition by those who profess godliness, we are forbidden access to the throne of grace, if we do not from our heart forgive those who have trespassed against us. Solemn, momentous thought! Those who are taught of Christ to pray, must say, "Forgive us our debts as we forgive our debtors. For if ye forgive them their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." Mat. vi. 12-15. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap." Gal. vi. 7. Do we really mean what we say, when we ask our God to forgive us as we forgive our debtors, or those who have offended us; or do we presume that our God will fail to note the malediction of our hearts and lips against others? We have heard men professing godliness almost in the same breath pray for the destruction of their real or fancied enemies, and for their own forgiveness. Do not such believe God will

allow us to mock him. If conscious in my heart that I am a rebel and a traitor to my God, and confess to him that I deserve his awful wrath, can I consistently with the admonitions of his holy word give my voice, my vote, or my influence for retribution and wrath against those whom I deem rebels or traitors, and then ask God to forgive me, only as I forgive them. Should our God only forgive us as we forgive others, what would become of us?

It is not strange to hear those whose mouths are full of cursing and bitterness, and whose feet are swift to shed blood, before whose eyes there is no fear of God, imprecating the thunderbolts of wrath upon those whom they dislike; devils may be expected to rage, for the devil was a murderer from the beginning, and those who are led by the spirit of satan or of the world may belch forth the malice of the wicked one; but what can be more terribly astounding than to hear from the lips of those who pray God to forgive their own transgressions, the denunciations of wrath against their fellow men.

We admit their are ministers of justice in the civil government of states and nations divinely authorized to bear the sword, and to be a terror to evil doers; and to maintain the peace and safety of the righteous; but they belong to the department of state, not church; and even their authority is limited. If they transcend their bounds, God will judge them; for his throne and authority is far above all principalities, powers, thrones and dominions. But where shall we find authority, from the precepts of Christ, from the examples of our Lord or his apostles or primitive saints, for christians to avenge themselves, or give their voice for vengeance? In the language of Pope, should they not rather say:

"Let not this bold, this erring hand,
Presume God's bolts to throw;
And deal damnation round the land,
To each I deem his foe."

"Vengeance is mine, I will repay," is the language in which God speaks to us; and he commands us to love our enemies, and to do good to them who spitefully use and persecute us; and he forbids that we should render evil to any man, whether friend or foe, saint or sinner. We are as christians commanded to follow peace with all men, and holiness without which no man shall see the Lord." And as much as in us lies, to do good unto all men, especially to those who are of the household of God. We are as strictly commanded to lay aside all malice, and all guile, and hypocrisy, and envies, and evil speaking as we are forbidden to curse and swear, lie or cheat, commit murder, or any other crime. And we are told that if we take the sword we shall perish by the sword; and he that is angry with his brother is a murderer; and we know that no murderer hath eternal life abiding in him. When the disciples saw their Lord treated with scorn, feeling indignant they asked if they might call for fire from heaven to consume the offenders? Though they did not propose themselves to execute the vengeance, but to call on God to send down the fire, Jesus rebuked them, and said they knew not what manner of spirit prompted their indignation. And when for what seemed to be the most palpable provocation Peter smote the servant of

the high priest, he was reproved, and commanded to put up his sword.

Indeed all the precepts, instructions, reproofs, admonitions and examples of our Lord and his holy apostles were brought to bear upon this very point, forgiveness, meekness, patience, long-suffering, gentleness and benevolence. And the spirit and temper of christianity is fully expressed in the hymn which resounded in the plains of Judah from angel voices, "Glory to God in the highest, peace on earth and good will to men." In strongest contrast with which the dragon's voice of cruelty, malice, wrath, and carnage marks the hell-born spirit of anti-christ in every age, from Cain, down to the last effort of the man of sin in the final gathering of the armies of Gog, and Magog, to assault for the last time the church of the living God, Rev. xx. 8, 9. "Wo unto them for they have gone in the way of Cain," Jude 11. But, "Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for" (mark, not prey upon) "them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Such are the instructions which were given by our Lord Jesus Christ, to his disciples on the mount. And he says, "Then are ye my disciples indeed, if ye do whatsoever I command you." "If ye love me, keep my commandments." "And whosoever doth not bear his cross, and come after me, cannot be my disciple," Luke xiv. 27, "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall find it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what

My dear brother, I feel encouraged to labor on, and to pray the Lord of the harvest that he would send forth more laborers into his harvest, for the harvest truly is great, but the laborers are few. If the Lord should incline the hearts of any of his ministering servants to visit us, we shall be glad to welcome them. If they will write to me, I will give them directions how to reach us, and where they may find brethren and friends to stop with. I am anticipating the pleasure of visiting both the Delaware and Delaware River Associations, where I hope to meet you, and very many of the dear brethren, especially our dear old brother Trott. I do hope to see his face in the flesh once more. May the Lord sustain you in your labors, and reward you according to his great mercy. If you think this will not exclude better matter, you are at liberty to dispose of it as you see fit. Yours in the gospel,

G. W. STATON.

NEW CASTLE Co., Del. May 10th, 1865.

BROTHER BEEBE:—I once wrote you an account of some transactions at Wilmington, by which a party from the New School Baptists of that city obtained the possession of our meeting house. So much anxiety and inquiry have existed ever since among the brethren abroad as to the final event, that I feel called upon to publish for their satisfaction a brief account of the matter. We continued to hold our meetings regularly for nearly four years, during which time another denomination very kindly furnished us a convenient room, gratuitously.

From such information as I am in possession of, it would seem that New School preaching had been rather costly for them, and that little disposition had been shown by the denomination to render them any assistance. Their appointments have not been very frequent. It perhaps may be doubted whether they were very good material of which to make even a New School Church. At any rate, for some cause they have gradually fallen to pieces, and now none of them remain. A few months ago we were met at our place of meeting by one of the old members, and informed that we could have peaceable possession of the house—that there were none there now to oppose us. We have now been meeting there for some time past, and things appear to be tolerably well settled. Our attendance is good, and there is an opening there for traveling ministers to stop and spend a night or a Sunday whenever they can. They will be kindly received. Our last meeting day we had the privilege of baptizing and receiving into the fellowship of that church two willing candidates, the only addition we have had there for some years. I feel to desire that this may be but the commencement of a gracious work, and that the Lord may revive and strengthen this branch of Zion.

E. RITTENHOUSE.

Inquiries after Truth.

BOWDOIN CENTER, Maine, Jan. 3, 1865.

BROTHER BEEBE:—I wish you would make a few remarks on Job xxix, 2, 3, when you have leisure, and oblige your sister,
MRS. G. SMALL.

shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark viii. 34-38.

If there ever was a time when these admonitions were specially required to be held forth to the children of God, and solemnly considered, it is at the present time. It is in these last days in which many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. In these days, in which the most powerful influences are brought to bear upon the Lord's people to lure them from the pathway of holiness, and cause them to indorse the murderous spirit and madness of the sons of Belial. While all the synagogues of Satan are belching forth their most violent appeals for blood, and lashing the worst passions of men to deeds of cruelty, how important it is that God's dear children should watch and be sober. The elements of nature are now melting with fervent heat; the day of trial of our faith has come upon us. The line of discrimination between the carnal hypocrites and true disciples of our Lord, is being manifestly drawn. May our God save us in this hour of temptation, deliver us from evil, and enable us to show forth his meek, gentle, lamb like spirit, forgiving one another even as God, for Christ's sake has forgiven us. The day of the Lord is surely at hand, it shall come upon this wicked generation as a thief; but ye, brethren are children of the light and of the day, let not the day of the Lord come upon you as a thief.

Circular Letters.

The Delaware Old School Baptist Association, to the several churches represented, sends this, her Annual Circular:

DEAR BRETHREN:—With feelings of humble and devout gratitude to the Giver of all good, we acknowledge his hand in our preservation through another eventful year—a year in which profligacy and delusion have abounded—a year of darkness and trial to the saints. While those restraints that in ordinary times hold in check the baser passions of wicked men have measurably ceased to operate, and loose rein is given to every lust, with no safeguard for either our civil or religious rights but the good hand of God, we are permitted in another annual session to bear witness of his faithfulness to us, and to acknowledge together that hitherto the Lord hath helped us.

In years gone by, the churches have passed through times of declension—days marked by extended and gross departures from sound doctrine, and from the primitive order. We have seen as the natural result, churches thus corrupt in their doctrine and order, become popular with the world, and thronged with multitudes. That bodies of this worldly or mixed character should possess and manifest a spirit that would court the world, and court that influence and power that the world might be capable of bestowing, was perfectly natural. That in process of time zealous and powerful organizations of this character would produce fruit after their own kind, was also to be expected.

Enough years have passed since then for us naturally to look for the maturing of the fruit, and the revealing of the peculiar spirit of those combinations. If we are correct in these premises it will not be amiss to select as the theme of the present circular "The spirit of the gospel."

While the blessed gospel of Jesus Christ embraces its doctrine, its order, its ordinances, &c., it undoubtedly has its own peculiar spirit. This is that spirit that characterized the ministry of Christ himself, and is called the spirit of the Lord God. It is said of Christ by the prophet: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach," &c.—Isa. lxi. 1. The recipients of that gospel are spoken of as possessing the same spirit. "If any man have not the spirit of Christ he is none of his."—Rom. viii. 7. From those to whom a dispensation of this gospel is committed, and who are called to proclaim it, should we expect especially a manifestation of this spirit of the gospel. If this be so, it becometh us to examine the word, not only to know what manner of spirit we are of, but to try the various spirits that claim divine authority whether they be of God, and also to cultivate a gracious spirit among ourselves and recognize it in others.

The blessings of the gospel being bestowed on principles of grace, they produce a recognition of the doctrine of grace, and a spirit of devotion and praise in the recipients thereof. Unworthy in themselves, a deep sense of that unworthiness distinguishes them, and they are consequently of an humble spirit. Receiving blessings that they not only have not deserved, but that they are not able to deserve, a sense of continued dependence characterizes them. As gospel salvation gives the knowledge of sin, and delivers from its thralldom and power, the subjects of it will be found honest and conscientious. They will be found in marked distinction from the leaven of the scribes and pharisees, which is hypocrisy. An exalted idea of the church, and a humbling view of themselves, their depravity and unworthiness, will cause them to hesitate and falter about owning their Lord, or seeking that home among the Lord's people that above all things they desire.

The view thus given of divine truth necessarily embraces a conception of its preciousness. Hence a rigid adherence to it; hence a fellowship in it, and confined to its limits. That Christians should be firm, and while characterized by meekness and humility, should show a stability and steadfastness in the gospel, seems to us consistent and right. This is a point touching which there is quite a prevailing mistake. Many good meaning people seem to have persuaded themselves that Christians are such loving people that they must love everything, that no error can be too gross to be embraced in their world-wide charity. That they are such liberal people that they will extend their fellowship to all manner of disorder. That they are such peaceable and peace-loving people that they will suffer all manner of innovations and inroads rather than contend. May we not inquire with the apostle, "How they suffered so many things in vain, if it be yet in vain." Christians are called soldiers, exhorted "to put on the

whole armor," and to "contend earnestly for the faith once delivered to the saints." It is the design and result of Christian experience to give discernment, and to establish. A Christian spirit may therefore be characterized as a spirit of penetration and discernment, of steadfastness and patience in the doctrine and order of the gospel, not only receiving the truth, but knowing it, and walking in it.

In connection with this firmness of spirit, we might notice the devotion of spirit. Wisdom has been received with a just estimate of its value. The topaz of Ethiopia shall not equal it, neither shall it be valued with the most fine gold. There is a devotion to the cause and truth of Christ that the world have neither been able to destroy nor understand. There is nothing else in the estimation of saints comparable to it, or for which they would willingly exchange it. They would not be profited even if they should gain the whole world and lose it.

No more interesting and delightful field could we desire for profitable contemplation, than the blessing, in its nature and fullness, announced in the gospel. It is a new life, born in a new birth, and consequently a present possession of the unspeakable gift. To the character of this gift, its fruit, and the experience of those who possess it, the preaching of the gospel bears witness. In the subject of grace we may expect then to see a living illustration of grace. The doctrine of God our Savior in a proper Christian life will be adorned. And if the tokens of our fellowship extend beyond these principles, we virtually abandon and deny them.

The spirit of the gospel, or what is sometimes called a "gracious spirit," recognizes its obligations, that as it has freely received, freely to bestow. It delights in dealing out the rich provisions of grace to the poor and the distressed, and rejoices with them when they are fed and nourished thereby. It manifests itself in a sympathy in all their distresses and temptations, and however poor and despised by the world, delights in ministering the consolations of the gospel to them. A spirit that desires and seeks the good of others, will cheerfully assume and feel the care of the various interests of the church. And not only will it require a proper discipline, but all kind and faithful dealing, ministered in a spirit of self-denial, and evincing a desire for the honor of the cause, and the happiness of the subjects, must result in good. Even Christ pleased not himself, and saints are exhorted to this, to seek not their own, but the good of others. It may be sometimes a hard thing to keep our fleshly passions in subjection, and seeking and preferring the good of others, to deny self. But it cannot be denied that this is the spirit of Christ, and the ministrations in this spirit will tend to restore and maintain the peace and fellowship of Zion.

Patience and forbearance, under discouragements, reproaches and persecutions, are in perfect harmony with every other feature of this gospel spirit. Like their Master, the recipients of his spirit when reviled revile not again. There is no reason why they should. The hope they have is not of their own devising, nor is the cause that they love committed

to their keeping. They doubt not that the truth will stand and triumph, and consequently have only to pity the shortsightedness and little mindedness of that soul that would raise a persecuting arm against it. While long suffering and patient, we may remember however that the gospel spirit will not sacrifice the truth, or compromise the character and standing of the church.

Can we now conceive the blessedness of a community of saints? A band organized in the order and spirit of the gospel, led by similar exercises and conflicts to sympathize with each other. From mutual interest and mutual experience in the same things, led to love one another. A mutual sense of obligations for great and undeserved blessings leading them into the same theme, and inspiring their hearts with the same song of praise. Characterized by an unwavering devotion to Christ and his cause, and second only to this, their devotion to each other. Maintaining the truth amidst surrounding error, exhibiting light amid surrounding darkness.

"A little spot enclosed by grace
Out of the world's wide wilderness."

A place of repose and of home-comforts for the outcast, and those who were ready to perish in the desert. The garden of grace, redeemed from the curse of the law, is in striking contrast with the world still resting under the curse. This gracious spirit contrasts also with the spirit of destruction—the thorn and the thistle. The spirit of the flesh is selfish. It seeks only its own. Hence it is intolerant and proscriptive. And even though the world should be gathered together in an organization under the Christian name this fleshly spirit will still animate it and grow and strengthen with its growth. It will also discover itself in a sympathy with the strifes of men and of nations where such strife has its origin in fleshly passions and animosities. We may perhaps go farther. We might perhaps naturally look for leading spirits and pulpit orators to take the field and lead off in the alienation and bitterness, and actually engage in fanning the glowing coals of strife. It seems strongly inconsistent that men should claim the name of the meek and harmless Lamb of God, while they themselves constitute melancholy exhibitions of the madness and phrensy of human passion. In fact, some of the most bitter and desolating scourges that have ever wasted the earth, have originated in that fanaticism and intolerance of false religion. Though this spirit requires to be clothed with the powers of State to exercise itself, and though we find it in high places, and hear its dragon voice from thrones, yet religious bodies, where the fleshly spirit prevails, have been the nurseries and hot beds where the seeds of fanaticism have germinated, and from whence the growing plants have been transplanted, to bear their fruit in the civil governments. This spirit showed itself in former times in Cain, in Ishmael, Saul of Tarsus, and others, and is characterized as "breathing out threatening and slaughter" to all who would not receive and endorse their dogmas. Moreover, it is a prominent trait in the character of fleshly religion, that she has in all ages sought a union with the State. Clothed thus with power, she can execute the peculiar elements of her character. Al-

though the world rests under the curse, it is a melancholy truth that there is less of this spirit of the thorn and briar manifested in it as the world, than when organized under the form and garb of religion. Such was Judaism, that when its overthrow drew nigh, the desolation thereof was to the disciples of Christ a day of redemption.

The gospel of Christ confronts the tempest of strife with a voice of peace. Its mission is to dispense blessings in its pathway. What a relief to turn from the relentless storm of human passion, to enjoy the blessed beams of the Sun of Righteousness. This gospel spirit contrasts with the other, like the beams of the morning sun with the darkness of night. Wearied and disgusted with the development of human depravity, we turn to enjoy and be refreshed by this blessed spirit, like the "clear shining after rain." Let the church rejoice in her blessed mission. Exalted far above the arena of contending passions, she is like a city set upon a hill. In times of prevailing violence how blessed to pour oil on the troubled waters, to soothe and calm the contending elements. As the rainbow of promise and hope appears in the van of the storm, and confronts the thunder cloud, so does the spirit of the gospel confront the spirit of the world. As the sun rising upon the black and dark night, so does this blessed gospel contrast with the howling of destroyers, in the darkness and blackness of fleshly passion.

The church should develop this gospel spirit, both in her order and in her testimony. She should be a living illustration of the beating of swords into ploughshares, and spears into pruning hooks. Gospel discipline ought to be exercised in a spirit that evinced *good will* to those who were exercised thereby. Briars and thorns should be dug out with the mattock, that they hurt not, nor destroy in all the Lord's holy mountain. Let the potsherd strive with the potsherds of earth, and leave it to the wilderness to grow the wild thorn, while the garden of grace abounds with sweet flowers and pleasant fruits. Fleshly passions appertain to this world only. We shall not carry them with us to the mansions above. Let us remember this, and endeavor to subdue them. The fruits of the spirit are *love, joy, peace, long suffering, gentleness, goodness, faith, &c.* Let us see that these things be in us and abound. They are fruits that evince a holy calling, and are calculated to show forth the praises of him who hath called us out of darkness into his marvelous light.

THOS. BARTON, Mod.

W. W. MEREDITH, Clerk.

The Elders and messengers of the Warwick Association, convened with the church at New Vernon, Orange Co., N. Y., June 7th, 8th and 9th, 1865, to the churches they represent, send christian salutation:

DEAR BRETHREN:—Passing events are like figures on the dial-plate of time to tell us how far the night is spent, and how long before we shall see the coming day. Every period in the history of the church has its peculiar trials and duties. We desire to call your attention to the

injunction of the apostle, recorded 1 Thess. v. 8: "But let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation."

These words were written in view of the dangers which threatened the infant church. But God does not leave his people without warning and protection. Noah was warned of the deluge; Lot of the destruction of Sodom; the early christians of the fall of Jerusalem; and we who live in these last times, are not left without witness of the faithfulness of our covenant-keeping God. We desire to call your attention,

I. To the peculiar position occupied by the children of God. They are "children of the light" and of "the day." Allusion is doubtless had,—

1. To their gospel standing. The night of the Jewish dispensation had passed by. John describes the church as a woman clothed with the sun, and the moon under her feet. The Mosaic dispensation was typical—a shadow of good things to come. The substance was Christ, whose resurrection ushered in the day of gospel rest—the Sabbath, which now remains to the people of God. This is the day the Lord has made, in which his people rejoice and are glad. They are no longer under the law, but under grace, for the darkness is past and the true light now shineth. To this day does the prophet refer: "Arise, shine, for thy light is come, and the glory of the Lord risen upon thee," and also John in Rev. xxi. 23.

2. Reference is also had to the renewed and quickened state of all believers. The apostle says: "Ye were once darkness, but now are ye light in the Lord." "God who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "In him was life, and the life was the light of men." The believer is made a partaker of Christ, "being born again, not of corruptible seed, but of incorruptible, by the word of the Lord, which liveth and abideth forever." Translated out of the kingdom of darkness into the kingdom of God's dear Son, they are taught of the spirit, and the life they live in the flesh they live by the faith of the Son of God. By this light they discover the darkness and depravity of their nature, and often say with the psalmist, "Turn us again, O Lord of hosts; cause thy face to shine upon us and we shall be saved." Though they often mourn their lack of evidence, faith at times pierces all the darkness, and through a risen Savior anticipates the dawning of eternal day.

3. The people of God are enlightened and directed by the word of divine truth. Israel of old was chosen to receive and preserve the ordinances and true worship of God. God has said, "This people have I found for myself; they shall show forth my praise." His word is a light to their feet, and a lamp to their path; and guided by its directions, they have no fellowship with the unfruitful works of darkness. Holding forth the word of life, they shine as lights in the world. Thus is the church sometimes represented by the moon, and her ministry by the stars, all which shine with reflected light; so is Christ set forth in the experience of

his children in the purity of his doctrine, the order of his house, and the teachings of his spirit. He declares, "My sheep hear my voice, and they follow me; a stranger they will not follow, for they know not the voice of strangers." While anti-christ multiplies its institutions and ordinances of men, the people of God desire to know nothing but Christ and him crucified.

II. The duty enjoined. "Let us who are of the day be sober." "They that sleep, sleep in the night, and they that be drunken are drunken in the night." As if he had said, it is to be expected that graceless men will follow the leading of a natural carnality; they will drink of the intoxicating cup of Babylon. But let us, who have been taught the truth, avoid the errors and delusions of the world, and walk worthy of our high calling. The duty here enjoined, relates,—

1. To that outward walk and deportment which should distinguish all the professed followers of Christ. True religion is not mere morality; yet the grace of God gives no license to sin. The apostle exhorts his brethren to "abstain from fleshly lusts which war against the soul;" to put off the old man with his deeds and to put on the new. The works of the flesh, as well as the fruits of the spirit, are described Gal. v. 19–26. The grace of God which bringeth salvation, teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world." In word and act the child of grace should endeavor to imitate the spirit of his divine Redeemer. He is to be temperate in all things. The times in which we live impose peculiar obligation upon every follower of our Lord Jesus Christ. While the minds of men are divided upon questions of national policy, and feverish excitement prevails, let us exercise that christian sobriety which will tend rather to allay than to increase the general feeling.

2. Christian sobriety requires the avoidance of those religious errors and practices which are opposed to the teachings of the word of God. "God hath not given us the spirit of fear, but of power, of love, and of a sound mind." An unhealthy, carnal religious state is indicated by a craving after those exciting influences which produce religious disorder and gross departures from the truth. The time has come when men will not endure sound doctrine, but have turned from the truth to fables. The nations are said to be drunk with the wine of the fornication in the cup of Babylon. Churches professedly evangelical, and once associated with us in defence of the truth, now teach for doctrines the commandments of men. Now has the word of the prophet peculiar force: "The prophets prophecy falsely, and the priests bear rule by their means; my people love to have it so, and what will ye do in the end thereof." Let us see to it that we heed the injunction of the text, hold fast the form of sound words, and examine ourselves whether we be in the faith. "Let him that thinketh he standeth take heed lest he fall." If it be thought strange that we run not to the same excess of riot and drunkenness, and our names are cast out as evil, let us hold fast our profession, and speaking the truth in love contend earnestly for the faith once delivered to the saints.

3. This duty is also to be observed in the maintenance of the order and fellowship of the house of God. The word of God is a perfect rule both of faith and practice. Our Savior says, "If ye love me keep my commandments;" and "then are ye my disciples if ye do whatsoever I command you." A true believer recognizes himself as a subject of the kingdom of Christ; its laws he desires to obey; its ordinances he esteems; its fellowship he prizes. The communion of God's people is his delight, and he says, "I had rather be a doorkeeper in the house of God than to dwell in the tents of wickedness." He loves the assemblies of God's people, and endeavors to preserve the unity of the spirit in the bond of peace. The spirit of anti-christ is division, bitterness and strife; while of the saints of God it is said, "Behold how good and pleasant it is for brethren to dwell together in unity." We entreat you, dear brethren, soberly to consider these truths, and the Lord give you understanding in all things.

III. We are to consider the manner in which this duty is to be discharged. "Putting on the breastplate of faith and love, and for a helmet the hope of salvation." The head and the heart both need protection. A sound, thorough christian faith and temper will enable the child of God to pass safely and unharmed amid the many perils and dangers of his path, to walk uprightly, and thus adorn the doctrine of God his Savior in all things.

1. The heart of the believer is sustained and protected by the power of divine faith. By this we do not mean merely the confession of a sound creed, but a hearty reception of Christ in his doctrine and ordinances, and the obedience of the truth. There is such a thing as holding even the truth in unrighteousness. The faith of God's elect declares itself in humble reliance upon the blood and righteousness of a crucified Redeemer, and the teaching and guidance of the Holy Spirit. This is the victory which overcomes the seductions as well as the oppositions of the world, even our faith. It recognizes God in the grandeur of his government, ordering all things after the counsel of his own will, and sees in every event the unfolding of his design. It sees Christ in the glory of his mediatorial kingdom, and rejoices that the pleasure of the Lord shall prosper in his hand. Well may the child of God be sober amid the developments of such eternal realities. Though iniquity abounds, and the hosts of anti-christ grow bold against the truth, the people of God can calmly watch the progress of events; and see in them all the evidence that their redemption draweth nigh. A Father's hand directs the gathering storm, and when Babylon shall sink like a millstone in the sea, the saints of God shall stand unharmed amid the dreadful tempest of Jehovah's wrath, and on the banks of deliverance shall sing the song of victory. "Here is the patience and faith of the saints."

2. The believer is also aided and protected by the power of love. It is everlasting love which surrounds him, unalterable in its nature, and powerful in its efficiency. The sweet assurance that divine love arranges all the trials of our earthly lot, imparts a blessed quiet to the believer in all his afflictions. What though times grow dark and dangers

threaten? God has said of his church: "I will be a wall of fire round about her and the glory in the midst." When the love of God is shed abroad in the heart, doubts and fears are scattered, and the soul enjoys rest from all its sorrows and labors. "The work of righteousness is peace, and the effect of righteousness quietness and assurance forever." While fear and anguish shall seize the workers of iniquity, the saints of God abide in safety beneath the shadow of the Almighty.

The love of God displays itself in love to all his children. The spirit of Christ is the spirit of love. It is the love of Christ which binds the family of God together. They are all one in Christ Jesus. "A new commandment," said our Savior, "I give unto you, that ye love one another." The consistent, sober discharge of the duties of his kingdom requires in an especial manner the exercise of brotherly love. Let the heart be shielded with this blessed influence, and we can give or take reproof; confess our faults and be ready to forgive; we can bear all things for the elect's sake; but without it we are exposed to the worst passions of our carnality, the wiles of Satan, and the sport and triumph of an ungodly world. "Put on, therefore, dearly beloved, bowels of mercies, tenderness and compassion, forgiving one another even as God for Christ's sake hath forgiven you."

3. "And for a helmet the hope of salvation." The believer is now "more than conqueror through him that hath loved him." Yet are we saved by hope, based upon the unchanging promise of God, and the risen power of a victorious Redeemer. The saints are assured of complete victory over the beast and over his image, and even over death and hell itself. For a time we are in heaviness through manifold temptations; but now is our salvation nearer than when we believed. The inward corruption, the weakness of faith, the rising fears, which now so often mar our peace, shall give place to light and glory and unutterable joy. The elements of earth may be in commotion, the fierce conflict of the embattled host gathering to the great day of God Almighty may shake the solid world, and men's hearts may fail them for fear and for looking for those things which are coming upon all the earth, but the child of God sees in all an assurance of his hope of salvation. To his eye the horizon is tinged with all the glowing beauties of the coming day.

See to it, then, O beloved, that ye hold fast that you have that no man take thy crown. Let not the world delude you with its snares; let not Satan deceive you to the exercise of bitterness and hate. Be watchful and strengthen the things which remain, which are ready to die. Meet often together, and pray one for another, and walk in love, and the God of love and of peace will be with you. Then sober and firm amid all the threatening dangers of the present, calm and trustful in the hour of death, and safe and joyful when Christ shall be revealed in flaming fire taking vengeance upon those that know not God and obey not the gospel, the ransomed of the Lord shall sing, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Wherefore, gird up the loins of your mind, be sober, and hope unto the end for the

grace to be brought at the appearing of Zion's king; and may you be found of him in peace, without spot and blameless.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

Corresponding Letters.

The Delaware Old School Baptist Association, convened with the church at Cow Marsh, Kent Co., Del., May 24th, 25th and 26th, 1865, to the Associations and Corresponding Meetings with which we correspond, sends love in the Lord:

DEAR BRETHREN:—Through the kind providence of our God and Savior, who is Lord of all, and unto whom all praise is due, we are blessed with another opportunity of holding and enjoying our annual Associational Meeting, and we feel that we have renewed evidence of the stability and security of the Zion of our God. Although we have seen the angry and wicked passions of the human heart produce confusion, dismay and great distress in our land; we have witnessed in the church of Christ a quiet habitation and a peaceful dwelling place unmoved by the roaring of the sea or howlings of the tempest which have so much disturbed our country. We have seen that our God is a Covenant keeping God, and that his name is a strong tower and the Rock of our defence; in his name alone do we desire to trust. We feel to thank God for the coming of your messengers with your communications by which our hearts have been made glad. They have come in the fullness of the blessings of the gospel of Christ; and given the trumpet a certain sound, ascribing all honor, power and praise to our blessed Lord and Savior Jesus Christ. We have been made to rejoice and hold sweet communion together, all being of one mind and one spirit rejoicing in hope of the glory of God.

We earnestly desire a continuance of christian correspondence with you. May we be enabled to keep the unity of the spirit in the bond of peace.

The next meeting of our Association will be held, the Lord willing, with the church at London Tract, Chester county, Pa., to commence at 11 o'clock, a. m., on Wednesday before the last Sunday in May, 1866, and continue the two succeeding days; when and where we hope to receive your messengers and minutes.

THOMAS BARTON, Moderator.
W. W. MEREDITH, Clerk.

The Warwick Old School Baptist Association convened with the church of Christ at New Vernon, Or., Co., N. Y., on the 7th, 8th and 9th days of June 1865, to the various Associations Conference and Corresponding Meetings, in Correspondence with us, desiring, Grace, Mercy and Peace from God our Father, and from our Lord Jesus Christ.

DEAR BRETHREN:—By the inspiration of the Holy Ghost, it was declared concerning the subjects of our Redeemer that they should speak of the glory of his kingdom, and talk of his power. This prophetic declaration is fulfilled whenever those who are sought by the Father are gathered together for his worship, and are enabled to worship Him who is a Spirit in

spirit and in truth. It is then that the Spirit the Comforter, takes of the things of Jesus, and shows them unto his people, who are permitted to sit together in the heavenly places in Christ Jesus, whose banner over them is love. How unlike the banners which men unfurl, and call upon their fellow men to rally around, to follow through carnage and blood and death. But the standard lifted up by the Spirit of the Lord, is not to incite men to destroy each other, but is for their defence, and preservation when the enemies of truth pour out their errors and delusions like a flood, with the design of sweeping the followers of our Lord and Master from the earth. But they are ignorant of the character and power of Him who is their Redeemer. The prophet Isaiah addressing the church says "Cry, and shout thou inhabitant of Zion, for great is the Holy One of Israel who is in the midst of thee. The wonders which his hand has wrought, challenge our admiration and demand our highest praise.

From sea to sea, though all the shore,
He makes the noise of battle cease;
When from on high his thunders roar,
He awes the trembling world to peace.

We have enjoyed another pleasant season at this our associational meeting. A large number of ministers and other brethren from sister Associations and Corresponding Meetings, have been with us, and their united testimony has been to the power of our God, and the glory of his kingdom. Not a discordant note has been sounded. Jesus has been presented as the Savior of his people from their sins, and the Scriptures of divine truth as the word of God and the only infallible rule, for faith and practice.

Our churches are enjoying a good degree of peace, and the fellowship of the saints, the faith of the gospel, and the order of the house of God is maintained amongst them. Your messengers have been most welcome and we earnestly desire a continuance of your correspondence, which as much as lies in our power we will reciprocate.

Our next associational meeting will be held with the church of Middletown and Wallkill, commencing on Wednesday after the first Sunday of June 1866.

G. BEEBE, Moderator.
WM. L. BENEDICT, Clerk.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

W B McGehee, Hickman, Ky.	\$1 00
J George Bender, Hudson, N. Y.	1 00
J Y Coleman, Coleville, N. J.	1 00
Arletta Leroy, Liberty, N. Y.	1 00
Total	\$4 00

SUBSCRIPTION RECEIPTS, &c.

NEW YORK—David Hoyt 2, R M Faulkner 2, Amanda M Drake 2, D W Stevens 2, Geo Bell 2, H P Roberts 5, Mary Forbes 4, Mrs M Forshee 2, Mrs Joseph Conklin 2, S Wheeler 2, Dea M Benedict 2, J J Forshee 2, Arletta Leroy 3, Mrs S Hubbell 2, J T Bouton 3, Mrs E Railing 2, Eld Jacob Winchel 11 50, Joseph Conkling 2, Miss E Conklin 2, D Hulse 50c, Mrs H H Decker 2, C Oman 2, G W Hartwell 1 85, S G Squires 2.....\$62 85	
NEW JERSEY—Hiram Stout 1, Oliver Kugler 3, Eld G Conklin 8, Asa Titus 2, Geo M Holcombe 2, Mahlon Strimple 2, Pamer Bryan 2, Jas Robison 2, Elizabeth Snyder 1, John Learbone 2, Lewis A Heath 2, Delaware River Association 22, John Bastow 2, Reuben Kugler 8, Morris Sharp 1, J Y Coleman 3, M W Elston 2, Eld P Hartwell 6, Miss R Young 2, G M Durand 2, Jas Payne 2, 77 00	

PENNSYLVANIA—Elizabeth Lutes 2, Jas Search 2, Casper Fetter 2, Wm Yerks 3, E J Jackson 2, Mrs Z Terry 1.....	12 00
DELAWARE—Mary E Griffith.....	2 00
MARYLAND—Joseph Brenner 2, Mrs M Roe 2, Mary Staton 2, S W Warfield 5.....	11 00
VIRGINIA—Edward C Trussett.....	1 00
CALIFORNIA—Samuel Lewis.....	5 00
OREGON—Elder John Stipp.....	11 00
OHIO—John R Davis 1, Wm Betzer 1, Lewis Seitz 4, E A Johnson 2, Mary Hershberger 2.....	10 00
WISCONSIN—Mrs J Brown 2, D P Douglass 2.....	4 00
INDIANA—John Gwaltney 6, B Richardson 2, John M Logan 6, D Bartley 2, Elizabeth Arms 2, Wm Pine 2, Wm R Truman 1, Geo Priest 10, Noah Ferguson 2, David Bennett (all right) 1, Wm H Curtiss 2, Mary Humphrey 1, P Brandenburg 2, P K Parr 1, John A King 2.....	42 00
ILLINOIS—Barryman Creal 2, Jas Edmonston 2, Daniel Baldwin 2, Wm B Dunn 2, Eld Jacob Castlebury 2, S R Patton 2, C King 2, Geo Mathis 2, R Fulkerson 4, I A Moore 1, D G Watson 4, T H Barton 6, Maria Stover 2, Peter Ausmus 2, Eld Wm Stephen 2.....	37 00
MISSOURI—S M Allen 2, Andrew Baker 2, John Tullock 2, S L Cooper 2.....	8 00
IOWA—Eld B Kester 2, L S Libbey 3.....	5 00
KENTUCKY—W B McGehee 3, Jas C Dorris 2, Reese Davis 2, A R Davis 1 50, D Hall 15 50, Matilda Askin 2, Alex Clayton 2, Eld T P Dudley 2, Eld J H Gammon 4, Charles Ware 4, Henry Dennison 4, Daniel Priest 6, D S Bradley 4, C R Greathouse 1, D H Sullivan 3.....	56 00
CANADA WEST—Archibald Murray 1, John A McKellar 1, J Seady 1.....	3 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$346 85

Marriages.

June 6—At the residence of the bride's father, in East Brunswick, by Eld. Gabriel Conklin, Mr. LEVI STOUT, of South Amboy, and Miss CORNELIA, daughter of Eld. Wilson Housel, of East Brunswick, N. J.

Obituary Notices.

BROTHER BEEBE:—Please publish in the "Signs of the Times" the following obituary notice:

DIED—February 3, 1865, my dear mother, MARY O'BANNON, in her 67 year. She was born in Tennessee; her father, James Clinton, and mother Nancy Clark, moved to Missouri in 1808; she married my father, E. O'Bannon, in 1818, joined the Baptist church the same year, and helped my father, the deacon, to wait on her brethren of Providence Church until she died. And in her time this association was divided twice, but she stood firm in the Old Baptist doctrine of a full and finished redemption. She raised ten children to be grown without the loss of one in her life time. She died with her whole trust in her Savior, and without a groan or a struggle. May God permit me to die the death of the righteous, that my last end may be like unto theirs, for it is no trouble to die and meet God in the skies.

ALSO,

My brother, ELIJAH O'BANNON, Jr., departed this life on the 5th of March, 1865, at Monroe City, Illinois, with typhoid fever, after an illness of nine days. He was in his 38th year, amiable and loved by all that knew him. Your sister, I trust, in deep affliction,

A. PAYTON.

FREDERICKTOWN, Missouri, May 25, 1865.

ELDER BEEBE:—Will you be so kind as to publish the following obituary of my beloved mother, HETTY IRWIN, who departed this life Jan. 6, 1865, in Putnam county, Indiana. She was born in Harden Co., Ky., September 1, 1811, and lived there until she was about 20 years old, when with her parents she emigrated to the above named county and State, where she first experienced the religion of Jesus—where he appeared to her the chiefest among ten thousand, and altogether lovely. She related her experience to the New Hope church of Predestinarian Baptists, and was received and baptized by Elder John W. Thomas. She continued an humble and worthy member of this church for some years, when she received, at her request, a letter of dismission, and joined the Little Walnut church of the same faith, it being more convenient to her residence. In 1852, with her husband and children, she emigrated to Mercer county, Missouri, where she united with the Hopewell church of Regular Baptists. Here for some years she was a constant reader of the "Signs of the Times" and "Messenger." I have

often heard her fondly say, "The Signs is my paper." She loved to hear from the saints of God scattered abroad in the land. In 1863, owing to the exciting rumors of the day, she removed to Johnson county, Nebraska. Owing to exposure from traveling and the bleak winds of Nebraska, during the winter of 1863-4, she contracted a severe cold, which settled on her lungs, and consumption followed. It was perceived her end was visibly approaching. She was sensible of the fact, and requested that she might be taken to her friends in Indiana. Accordingly on the 3d of August, 1864, she left Nebraska for Indiana, where she arrived with her husband and children, (except the writer,) about the 25th of September, and lingered until the time of her death. She was not only willing, but longed to go and be with Jesus. She lingered long and suffered greatly, but bore her sufferings truly with a christian resignation. "Be patient, it will be all right after a while," she said, feeling no doubt that at the appointed moment the Lord would take her to himself. She was a firm believer in the doctrine of election by grace, and gave glorious evidence that she was one of the chosen of God and precious—one of the jewels of her Master that will shine for ever and ever in heaven. We confidently believe she is at rest in the paradise of God where sorrow, sickness, pain and death is felt and feared no more. She leaves a sorrow-stricken husband and six children to mourn her loss.

Truly yours, I. D. IRWIN.
TECUMSEH, N. T., June 7, 1865.

DIED—At his father's residence, Brown county, Illinois, OLIVER H. AUSMUS. Oliver was born December 9, 1846; made a profession of religion on the 12th day of March, 1865, and died on the 29th day of May, 1865. His funeral was attended by a large congregation of his friends and neighbors. I went to see him on Saturday before the third Sunday in March. He wanted a Baptist Hymn Book. Brother May being with me, handed him one. He opened it and read:

Amazing grace, how sweet the sound,
That saved a wretch like me.

I asked him if he could realize the sentiment of the poet. He said he thought he could, and then gave a relation of the love of God, the manifestation of the pardon of his sins, and said if he was restored to health he wanted to join the church. He grew in grace. Before he died he wished his father to read a certain passage of scripture: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Oliver is gone, we must not weep,
For on his Saviour's breast he sleeps;
There may his spirit constant rest
With the saints forever blest.

Yours in bonds of christian love,

PETER AUSMUS.

June 13th, 1865.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment, G. J. BEEBE, Middletown, Orange Co., N. Y.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations as public Railroads, or other Thoroughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than what at the time of ordering them shall be equal in value to the foregoing prices in gold. As in the fluctuation of the value of U. S. legal tender notes compared with the gold standard, U. S. notes have advanced considerably, we will, for the present, supply our common bound books at \$1.50; blue, gilt edge, at \$2; imitation of morocco, very handsome style, at \$2.50; and our best Turkey morocco, at \$3.

—DR. H. A. HORTON'S MIASMA ANTIDOTE. The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Dea. James Joyce, and Duncan McColl.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
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To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., JULY 15, 1865.

NO. 14.

Correspondence of the Signs of the Times.

WILLIAMSTON, N. C., June 22, 1865.

DEAR BROTHER BEEBE:—I believe that, during the last four years of the most appalling exhibition of human passion and carnage, the Supreme Arbiter of all events and sovereign author of all good hath not ceased to carry on the work of his regenerating grace in the souls of his dear elect and ransomed children. Perhaps, not more than once in a generation, are the inhabitants of earth afforded so tremendous and peremptory a demonstration of that primary article of the christian faith,—the *inborn, total and universal corruption of the unrenewed heart*. From the stand-point of the present, what a heart-rending scene is presented us in the retrospect of the past! What a host of beloved relatives and friends have suddenly fallen into the grave! What myriads of the country's most promising population have been immolated upon the altar of the insatiable Moloch of fanaticism! What brilliant hopes have been blasted! What happy lives made desolate! What bitter animosities engendered! What untold sufferings inflicted and endured! What beautiful homes and smiling domains of richly cultivated lands have been swept with the very besom of destruction! As surely as our senses have not deceived us, as surely as the testimony of God's word is infallible, the real, incipient authors of all this bloodshed and desolation are the "children of the devil." For it is the "peace makers who shall be called the children of God."—Matt. v. 9. "Glory to God in the highest, and on earth peace, good will toward men," (Luke ii. 14,) is the burden of the heavenly song. "Try the spirits whether they are of God."—1 John iv. 1. "By their fruits ye shall know them."—Matt. vii. 20. All such things are "the works of the flesh."—Gal. v. 19–21. They "are of their father the devil, and his lusts they will do."—John viii. 44. But "vengeance is mine; I will repay, saith the Lord."—Rom. xii. 19. And we, with every actor in these trying scenes, shall shortly stand "before the judgment seat of Christ, that we may receive the deeds done in the body, whether they be good or bad."—2 Cor. v. 10. Meanwhile, even as we hope for Christ's sake to be forgiven, we are most solemnly enjoined to cherish a spirit of forgiveness to our enemies; yea, to "love, bless, do good to and pray for those that curse, hate and persecute us, that we may be the children of our Father who is in heaven—who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Mat. v. 44, 45; vi. 14, 15. And again, we are required to "be subject unto the higher powers; for the powers that be are ordained of God. Whosoever, there-

fore, resisteth the power, resisteth the ordinance of God."—Rom. xiii. 1, 2. And in 1 Peter ii. 13, we are commanded to "submit to every ordinance of man for the Lord's sake."

But I find that I am wandering from my original design, to which reference was made in the opening sentence of this letter. The great King of Israel doth not allow the ebullitions of human wrath to interfere with the operations of his renewing and effectual grace in calling, saving and comforting the blessed subjects of his spiritual kingdom. In the midst of these painful temporal afflictions, while a horror-stricken world have been absorbed in the contemplation of the mighty advancing and contending armies, while the life-blood of the country was poured out like water, and every peaceful interest seemed convulsed with the very agonies of dissolution, I have ground for believing that the still small voice of Israel's God hath penetrated the inmost chambers of my soul, hath "convinced me of sin, of righteousness and of judgment," hath quickened me from the "death of trespasses and sins," into divine life, hath driven me from every possible refuge to the feet of my glorious Redeemer, hath "delivered me from the power of darkness, and translated me into the marvelous light of the kingdom of his dear Son," having "saved and called me with a holy calling, not according to my works, but according to his own purpose and grace, which was given me in Christ Jesus before the world began." A particular relation of these events, which I cannot but regard as the dealings of the Lord with my soul, was published in February, 1864, in the copy of the "Primitive Baptist," which I herewith send you, and I solicit a republication of the narrative (abridged if, and as you may desire it) in the columns of the "Signs of the Times," for the purpose of testifying these things to those readers of your veteran and highly esteemed advocate of the truth who "fear the Lord" (Psa. lxvi. 16) and "love his salvation," (xl. 16,) that they may "have fellowship" (1 John i. 3) for the subject of these exercises, who thinks he sometimes feels, and desires always to feel himself the "chief of sinners," "less than the least of all saints," entirely unworthy to be called by the name of Christ, and nought but a "poor brand plucked from the eternal burning."

From the "Primitive Baptist."

WILLIAMSTON, N. C., Jan. 14, 1864.

DEAR BROTHER TEMPLE:—I desire to give you a reason of the hope that is in me, and to ask you to communicate it to your readers, if you think it agrees with the gospel standard.

For the first fifteen years of my life, I supposed myself as good as most other

people, and became quite indifferent under the reflection that, if I was one of the elect, I should be saved any how; but, if not elected, all effort was useless—and thus, in either event, all solicitude was unnecessary. Naturally enough, I would be considerably impressed by the deaths of relatives and friends, but would soon recover my former unconcern. I quieted my conscience by the thought, that I would attend to these gloomy, but very necessary, spiritual matters, at "some more convenient season." In general, however, I would not desist from formal devotion, except when I had a room mate; I thought it would be hypocrisy to pretend to pray in any body else's presence. I thought very little about the concerns of my soul, except at stated times of worship, and after having fallen into great temptations; and, in the latter case, I would have a season of most violent worldly repentance, because I could no longer trust in my self-righteousness. But I always returned "as the dog to his vomit, and the sow that is washed to her wallowing in the mire." After falling into temptation, I would think it a mockery to pray *then*, and would not do so immediately, but wait awhile—as though a few hours could cool the anger of an unchangeable God! Temptation always surprised me in a state of carnal security; when, having offered up a pretty good prayer, as I thought, and determined to work out my own salvation—especially as the scripture assured me that, if I resisted the devil, he would flee from me. But I resisted him in my own strength, and a spirit of carnal resolution only. At such seasons, I would think "I am perfectly armed and fortified *now*, and do not fear him." Consequently, I would be induced by him to proceed to the very verge of lawful conduct, and, almost invariably in the end, would, like Parley the Porter, step over the hedge into sinful indulgences. After having had recourse to every expedient which my own mind and books of moral science could suggest, and they had all miserably failed, I even took a sort of oath never to sin again, and of course perjured myself by its violation.

I continued in this condition about five years, during which time I suppose I made five thousand resolutions to lead a better life, and broke them all. At last I was aroused into far greater seriousness and diligence by the neuralgia in the throat, which attacked me first in 1862, and grew worse and worse until the spring of 1863, when it became so malignant that I was satisfied that it proceeded from a joint affection of my lungs and larynx. Dr. Wood's Practice of Medicine, which I most carefully consulted, declared that these two diseases together, "were almost necessarily fatal;" and this fully assured me of the early termination

of my life. Accordingly, I set to work in earnest, in order to prepare for that eternal state of existence which I was so shortly to enter. Of all the plans that I could imagine, I concluded that, under the circumstances, the best one to recommend me to the favor of God, would be the compilation of a book upon the Evidences of Christianity—the arguments principally to be selected and condensed from all the works I could procure, which had ever been written on the subject. I was chiefly induced to adopt this plan by three considerations: Because, from my college exercises and the remarks of the professors, I believed my principal talent lay in that species of composition which consisted in tolerable collection and abridgment; because the existing war, as all previous ones, had so largely increased the spirit of atheism and infidelity in the land; and because I read in the bible that "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," (James v. 20,) and "they that turn many to righteousness shall shine as the stars for ever and ever."—Dan. xii. 3. I labored very diligently for two or three months, and thought, not indeed that this working would atone for my sins and justify me in the sight of a holy God, (for all my education and prejudices were directly opposed to *that* doctrine,) but that it was my best, and it might, in some slight degree, serve to initiate me into his favor. But at length it occurred to me that, before working for the salvation of others, it would be more prudent to try to make my own "calling and election sure." I, therefore, increased my prayers in number, length and earnestness, and commenced reading devotional works, including a commentary on the ten commandments, with great vigor and anxiety, for the purpose of finding "what I should do to be saved." The result of all my inquiries and past experience was to convince me that, of myself, I could do absolutely nothing in this matter; that the moral law was too spiritual to be evaded, and too perfect to be fulfilled by any man; that I could do no works of righteousness, for "without faith it was impossible to please God," (Heb. xi. 6,) and this grace is the special "gift of God," (Eph. ii. 8; Phil. i. 29; Sol. v. 22;) and, besides, that any amount of future righteousness could not make satisfaction for my past transgressions, for even he, who does all his duty, is but an "unprofitable servant."—Luke xvii. 10. I perceived that all my actions had been performed from love of self and sin, and not at all from a supreme love of God, and a love of my neighbor as myself. What christians said about their vileness, I thought was only *imaginary*, while I knew *mine* was the *dreadful reality*. I became convinced that I was

indeed the "chief of sinners," because I had grossly violated every precept of the decalogue in every act, word and thought of my life, and, that too, in opposition to the best spiritual advantages that any person ever enjoyed; for I had not only been born in a land of bibles, but had been living under the most correct evangelical teachings from my youth up. I felt that my afflictions were most justly visited upon me for my abominable iniquities. The first thing that occurred to me every morning, and the last at night, was "condemned to death, without hope and without God in the world." If sent to hell, I believed myself willing to subscribe my own sentence, and to sing, "Glory be to God!" My favorite hymn was:

"Perhaps he will admit my plea,
Perhaps will hear my prayer?
But if I perish I will pray,
And perish only there.
I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must for ever die."

"To whom else shall I go?" I would try to plead, "for thou alone hast the words of eternal life."—John vi. 68. I often mourned that my convictions were not deeper, and was sometimes almost in despair because they were so light and trifling in comparison to the magnitude of my transgressions. Therefore, as one of my books (Bickersteth on prayer) advised me, I wrote off a form of confession, made up of the strongest bible descriptions of the vileness of sin, and similar expressions from other writings. I used to repeat this form at the beginning of all my prayers, and try in that way to deepen the pungency of my convictions. But I soon became satisfied that I was depending more upon my convictions to save me, than upon the Redeemer. I, consequently, abandoned the form, and endeavored to throw myself entirely upon the mercy of God. For several days before the 28th of July last, my twenty-first birth day, I implored the Lord, with all my might, to "make me a freeman in Christ Jesus, as I became, on that day, a freeman civilly and politically." Even if I should never be pardoned and go to heaven, I most earnestly prayed to be delivered from the vile bondage of sin. I often thought of that passage in the Psalms—"I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness."—lxxxiv. 10. I was sometimes afraid that I had committed the "unpardonable sin," by obstinately resisting such full and clear inward conviction of duty. I prayed to be kept from grieving the Holy Spirit.

All this while, the thought of the atonement of Jesus kept me from absolute despair. I continually revolved in my mind those blessed words of his, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28. Oh! with all the energies of my being, I tried to "come," I tried to "look," to "believe and be saved." But it seemed utterly impossible. At length, led, as I trust, by the Holy Spirit, I determined, as a last resource, to read, with the utmost attention and earnest prayer, the accounts, given by all the four evangelists, of the crucifixion of the Savior, and the corresponding notes of Dr. Scott. As I was most diligently engaged in thus read-

ing and in constant, importunate prayer, and had finished all the four texts, and was upon the last part of the notes on John, on Monday afternoon, 17th of August, of a sudden I seemed to be blessed with a powerful realizing view of my crucified Savior bearing my sins in his own body on the tree! Oh! I most deeply and unutterably felt how *diabolically* wicked I had been every moment of my life, and how *divinely* good was my glorious Redeemer! that it was my miserable and abominable sins that had slain my divine benefactor, the Lord of Life and Glory! Oh! I wanted to be away in some desert solitude, to weep all the balance of my life, and shed an ocean of tears! I became, indeed, "inconsolable, except by the consolations of the blessed gospel." I believe that the "Lord poured out upon me the spirit of grace and of supplications, and that I looked upon him whom I had pierced, and mourned for him as one mourneth for an only son, and is in bitterness for his first-born."—Zech. xii. 10. I believe that this was an act of true "repentance towards God and faith in our Lord Jesus Christ," from the effects which that impression has produced in my soul. I doubted this at first, because I was not filled with that overflowing joy, with which other believers had been blessed in the moment of their conversion. But often, since that period, I have been filled with similar "pleasing grief and mournful joy;" and, sometimes when deeply affected by the sufferings of our Savior, I have wondered how the dear children of God could bear to have them dwelt upon so minutely, *in public*, at the Lord's Supper.

SYLVESTER HASSELL.
(TO BE CONTINUED.)

NEAR OTISVILLE, N. Y., June 12, 1865.

VERY DEAR PASTOR:—My mind has been considerably exercised this morning to write or speak to some one of the glorious things we heard proclaimed during the past week, and I think of no one I could approach with that childlike trust and confidence that I feel towards you in my weakness, I believe that you know the sincerity of my heart, however stammering my speech may be in communicating ideas; for I look upon you as a father and teacher in Israel. Last evening in returning home from our meeting in Middletown, we passed the baptismal waters where I was led by you down into the liquid stream, in following the footsteps of my Lord and Master, in the discharge of the duty which I felt so forcibly enjoined upon me in becoming a meek and lowly follower of Jesus. In meditating how pure and uninterrupted the waters looked as they flowed onward to the abyss below, the question came with much force to my mind, How did I then receive the Lord Jesus? I could only reply, I received him then as a merciful, full and complete Savior—as my All in All. As the poet beautifully expresses it:

"Jesus my All, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view."

My brother, you know how happily, for a time, I walked in that way, with no cares, no anxieties to trouble my mind. I had only to sit and bask in the sunshine of his love, where all was joy and peace. I was then as a child at his feet, without

a doubt to mar my tranquil confidence in him. During the past week some of the brethren at our Association spoke of the children of grace being brought to that feeling of littleness and helplessness which becomes little children; and if ever I was brought to that stature and feeling it was then. I was but a child in years, stature and knowledge, and I can ascribe all praise to the goodness, mercy and grace of God in bringing me through the many trials, temptations and afflictions which beset my pathway. Oh! my soul has those precious seasons still in remembrance, not only the joys, but also the darkness, doubts and temptations through which I was called to pass from time to time. I was humbled and had no strength, my own strength being perfect weakness. He leads me in mysterious ways, so that at times I can only know the way as he guides me. Four weeks ago I was led to meditate much on the mystery of his providence in removing from our family circle a dearly beloved sister by the cold hand of death—a sister who was always so good, kind and affectionate to all, while I, an unworthy, suffering worm of the dust am left. But so it pleased our Heavenly Father, and I have been made to see, while passing through the fiery furnace of afflictions, that he calls me to follow and trust, where I cannot trace him, only as he is pleased to reveal himself to me. While drinking the bitter dregs of affliction he graciously manifested himself to me by his sustaining grace, which so humbled me under his mighty hand that I was made to bow in submission to his divine will and say, Lord, not my will, but thine be done. Oh how my rebellious heart murmured for a while at the decree that he sent forth to remove from us the loved one; and when they were about to bring her remains from the place where she died to our father's house, where, but four short days previously she left it in blooming health, for a moment it seemed as though the Lord had dealt unjustly. But my murmurings were soon silenced by the application to my mind of these soothing words: "Peace I leave with you; my peace I give unto you. Let not your heart be troubled, neither let it be afraid." Then was I enabled to say, It is the Lord's hand hath done it, and he has only removed her from this evil and sinful world that she may join in the song (of which she had spoken) of the redeemed around the throne and praise her God eternally. The solemn question arises with me, at times, Shall I be one of that happy number? I am but clay in the hands of the potter. My own worthiness long ago forsook me, and I was made to cry, "God be merciful to me, a sinner." "Lord save, I perish!" Since that time I seldom find myself as lowly as I desire to be. There is so much pride and wickedness in my nature to contend with that when I would do good evil is present with me, and the good that I would, I do not, and the evil that I would not, that I do. Experience has taught me that, In the world we shall have tribulation; but in Jesus alone I find peace.

O, my brother, whose God is like our God?—so good and kind to all his erring disobedient children, however wandering? Like the poor prodigal, they spend all their living, but he brings them back to their Father's house, where there is pro-

vision enough and to spare. Then he satisfieth his poor with bread. For a few days past I have felt as though I had sat under his shadow with great delight, and he had brought me to the banqueting house, and his banner over me is love. I can now hold sweet communion with my God, and can say:

"How can I sink with such a prop
As my eternal God!
Who bears the earth's huge pillars up,
And spreads the heavens abroad."

Sometimes when I review all the way in which I trust the Lord my God has led me, I feel to thank God and take courage, and I feel assured that he will continue to be with me throughout the journey of life. But then again the thought suggests itself to my mind, Will he indeed be with me through the valley of the shadow of death? If I knew that my little hope would be sufficient to stand the test in that trying hour of death, my doubts would subside. Sometimes I fear that I have grasped the shadow and missed the substance. If so, how sad is my condition; it gives me a name to live while I am dead! There have been times since I have had a name and place among you when death seemed near at hand, and my hope was like an anchor to my soul, both sure and steadfast, entering within the vale. All doubts and unbelief were gone, and worldly vanities were put under my feet, and then I could "sigh for home." For a long time the bible has been to me like a sealed book, but when its pages are opened to my mind, how precious they appear, and I can then read with such peculiar interest all the promises, that I hesitate not to call them mine, notwithstanding my fearfulness as to the genuineness of my hope. Most of the past year my mind has been shrouded in such thick darkness, as has nearly led me, at times, to despair of ever having been brought out of nature's darkness into God's marvelous light. I thought, Could it be, that such a wretched hardened one as I had ever been brought by grace to know experimentally the things of Christ's kingdom? The blessedness I once knew seemed to be gone, and my hope and strength perished from the Lord. My prayers were like a chattering noise, and the distance between me and my God very great. At other times the Lord has spoken some cheering words to my aching heart which would revive me by the way, and the evidence of my adoption seemed secure in his righteousness; but soon again doubts and unbelief would break in upon my mind, and I would fear that all was lost. Thus you see how tempest-tossed I have been. But I feel the assurance mine, if I have ever been drawn by the cords of his love to enter into those joys which are unspeakable and full of glory, I shall, after I have done with the weary trials of earth, participate in the pleasures of his right hand in a boundless eternity.

When I took up my pen it was to tell you how I enjoyed our brethren's remarks in describing the mansions of our Father's house.—John xiv. 2. That whole chapter was so familiar to me; it was the one that was read the day my dear sister's remains were brought home, for our comfort and meditation. Past scenes presented themselves so vividly to my mind. I listened with peculiar interest when the brother said there were many mansions

because there were many members. I was enabled for a moment to view the building. How beautiful and glorious! God himself inhabits it, and there is room for all his children. O, it was not made with hands, for it is eternal in the heavens.

And when the little band of brethren and sisters, at Middletown, were gathered around our Father's table in remembrance of him who died for us, how lovely was the sight! There was no jarring note to mar our fellowship; all were one in Christ our Lord. The still small voice was in our midst to bless. I felt a strong confidence,

"If endless life be their reward
I shall possess the same."

May grace, mercy and peace be with you, is the sincere desire of your unworthy little sister,

CELINDA J. HARDING.

The foregoing was designed only as a private letter, but, at our request, our young sister has consented to its publication. [Ed.]

ATHENS, PA., June 26, 1865.

DEAR FOLLOWERS OF CHRIST IN THE BOUNDS OF THE WARWICK ASSOCIATION:—

Having so lately participated with you in the precious things of the kingdom so lavishly bestowed by the great Head of the feast at your Association, I would express my gratitude by bearing my feeble testimony to the faithfulness of our covenant keeping God in verifying his promises to his waiting children. My mind often reverts to the precious season we enjoyed the Sabbath following in the "upper room," while such a goodly number were gathered together to commemorate the death and sufferings of our risen Redeemer. It will be a time long to be remembered by me—a bright spot in my pilgrimage. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," &c.

To-day I have been thinking of the type in the Hebrew lamb slain in Egypt, and the anti-type, Christ, slain on the cross; of the posts of the doors sprinkled with blood; of the lamb slain and served, each Israelite partaking of the sacrifice with his loins girded, shoes on his feet and staff in his hand. So no one can enter as a true pilgrim in the pathway of God, save through the blood of the Incarnate Lamb. It is only through that gate of sacrifice that we can partake of the flesh and blood of our dear Redeemer, with our loins girded, shoes on our feet, and staff in our hand. It is only in Christ that we can lay hold of the promises: "Strait is the gate and narrow is the way that leadeth to life." "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber." "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."—John x. 1, 9, 27, 28. Precious promises, replete with glorious truth! Time-worn soldiers of the cross, you who have long stood on the walls of Zion, one among a thousand, earnestly contending for the truth as it is

in Jesus (I bear in my mind a noble band) can you not bear witness to the ever-living sustaining presence of him whose last words at Bethany, when passing from material vision were: "Lo, I am with you always, even unto the end of the world." Like the pillared cloud of the desert going with you where you go, and breathing a voice, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Tried and tempted, smitten of God, and afflicted, can you not add your testimony? "God is our refuge and strength, a very present help in trouble." He tempests the wind to the life it blows upon; he casts down with one hand and raises up with the other, purifying the dross and refining the gold, enabling his heritage to walk through great difficulties, glowing in infirmities, rejoicing in tribulation, supported by his strong arm. Pilgrim just entering the untried pathway, the thorn-crowned Savior whose life was one struggle against the enemies of his doctrine and reign says: "If any man will come after me, let him deny himself and take up his cross and follow me. The disciple is not greater than his Lord, nor the servant than his Master." Have you not a song of deliverance, even praise to him who hath taken you up out of the horrible pit and miry clay, and set your feet upon a rock. We read of our Lord entering into a house, and would have no man know it, but he could not be hid. So may it be with you; instead of the thorn shall come up the fig tree with evergreen foliage. One may say my hope is not what I would desire; it is only a hope that I shall one day hope. The Sun of Righteousness has shone upon me with such piercing rays that I see that I am all black within. I long to be clothed with the seamless robe of Christ's righteousness. Nothing less can cover my deformity. I want a brighter manifestation of the power of God in my case. Tried soul, the promises are yours. "Ho, every one that thirsteth, come ye to the waters," From whence this longing desire for immortality, this panting after holiness, this shrinking from sin, this loving the things once hated, and hating the things once loved, this earnest of the spirit? Is it the aspiration of the natural mind—of that heart which is deceitful above all things, and desperately wicked? or is it an emanation of that life which is hid with Christ in God? Trace it to its source, and give glory to whom glory is due. Soon you will be enabled to say, "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul."

Dear kindred in Christ, blessed be the indissoluble tie that binds us in one bundle of life. May the Lord bring us more and more out of the world, dwell richly in our hearts, give us sweet communion, even fresh manna day by day, that it may be manifestly shown to a dying world that there is a divine reality in the religion of the cross. Kept by the power of God, may we be found carefully, prayerfully walking in Jesus.

MARIANNE MURRAY.

PRATTSBURGH, N. Y., June 23, 1865.

ELDER BEEBE—DEAR BROTHER:—I cannot refrain from telling you of the joy and peace which like a flood have come into my soul to-day. I felt assured that God, who had caused the *dawning*, could and *would* in his own good time command the full light to break upon me. O! the depth of that wisdom and love that can raise a worm of the dust to such honor. When I contemplate the goodness of God in thus dealing with me, bringing me out of nature's darkness into his marvelous light, and revealing unto me some of the mysteries of his kingdom, I am lost in wonder, love and praise. O! the depth of the riches of grace—that grace that could save an ungrateful wretch like me. While at Lakeville I felt an assurance that God would give me more light, and feeling as I then did, I cannot regret that I did not go forward and receive the ordinance of baptism, and yet I find the question often rising in my mind, Why could it not have come *one day* sooner? With the views I have to-day, it would be the most delightful privilege to be led into the watery grave and be buried with him in baptism, that I might be raised with him in newness of life. There seems to me such a halo of glory encircling the whole scene when our blessed Savior was led down into the water and came up out of the water. Oh, I have had such a view of that scene as I never had before. I do feel that God has opened my eyes to behold new things in his precious word. I can seem almost to hear the voice saying, "Arise and be baptized," and my heart as quickly replies, *I will arise and go to my Father.* I feel that I can say:

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou henceforth my all shalt be."

Now I must bide his time. Since he has in such wisdom and love shown me *how*, he will assuredly show me *when* to go. I desire to wait patiently for the Lord, and be in his hands as the clay in the hands of the potter, that he may mould me according to his own will and pleasure—make me obedient in all things, that I may be enabled to "walk in all the ordinances of his house blameless." I think I desire nothing so much as that he will teach me in all truth. He has given us exceeding great and precious promises wherein we ought to rejoice, with assurance. From my past experience I know the dark and cloudy day will come, as it has come many times before, and often when the sky has seemed the clearest, the clouds have risen suddenly and darkened all the light, brought a tempest of doubts and fears into the soul which nothing but the power that commanded, "Peace, be still," could control. But blessed be his name, he never leaves us to perish; his arm always brings deliverance. I have felt all day as though I must tell you my feelings, that you may rejoice with me, for I have no one to enter into my joys or sorrows, for though I have many warm friends, yet they are not able to enter into my feelings on this subject; they turn away with disgust from the theme that absorbs all my thoughts; I know they have no relish for these things. I love to pour my complaints all into the ear of Jesus, for I know that he has been tempted in *all* points, like as we are, and

yet without sin, and can succor them that are tried—and when joy, that joy which the *stranger* intermeddled not with—that joy which the world can never give nor take away, comes into the soul, filling every avenue and lifting it above earthly things, then we love to know that we have a friend who can enter into all our joys, and who has proved them in his own experience.

Now, brother Beebe, if I have made myself tedious to you, pardon me; but I have not said half what I want to say. I could write on the whole night. Oh, if my pen *could* tell the depth of that boundless ocean of love, it should never rest. But what we cannot tell, we may experience in our souls from day to day.

When you have leisure, please give your views on Isaiah xlv. 19—the middle clause in particular. Yours in christian love and esteem,

MARY J. EDDY.

Circular Letters.

The Elders and brethren, composing the Delaware River Old School Baptist Association, convened with the church at Kingwood, Hunterdon Co., N. J., May 30, 31, and June 1, 1865, to the churches which we represent, send love in the Lord:

BELOVED BRETHREN:—We rejoice in believing that the saints find mutual joy in hearing the voice of their Lord in their hearts, saying, "I am the good Shepherd, and know my sheep, and am known of mine; and there shall be one fold, and one Shepherd."

Our Shepherd is faultlessly faithful. If ever he withdraws his manifest presence it is not to leave us to be destroyed or lastingly scattered. He saves his sheep; he brings them into the fold; he leads them into the pasture.

They love their Shepherd, but when he does not show himself to them, nor let his voice be heard, then they stay away into the wilderness of doubt, questioning whether they have a Shepherd. They remember whom they *would* have, they long for his presence, they yearn after some token of his being their Shepherd, they look up and see not his face; they behold, rather, objects that are hostile, or scenes that are sterile; they get sick with longing for him; and when he has tried them he comes again, and speaks again, and joy fills their hearts and they run to him. Their souls then follow hard after their dear Lord, their good Shepherd.

And sometimes they get into the wilderness of indifference to him. Love is still present, but indifference keeps rising in their hearts against their will, thrusting itself upon them, and growing in spite of them, and the way becomes dark, and at last there seems to be no way, and they turn to self for guidance, and think that self has found a better way to the fold, and they go on until the very way that self has led them in disappears, and the howl of the wolves sounds in their ears, they know not how near; and they fear greatly, and the sense of their need of the good Shepherd becomes keen, and the sense of their inability to find him is vivid, and they know not what to do or what will become of them, and then *he comes to them*, and they learn that when

lost they cannot go to him, but that he must come to them, and that he is altogether needful in order that indifference to him, as well as other wanderings, may not lead them into deserts.

And sometimes, too, they become so careful of themselves that the good Shepherd leaves them for a while to take care of themselves. It is a very dreary wilderness that they stay into then. They feel drawn to the flock; they think how it is there that the good Shepherd's voice is largely heard uttering divine words in answer to the heart's inquiries; they feel that their inquiries will not be responded to if they do not go whither they are drawn; they feel the drawings to the flock of a divine love which should there, in company with the sheep grow in manifestation until it should make the yoke of Christ easy and his burden light, and should put into the proper places, in their estimation, the things of earth; they feel all this and yet some earthly interest will keep them away; and when a sheep is alone he is sure to wander, and more especially when he seeks to take care of himself in preference to seeking to be taken care of by the Shepherd. When the Shepherd comes after him in time, and leads him back under his care and to the fold, the wanderer is very lean, and his leanness appears as he stands among the fatlings of the flock. But being there, he fattens again.

The sheep never wanders into a wilderness that is darker, colder, more barren and more dreadful, than *self*. *Self* always chooses the ways that God forbids. And so the good Shepherd is always needed. Even though the wandering arise not from perverseness, folly is ever ready to produce it. The sheep are easily scattered even by objects that are harmless. They flee before them, startled, confused, trembling, some on one side and some on the other, with no certain look, and then stray off. In their best estate they would be but as hirelings. Were the lambs put under their care they would forget them when the danger should come. A sense of self-preservation would close out the thought of everything but *self*. And should the wolf come the hireling would flee and leave the flock to be devoured or scattered.

The inoffensive sheep are defenceless. The wolf's tooth—the world's weapon of false statement—is met only by the sheep's tenderness; the wolf's rage by the sheep's gentleness. The church's only reply to the world's false charges can be the utterance of a truth which the world hath not ears to hear. Should a sheep fight he would come off torn, bleeding, dying. The believer cannot defend the truth by taking up the sword of natural controversy. And if he does there is danger of his perishing by the sword in becoming a spectacle of unsheeplike quarrelsomeness, which is as likely to be turned toward the church as to the world, so as to turn away from him both church and world. It is the Shepherd who, by the arm of his power and wisdom in controlling all things, is to be the believer's defence.

Even in the events of the past few years we may see how we have been defended. When we last met in this place civil war had just burst upon our land, rending it asunder. Those who were

present at the time will remember the mingled feelings of grief, apprehension and trustfulness which moved in the hearts of the assembly. The harsh sundering of communication with brethren whose faces were worn with the traces of spiritual experience wrought out side by side with us, was a process which we were called to look upon without being able to prevent. We stood defenceless. But we have been defended. None of our meetings have been interrupted. And now communication with those who were almost as dead is about to be opened again, and our messenger of peace, our invaluable paper, the "Signs of the Times," is once more to bear to them upon its dove-like wings our assurances of love and the manifestation of our oneness with them in the truth.

And even now is our good Shepherd manifesting his character to us in bringing us from the wilderness, in bringing us together in one fold, in leading us into these green pastures and beside these still waters. How largely do we realize here that the fold is one, and the Shepherd one, even as the Shepherd says in our hearts! We enjoy a sense of security from the world because we feel that our Shepherd is caring for us. We feel that we are cared for by him because we feel that we would enter by the door, and we hear his voice in our hearts saying, "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture." And we feel that we do enter by him because we are thinking of him in coming, and because it is for his sake that we come. And we do find ourselves saved—saved from the world and from *self*; saved from the earthly and the troublous, saved from the sense of unforgiveness and fear, saved in the kingdom that is not of this world, saved in cleansing and in righteousness, saved in the discernment of the truth, in the perception of its power, and in the wonder of its glory.

He putteth us forth from the fold in the morning when the sun returns; he goeth before us and we follow him, for we know his voice. He leadeth us to where the pastures lie dewy beneath the morning sky, and the fragrant air is filled with the song of birds. Upon the word of life does he cause us to feed. We hear his voice as he speaks, and we look up and behold him and are filled with love and joy. Grace, mercy and peace glow benignant in his countenance; love, gratitude and adoration spring up responsive in our hearts. And shall we not see also the "other sheep" coming into the flock at his blessed call? It is not we who are the Shepherds. He is the one only Shepherd. If he manifest one as a pastor it is not by showing the *man* as the Shepherd, but by showing *himself in the man* as the Shepherd. His people are but sheep—the cared for, not the caring. And when they appear as sheep the "other sheep" will join them. Sheep of the same fold seek one another, and when led by the Shepherd, they find the flock, they join it.

Brethren, does not God cause joy to be in our hearts on account of these things? While, then, the sheep are prone to wander, and do wander, and while they through folly get scattered, and while they are inoffensive and defenceless, and in themselves nought but a prey, yet does

the good Shepherd call them together into the one fold, and lead them out into the green pastures of the word, and fill them with the joy of his presence, and surround them with the power of his omnipotence. Even so, good Shepherd, keep us!

G. CONKLIN, Mod.

JOHN T. RISLER, Clerk.

The Chemung Old School Baptist Association, in session with the Charleston and Sullivan church, at Cherry Flats, Tioga Co., Pa., June 16 and 17, 1865, to the churches composing the same, send christian salutation.

BELOVED BRETHREN:—As the doctrine of sanctification, taught in the scriptures, although of vital importance and occupying a prominent place among the fundamental principles of our holy religion, is but imperfectly understood, even by many of the saints, and grossly perverted by some who profess to be teachers of the truth, we will offer for your consideration, as the theme of this Circular, a few thoughts upon that subject. We have not sufficient space, however, in a Circular Letter, to capitulate all the pernicious errors and palpable heresies which are current, but we will endeavor briefly to present some bible testimony from the inspired apostles whom our Lord has seated upon the twelve thrones to judge the twelve tribes of his spiritual Israel, from whose decisions on this point we cannot appeal. What they have bound in earth is bound in heaven, and what they have loosed on earth is loosed in heaven.

The word *sanctify*, in its scriptural signification, means to set apart to a sacred use, to consecrate, or dedicate to a holy purpose. In this sense it was used in sanctifying the children of Israel to hear the precepts of the Sinai law from the mouth of God, which law was given only to them as a people separated from all other tribes of mankind.—Ex. xix. 10. It is used by Paul also to express the sacred consecration of the husband to his wife, and the wife to her husband, in the marriage covenant. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean," (or bastards, illegitimate or unlawful,) "but now are they holy," or lawful children.—1 Cor. vii. 14. In the application of the term to the church of God, in its gospel sense, it is applied,

First. To the eternal election of all her members in our Lord Jesus Christ. "Sanctified, (or set apart) by God the Father, preserved in Christ Jesus and called."—Jude 1. In God's choice of them they are separated, consecrated and set apart as members of the body of Christ. "Chosen in him from the beginning, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. The sovereignty of God in this consecration of his people is forcibly illustrated by the apostle in the distinction made between Jacob and Esau. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her (Rebecca) the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 11-13. In this ap-

plication of the term sanctification, (namely, according to election,) we are told that Christ is of God made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption."—1 Cor. i. 30. "Behold!" says God, "my servant whom I uphold, mine elect, in whom my soul delighteth," &c. In this servant is embodied all the elected and redeemed family of God, or church of Christ, for Jacob is his servant, and Israel is his elect. This Jacob and this Israel is the seed of Abraham, which Christ took on him; and, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Thus being in Christ he is our sanctification, even as he is our wisdom and our redemption. "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."—Heb. ii. 11.

Second. The sanctification of the Spirit, in distinction to what in the foregoing is ascribed to God the Father, in the choice and appropriation made in his election, has reference to the calling, quickening and experimentally setting the heirs of glory apart as a chosen generation, a royal priesthood, a holy nation, and a peculiar people, in their manifestation as subjects of the grace of God, that they may be holy and without blame before him in love. This sanctification of the Spirit, separation from the world and consecration to God is witnessed in the new birth, "Being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. By which birth the life and immortality of God is implanted in our hearts, and Christ is formed in us the hope of glory. New emotions springing from this life of God now implanted in us, such as aspirations after holiness, desire to glorify God in our bodies and in our spirits which are his, a humble, meek and quiet mind, are fruits of the sanctification of the Spirit, and distinguish the sanctified, or those set apart by the Spirit, from all others of mankind. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. Thus the Spirit sanctifies, sets apart, consecrates and discriminates. The election of God the Father is through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.—1 Peter i. 2. As the obedience of the saints distinguish them from those who obey not the gospel, and as the sprinkling of the blood upon the lintel and door posts of the dwellings of the Hebrews distinguished them as God set apart, chosen and consecrated people, so the application of the blood of Christ, our Passover, which has redeemed us to God, consecrates us to God by its cleansing power, sprinkling our hearts from an evil conscience, and purging us from all guilt, and this separating us from those who perish in their sins. Thus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

Although in our fleshly nature we are not yet wholly sanctified, there being in our flesh no good thing, but rather we find in our members a law which wars

against the law of our mind, so that we cannot do the good we would, therefore the apostle prays that the very God of peace may sanctify us wholly and preserve our whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. And this was a prayer of faith, for he adds: "Faithful is he that calleth you, who also will do it."—1 Thess. v. 24. But this perfect sanctification in soul, body and spirit we shall not fully realize until the resurrection and immortality and incorruption of our bodies when mortality shall be swallowed up of life.—1 Cor. xv. 53, 54. But even now is the sanctifying and discriminating seal of the Spirit indelibly enstamped upon the persons of all the saints who have received the spirit of adoption whereby they cry Abba, Father, for by the spirit of adoption they are sealed unto the day of redemption; to wit, the redemption of our body. By the first fruits of the spirit which we have received, which has so manifested our relation to God as to enable us to cry Abba, Father, although we now groan within ourselves waiting for the adoption or redemption of our body, still we have the blessed assurance that that day shall come when these sealed and set apart bodies of the saints shall be redeemed and perfectly delivered from corruption, and arise and reign with our exalted and glorified Head in immortal life and glory, and bear the perfect image of him who is the express image of his Father's person, and the brightness of his glory. "For whom he did foreknow them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 29. "The first begotten from the dead."—Rev. i. 5. "And he is the head of the body, the church, who is the Beginning, the First Born from the dead, that in all things he might have the pre-eminence."—Col. i. 18. This perfect conformity to Christ is predestinated of God, and therefore, "We know that when he who is our life shall appear, we shall be like him, for we shall see him as he is.

Thus, sanctified by God the Father, by his eternal election and consecration of us to his Son, sanctified by our Lord Jesus Christ, by the redemption which we have in him, and sanctified by the Spirit unto obedience and the sprinkling of the blood of Jesus Christ, we should feel that we are not our own. We are bound to give thanks always to God, because God hath from the beginning chosen us to salvation through sanctification of the spirit and belief of the truth.—2 Thess. ii. 13. Being thus separated from the world and from anti-christ, let us sanctify the Lord God in our hearts, to love, worship, and trust alone in him as our only wise God and Savior, and be ready to give the reason of the hope that is in us to them who ask it with meekness and fear.

May the grace of our Lord Jesus Christ, the discriminating love of the Father, and sanctifying power of the Eternal Spirit be with you all, Amen.

P. W. DOUD, Mod.

G. B. ROWLAND, Clerk.

Corresponding Letters.

The Elders and messengers of the Delaware River Old School Baptist Association, convened with the church at Kingwood, Hunterdon Co., N. J., May 30, 31, and June 1, 1865, to the Associations and Conferences with whom she corresponds, sends love in the Lord:

DEAR BRETHREN:—Through the good providence of our heavenly Father, we have been permitted to enjoy another annual gathering of some of the scattered members of our Father's family. Amid the various distractions of the times in which we have lived, the clash of arms, the strife of tongues, and the jarring interests of the religious world, it is occasion of gratitude and joy that the Zion of God is still kept in the unity of the faith and in a oneness of spirit. The body of Christ is one. United in one spirit, having a similar experience, being made acquainted with the same trials and partaking of the same blessed consolations, the saints of God are permitted to come together from time to time to mingle their prayers and praises, and to speak one to another of the glory of the kingdom of Christ, and to talk of his power. From the earliest period the people of God have been distinguished no less by that fellowship which is the result of the spirit of Christ than by the marked deliverances of the divine hand. At times the oppositions of the world, the temptations of Satan, and our own fears create discouragement and sorrow. But our God is still a wall of fire round about his people and the glory in their midst. His faithfulness fails not. He is a Covenant keeping God, and his mercies stand fast for ever more.

Our hearts have been made glad by your communications of love and the coming of your messengers. We have been rejoiced to greet so many of our brethren and sisters from a distance in our Father's house. We trust the day is not far distant when brethren of whose society we have been for some time deprived, in consequence of the troubled state of our land, will again be permitted to meet with us. The brethren who have come to us have come in the fullness of the blessing of the gospel of Christ, and we have been permitted to sit down under the shadow of our divine Redeemer with delight, while his fruit has been sweet to our taste. Our meeting has been fully attended, and harmony and love has pervaded all our deliberations.

The next meeting of our Association will be held, the Lord willing, with the church of 2d Hopewell, at Harberton, Mercer Co., N. J., on Wednesday before the first Sunday in June, and continue three days, when and where we desire to receive your correspondence and messengers.

G. CONKLIN, Mod.

JOHN T. RISLER, Clerk.

The Chemung Old School Baptist Association, in session with the Charleston and Sullivan church, Tioga Co., Pa., June 17 and 18, 1865, to sister Associations, Conferences and Corresponding Meetings with whom we correspond, send christian salutation:

DEAR BRETHREN:—Through the abounding goodness of our covenant God, we have been permitted to hold another anniversary of our Association, in which our churches have been represented by their several messengers. God has manifested his goodness in preserving the churches which compose this Association in their visibility, and also in adding to their number a few of his dear children, by which the hearts of his saints have been made glad. The Lord is the builder

of his own house, and he has declared that his counsel shall stand, and he will do all his pleasure, and we are assured that the top stone of the building shall be brought crying grace! grace! unto it. The Zion of God is one. The saints on earth and saints in heaven but one communion make, and when her sons and daughters come together, they all speak the same language, rejoice in the same truth, and all entertain the same hope of the same blessed immortality.

We have appointed our next annual meeting to be held with the church at Burdett, Schuylar Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, 1866, and continue until the Monday evening following, when and where we hope to meet a goodly number of your messengers and visiting brethren, as we desire a continuance of correspondence with you.

P. W. DOUD, Mod.

G. B. ROWLAND, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1865.

BROTHER BREEZE:—"When you have leisure, please give your views on Isa. xlv. 19, the middle clause in particular. Yours in christian love and esteem."

MARY J. EDDY.

REPLY.—With great pleasure we comply with the request of our esteemed correspondent; being ready at all times to give such views as we have on the scriptures to all who desire to know the truth as it is in Jesus. The text proposed reads thus:—

"I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me, in vain: I the Lord speak righteousness; I declare things that are right."

Holy men of old have written the scriptures as they were inspired by the Holy Ghost, and we are told that God spake to the fathers by the prophets, from which we infer the importance of every part of the inspired volume, but when passages are marked like the one proposed for our present consideration, as coming so immediately from the mouth of God, they seem to claim, from those who fear him, their most profound attention. This text is specially prefaced in the context by these remarkable words, "For thus saith the Lord," This is a sufficient cause for reverential and solemn reflection; but to increase our awe and to prostrate our souls in the most humble and devout attitude, to wait with breathless silence for the words which proceed from his mouth, it is added, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it: he hath established it to be inhabited; I am the Lord, and there is none else." What power has he displayed in the creation of the heavens and earth; and how successfully has he executed his predestinated design that the earth should be inhabited! Truly he whose designs can never be frustrated, whose purpose shall stand, and who will do all his pleasure, has the right to declare, as in this case, "I am the Lord, and there is none else." Our destiny for time and eternity is in his hand; no power can successfully compete with him. He is of one mind and none can turn him.

"The heavens above, the earth below,
Thee, Lord, their great possessor know;
By thee, this orb to being rose,
And all that nature's bounds enclose.
From thee, amid the aerial space,
The North and South assume their place;
'Tis thine the ocean's rage to guide,
And calm at will its swelling tide."

"I have not spoken in secret, in a dark place of the earth." That is, in the calling of Jacob, and in bidding his seed to seek him. Let us consider,

I. Jacob and his seed.—Jacob as the father of his chosen tribes was a type of Christ in whom all the election of grace is imbodyed. All the natural descendents of Jacob were chosen in him and set apart as a peculiar people in distinction from all other tribes of the earth, and embraced in the legal covenant, in which all the privileges of the law of a carnal commandment was secured to them, before any of them were born. So all the spiritual family or seed of Christ was chosen in him, as the antitype of Jacob before the world began, and embraced in the everlasting covenant of life and peace which is ordered in all things and sure.—So clearly does this typical relationship appear in the scriptures, that the church of our Lord Jesus Christ is frequently in the New Testament called Israel, the seed of Jacob, the twelve tribes of Israel &c. And although we are informed that they were not all Israel which were of Israel, (that is Israel after the flesh,) "Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called, That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 7, 8.

2. The doctrine of the special election of grace is by divine authority illustrated by the discriminating grace of God bestowed on Jacob, irrespective of any work, good or bad, on his part. "For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand." God's purpose must always stand in all cases; for he doeth his pleasure in heaven and on earth, and worketh all things after the counsel of his own will. But that the purpose of God, according to election might stand. How? In what manner must his purpose stand? "Not of works, but of him that calleth." This then was the object of God, in conforming the type to the thing signified, to show that the election of grace stands not according to works, but of him that calleth; so the case of Jacob and Esau was irrevocably fixed and unalterably settled before the children were born, or had done any good or evil; and this figure, the apostle assures us was thus arranged to show that the election of God's people in Christ was prior to their birth, and irrespective of their good or bad works, and wholly governed by the sovereign will of God who calleth. Rom. ix. 11, 13. "Who hath saved us, and called us with a holy calling, not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Eph. ii. 8, 9. This doctrine of discriminating grace is clearly indicated

in the prophetic application of the names Jacob, and Israel. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." Isa. xliii. 1. "Yet now hear this, O Jacob my servant, and Israel whom I have chosen," (or elected) Isa. xli. 1. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth, I have put my spirit upon him; he shall bring forth judgment to the Gentiles," Isa. xlii. 1.

II. The open and manifest calling of Jacob, as signifying the clear and open calling and salvation of God's spiritual Israel. "I have not spoken in secret, in a dark place of the earth." Upon this subject; what has ever been more clearly manifest?

1. The calling of Jacob personally to seek his face, Instead of hiding, or disguising his calling as a secret matter, as we have seen he declared it to Rebecca before the children were born, and in all his providential dealings with him, causing him to inherit the blessing of the first born, in Isaac's family,—in shielding him from the wrath of Esau, in giving him favor with Laban, and in finally bringing him to the place of his nativity with great riches. All of which presents him as the type of him of whom the psalmist says, "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again, rejoicing, bearing his sheaves with him," cxxvi. 6.

2. In his calling as the type of the election of grace. Moses thus testifieth. "For the Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, and instructed him, he kept him as the apple of his eye." Deut. xxxii. 9, 10. This was not done secretly, for in the same chapter, Heaven and earth are summoned as witnesses of this distinguishing grace. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." This was not speaking in secret, nor in a dark place of the earth, but before high heaven and the listening earth. Thus openly the proclamation of Jacob's calling is made. The fathers, the ancient patriarchs, were advised of all this; it was no secret. "Ask thy father, and he will show thee; thy elders, and they will tell thee." What will they tell thee? They will tell thee this: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."—Deut. xxxii. 7, 8. So far from concealing his special favor to Israel, he is seen riding upon the heaven in their help and in his excellency on the sky.

3. The calling of Jacob out of Egypt was no secret event. All the wonders of our God were executed. His arm was made bare in the eyes of the nations, and all the ends of the earth saw the salvation of our God. With a high hand and an outstretched arm the yoke of Egypt was broken, and so clearly visible was the display of his almighty power in calling Jacob then to look to him alone for deliverance and protection, that it is said even "the waters saw thee, O God, the waters saw thee; they were afraid; the

depth also were troubled. The clouds poured out water; the skies sent out a sound; thine arrows went abroad. The voice of the thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thou leddest thy people like a flock by the hand of Moses and Aaron."—Psa. lxxvii. 16–20. He rebuked strong nations for the sake of Jacob, and finally made public the entrance of his chosen tribes into the land of Canaan, all of which abundantly proves that in the calling of Jacob to seek his face, God spake not in secret, nor in a dark place of the earth.

4. So in the application of these types and shadows to the spiritual Israel of God, in their high and holy vocation, God's voice has been unmistakably heard. The very fact that their calling had been pre-figured in all the types, and emphatically declared by all the prophets from the days of Abel, shows that God did not design to conceal his purpose in their calling.

Not in secret, nor in a dark place of the earth, was the calling of the spiritual Israel of our God, when they were saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ before the world began. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. Thus it is seen that the calling of God's people in Christ in this election and predestination to glory was not in any dark place of the earth, but in a radiant blaze of refulgent glory. The calling of the Israel of God experimentally, is open, manifest and irresistible. "God who commanded the light to shine out of darkness, has shined in your hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2d Cor. iv. 6. The calling of the Israel of God from the bondage of the law, the guilt of sin, and from the power of darkness into God's marvelous light, is witnessed in the triumph of our Redeemer in his resurrection, in which he spoiled principalities and powers, and made a show of them openly. Having abolished death he brought life and immortality to light in the gospel.—2d Tim. i. 10.

III. The infallible certainty that the calling of God's chosen Israel is and forever shall be effectual. "I said not unto the seed of Jacob, Seek ye me in vain." This very declaration implies first,—

That God has said to the seed of Jacob, Seek ye me, and second, That his word to that end is not in vain.

1. In this same chapter, at verse 22, he reiterates this command, saying, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." As none but God can save a sinner, and as there is no other God, it is vain to look for salvation from any other source. All other powers in heaven and earth combined could not save a single soul—could not deliver from wrath, purge from guilt, quicken from death, or translate from the power of darkness any of

the seed of Jacob. "For their salvation is of me, saith the Lord." In this chapter the scattered condition of the seed of Jacob, as spread over the entire surface of the earth, and extending to earth's remotest bounds, is alluded to in the 20th verse, and they are informed that wooden gods, or other dumb idols, cannot save them. "But now thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west." How? "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory. I have formed him; yea, I have made him."—Isa. lxxiii. 1–7. "To give drink to my people, my chosen. This people have I formed for myself, they shall show forth my praise."—Same chapter, 20, 21.

These scriptures show beyond all reasonable doubt, that the seed of Jacob in our text is the Lord's people, who by the absolute decree of the unchangeable God shall be gathered, and shall every one of them be brought from the ends of the earth, and shall shew forth God's praise. This decree, though offensive to men and devils, is not to be concealed nor kept in the dark, for God has spoken and proclaimed it before heaven and earth. His word goeth forth from his mouth in righteousness, and shall not return void of the work whereunto he has sent it; it shall prosper in the accomplishment of all his pleasure. This word going forth to all the seed of Israel, scattered though they be to the ends of the earth, shall find out every one of them to whom he has directed it, and in this word he says to them, even to every one of them, "Seek ye me."

2. This fiat from the throne of God shall be effectual; it cannot fail; it has not been spoken in vain. We are aware that these words of our God, and those also in verse 22d of the same chapter, are treated as mere *invitations*. But let it be known to all men, the Lord God of Israel deals not in invitations. Where a king's word is, there is power, and our God is a great King, and his kingdom ruleth over all. He speaks the word and it stands fast; he commands, and it is done.

"Firm are the words his prophets give—
Sweet words on which his children live;
Each of them is the voice of God,
Who spake, and spread the heavens abroad.

Each of them powerful as that sound
Which bid the new made world go round;
And stronger than the solid polls
On which the wheel of nature rolls."

But we would call the attention of our

sister to the efficiency of this saying of God, especially. "I said not to the seed of Jacob, Seek ye me in vain;" for the power and efficiency of these words are established by the solemn oath of God that they shall not fail, for he adds, "I have sworn by myself; the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, and every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength; to him shall men come, and all that are incensed against him shall be ashamed." Every knee and tongue of whom, according to this oath, shall bow and swear allegiance to the Lord Almighty? The knee and tongue of every one of the seed of Jacob, whom he has commanded to seek his face. For he farther says, "In the Lord shall all the seed of Israel be justified, and shall glory." We cannot doubt nor dispute the power and omnipotence of the words thus spoken by the Lord to the seed of Jacob, without involving the sin of blasphemy. God, who cannot lie, has not only said that his word shall secure the accomplishment of his order, but he has confirmed it by an oath. To contradict is then to not only charge God with falsehood, but also with perjury! When the Lord, by his spirit, applies these words to any of the seed of Jacob, God is himself in his word to make it effectual. David, in Psalms xxvii. 8, testifies to the power of God's word in its application to him. "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." For David was one of the seed of Jacob to whom the words were not spoken in vain. And as it was in the case of David, so shall it be with all the seed of Jacob, even every one of them, for God, who cannot lie, has sworn it. They shall hear his voice, and they that hear shall live. "My sheep, says the good Shepherd, hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

Men, even mighty men, kings and potentates of the earth, may fail to make their words effectual, but God says, "I the Lord speak righteousness; I declare things that are right." Should God be disappointed in the effect of his word in the accomplishment of his designs, that would not be speaking in righteousness, for there would be a failure, something wrong. When he said "Let there be light," if light had not come forth at his bidding, there would have been a failure. But when he said, "Let there be light," and when he said to the seed of Jacob, "Seek ye me," instead of uttering an invitation, or an uncertain mandate, he called the words so uttered a declaration. "I declare things that are right," and so the sequel shall show, for not one of the seed of Jacob, which for multitude is like the sands of the sea shore, shall fail to respond as did David. "Thy face, Lord, will I seek." Let the children but know that the mouth of the Lord hath spoken, and they can live on every word that proceedeth out of his mouth, for the word of our God endureth forever.

"He looks, and ten thousand of angels rejoice,
And myriads await for his word;
He speaks, and eternity filled with his voice
Re-echoes the praise of her God."

APPOINTMENTS.

Providence permitting, Elder G. Beebe will preach and administer the ordinance of baptism, at Ricker's Hollow, Steuben Co., N. Y., on the second Sunday in August, 1865. Meeting to commence on Sunday at 10½ o'clock, a. m.

Also, by request of surviving members of the family of our brother and sister Griffis, late of Jackson, Susquehanna Co., Pa., and in compliance with the desire expressed by the deceased, we will, if God permit, preach the funeral of brother and sister Griffis, at Jackson Corners, Susquehanna Co., Pa., at 10½ o'clock, a. m., on the third Sunday in August, 1865.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Hon T H Crampton, Crampton Gap Md.....	\$1 00
Eld Levi Sikes, Harrison Mills, Ohio.....	50
Miss Hetty Smith, New Vernon, N. Y.....	1 00
Mrs H B Webb, Walkill, N Y.....	1 00
Total.....	\$3 50

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MISSOURI—Thos G Cobb 2, Eld R M Thomas 3, David S Woody 3, Mrs M D Holland 5, 13 00	13 00
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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$294 08

Obituary Notices.

DEAR BROTHER BEEBE:—I am again called on, in the providence of God, to fill a space in your obituary department to record the death of Mrs. REBECCA SIZEMORE, wife of my friend, Mr. Atha Sizemore, and daughter-in-law of our venerable brother, Deacon Burgess Sizemore, who departed this life on the 30th day of April, 1865. Mrs. Sizemore was a daughter of brother Jno. and sister Jane Goodwin, who were many years worthy members of the Muddy Fork church, Trigg Co., Ky. She was born May 5th, 1819, consequently she lacked five days of being 46 years old. From a long and intimate acquaintance with her I am bound to believe she was a subject of the Redeemer's kingdom, though she had never made

any public profession. Having been their stated preacher for years at the Muddy Fork, I always found her a constant attendant at their meetings, and seemed to me to enjoy the preaching, so much so that no doubt there was a place in her heart for the truth. In her death we are forcibly reminded of the uncertainty of life. On the day of her death she had gone over to pay a visit to a sister-in-law, and while in conversation she fell dead in a moment. She leaves a kind and affectionate husband and three children (four having preceded her to the grave) to mourn their loss, but I feel to say that they can sorrow not as they that have no hope, and may God sanctify this bereavement to the good of the husband, children and surviving relatives, is the prayer of your unworthy brother in Christ,

JNO. H. GAMMON.

CADIZ, KY., June 5, 1865.

DIED—In Baltimore county, Maryland, April 26, 1865, SHADRACH KEMP, aged about 88 years. The subject of this notice has been a member of the Old School Baptist church, at Black Rock, Baltimore Co., Md., about sixteen years, during which time he manifested great interest in the welfare of the church; and he was enabled to adorn his profession with a well ordered walk and conversation. He always desired that the children of the Most High might show their faith by their works, of which he was a worthy example. He was confined to his house some two months or more before his death, but he seemed to suffer but little bodily pain. He seemed to gradually become more weak and debilitated, until he fell asleep in Jesus. It was very interesting to the children of God to visit him during his sickness, and hear him dwell with such rapturous delight upon the love of Christ. The last time I visited him, the language was, when I bid him farewell, "Brother Purinton, I am only waiting his time—not a doubt is in my mind about the future—all is right!"

At his funeral a discourse was preached from 2d Tim. iv. 7, 8, after which his body was deposited in the grave, to sleep in peace, until the voice of the Archangel and the trump of God shall call him forth in the likeness of his glorified Redeemer.

WM. J. PURINGTON.

WASHINGTON, D. C., June 6, 1865.

DEAR BROTHER BEEBE:—It becomes my painful duty to inform you, and the friends of the doctrine of Christ, who read the "Signs of the Times," that DEAR HEZEKIAH PURINTON, our beloved brother in Christ, has finished his course—has gone to rest—has fallen asleep in Jesus. He died at his residence, in Richmond, Maine, July 1, 1865. He was as well as usual, and able to attend to his business, until within about two days of his death. He was 79 years of age, and had been a follower of the Lamb for sixty-one years. He was a good citizen, a loving husband, a kind and faithful father to his children, and a dearly beloved brother in the church of Christ. Amid all the confusion, error and delusion which has been in the land for many years past, he stood firm in the doctrine of Christ, earnestly contending for the faith once delivered to the saints. And frequently has his faithful testimony to the truth appeared in the "Signs of the Times." May God, in his tender mercy, grant that consolation and sustaining grace to his afflicted wife which she so much needs at this time to enable her with christian fortitude to bear the trials and burdens of life. And may God prepare the heart of our dear brother, (his son,) Joseph L. Purinton, of Georgia, for the sad intelligence of his father's death. Yours truly,

H. CAMPBELL.

TOPSHAM, ME., July 4, 1865.

BROTHER BEEBE:—For the information of brethren and sisters abroad, I will send you a notice of the death of sister MARGARET BARTON, wife of Eld. Thomas Barton. Her death occurred on Tuesday morning last, June 27, in the 70th year of her age. Sister Barton was baptized in 1822, two years before her marriage, and has consequently been in the fellowship of the church forty-three years. For more than forty years, through all the labors and trials, both public and private, that appertain to the gospel ministry, brother Barton has enjoyed the sympathies of a companion indeed. During seven years past she had been a subject of severe and painful affliction, for full five of these years being confined to her chair or bed. She has long been sighing for the land of rest. Her mind throughout was not only clear, but very vigorous; and her enjoyment of the rich provisions of gospel truth seemed to afford her a complete triumph over her afflictions. I was never witness before to such a scene of suffering, and never before saw the sufficiency of grace so fully proved. As the wife of a gospel minister and of a pastor of the church, she was called to occupy positions which she was eminently qualified to fill; and though she has left four children to mourn their irreparable loss, there are many others that

feel that they too have lost a mother. The loss of such people is felt as a public affliction, but unto our aged brother in his declining years will this bereavement be most deeply felt. I trust he enjoys the sympathies of all who know him. A large concourse of sympathizing friends attended the funeral at London Tract, on Thursday, June 29th.

E. RITTENHOUSE.

NEAR NEW CASTLE, DEL., June 30, 1865.

DIED—At his late residence, in Michigan, May 26, 1865, Mr. ARCHIBALD Y. MURRAY, formerly of this town and county, a son of the late Dea. William Murray, in the 70th year of his age. Brother Murray in early life experienced the quickening and saving power of the Holy Spirit, and for some years before he left this county, (Orange, N. Y.,) was a very highly esteemed member of the Brookfield Old School Baptist church. He moved from this village (Middletown) into Michigan in 1826. Since that time he has stood connected with the few scattered Old School Baptists of that State, and a bold and able defender of the faith of the gospel. He has been an efficient agent for this paper for more than thirty years. His death was very sudden, caused as supposed by a disease of the heart, or by apoplexy. His son writes May 28th: "Last Thursday my dear father was moving about as usual until about noon, when he complained of severe pain in his chest. A physician was called, but before he arrived the pain had subsided, and the doctor concluded there was nothing serious the matter. My father went to bed at about his usual time; but mother slept on the lounge, and got up occasionally to see how he was, and as he seemed to rest well, she slept more the latter part of the night until about four o'clock, she went again to his bed, and lo! his spirit had departed, and he was cold." Brother Murray's wife, who is a daughter of the late Dea. Silas D. Horton, of this town, survives him, and he has also left several children, brothers and sisters, with many dear relatives and friends, to mourn their loss. The Old School Baptists of Michigan will long feel and mourn the loss of his counsels and support, but to the holy will of God it becomes us all to bow.

ELDER BEEBE:—Please publish the obituaries of my mother and my step-father, as they lived to be very old, and had many relatives and acquaintances in several of the states where your paper circulates.

My mother's maiden name was HESSA HODSON. Born and raised in Delaware; had two brothers, John and Joshua, and some half-brothers and sisters by the name of Kelly, I do not know how many. My father's name was John Conlee. He died in Madison Co., Illinois, in 1817. He was a Baptist minister. They lived in Tennessee and Kentucky, in Warren and Barren counties; moved thence to Madison Co., Illinois. After my father's death my mother married Richard Wood about the year 1821. He moved from Virginia to Kentucky, and thence to Illinois. He joined the Baptist church of which my mother was a member in about the year 1822. They raised two families together in peace and harmony. She died in Morgan Co., Illinois, in 1860, in the 88th year of her age.

ALSO,

My father, RICHARD WOOD, died at the residence of his son, Samuel Wood, where they had made their home for several years, June 20, 1865, in about the 85th year of his age. He was a kind step-father to me, and as a member of the Old School Baptists, they were both vigilant in maintaining good order in the churches, and kind and benevolent to all around them, and they enjoyed perpetual and unshaken confidence of their brethren generally. I shall always feel grateful to my step-brother and sister, Samuel and Martha Wood, for their kind and tender attention to my mother during her long stay with them.

WHITFIELD CONLEE.

ORLEANS, Morgan Co., Ill., June 24, 1865.

BROTHER BEEBE:—Please publish the death of brother JONATHAN TODD. He was born in North Carolina, September 22, 1786, and died May 2, 1865, aged 78 years, 7 months and 10 days. He moved to Kentucky when a small boy, and remained there until early manhood, then came into Indiana, where he has continued ever since. In his youth he united with the Old School Baptists in Kentucky, and soon after he moved to this State. In about 1820 he united with the Gilgal church in this county, and has continued in full fellowship with this church ever since. We feel that we have lost a worthy brother. Like all other christians, in his life he was subject to fears, trials and temptations, but we think he was never shaken in his confidence that "Salvation is of the Lord," by grace alone. He seemed to be sensible of his approaching departure. A few days before his death he told one of his children that his span was nearly finished, but that he did not dread death. While we with his children are left

to feel and mourn our loss, we hope he has gone from a world of sorrow to reign with Christ forever. Yours in hope of eternal life,

JAMES OSBURN.

NEAR LEESVILLE, Ind., July 4, 1865.

DIED—June 16, 1865, DEAR SAMUEL WALKER, deacon of the South Fork Regular Baptist church, Missouri, aged 76 years, 7 months and 17 days. He leaves a widow and numerous friends, but we have reason to believe that our loss is his gain. His life was such as to give us reason so to hope.

CHARLES HUNSAKER.

DIED—At North Berwick, Me., June 13, 1865, Mrs. MARY WEYMOUTH, wife of Mr. Humphrey Weymouth, aged 57 years, 10 months and 11 days. Her disease was consumption, which caused her to suffer beyond description for a long time, but she bore it patiently. She entertained a hope in Christ years ago, and always after that would talk understandingly about the depravity of her own heart, saying that if her eternal salvation depended upon one act performed by her that she should have no hope. She has left a kind husband, and one son, with other relatives, to mourn.

WM. QUINT.

NORTH BERWICK, ME., June 17, 1865.

BROTHER BEEBE:—Please publish the following obituary.

Departed this life March 27, 1865, JUSTIN DE WOLF, aged 64 years, 3 months and 23 days. His disease was of the heart. He experienced a hope in Christ in January, 1833, was baptized the same month, and united with the church at Trumansburg, afterwards with the church at Burdette, and remained a consistent member until his death. He had taken much satisfaction in reading the "Signs of the Times" for the last twenty-five years. He leaves a wife and four children to mourn their loss, which they trust is his everlasting gain. He bore his sufferings with patience and christian fortitude. I attended his funeral. May God in much mercy be near and sustain the bereaved friends, is the prayer of their unworthy servant in the gospel,

A. ST. JOHN.

BURDETTE, N. Y., May 30, 1865.

BROTHER BEEBE:—By request of friends I send the following for the "Signs of the Times."

DIED—April 23d, 1865, in Northampton, Bucks Co., Pa., after a lingering illness, which terminated in consumption, MISS SARAH ANN YERKES, daughter of Mr. Silas Yerkes, aged about 33 years. It was not my privilege to visit her in her last sickness, having removed from Southampton a short time previous to her death. But I am informed she desired to see me, and to converse with me on matters of religion, and that she left the most comfortable assurance behind her that she was fully prepared by grace divine for an inheritance among the sanctified of our God, and longed to be released from her sufferings here. May the aged and heart-stricken father, who, in this dispensation of divine providence, has been deprived of the society of a lovely daughter and excellent housekeeper, feel the arms of divine love entwining around him, and bearing him up amid the waves of tribulation which flow across his pathway, until he shall through rich grace join in singing the song of the redeemed on high.

D. L. HARDING.

OTISVILLE, Orange Co., N. Y., June 28, 1865.

Associational Meetings.

THE HAZEL CREEK ASSOCIATION will meet with the Little Flock church, at or near Blakesburgh, Wapello county, Iowa, at 10 o'clock, a. m., on Friday before the fourth Sunday in August, 1865, at which time and place we invite our brethren and sisters generally to meet with us, especially our brethren in the ministry.

WILLIAM JONES.

THE MORGAN ASSOCIATION will be held with the Plumb Creek church, eight miles north west from Winchester, in Scott Co., Ill., and six miles south of Bluff City, Great Western railroad, beginning at 10 o'clock, a. m., on Saturday before the third Sunday in August, 1865.

LICKING, KY., will meet with the Elizabeth church, in Bourbon Co., Ky., on the second Saturday in September, 1865, and two succeeding days.

LEXINGTON, N. Y., will be held with the South Western church, in Albany Co., N. Y., beginning at 10 o'clock, a. m., on the first Wednesday in September, 1865.

SALEM, IND., to be held at Walnut Grove meeting house, Lynnville, Warrick Co., Ind., commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September, 1865.

MAD RIVER.—The Mad River Association will be held with the Sugar Creek church, Putnam county, Ohio, on Friday before the first Sunday in September, and continue three days.

Brethren and friends coming by railroad will be met at Lima, on Thursday before the meeting, with teams to convey them to the meeting.

DAVID GANDER.

KEHUKEE, N. C., will be held with the Kehukee church, N. C., beginning on Saturday before the first Sunday in October, 1865, with the same church with which she was organized just one hundred years before.

JUNIATA, Pa., will be held with Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Sunday in October, 1865.

SALISBURY, Md., will be held with Fishing Creek church, at the Church Creek Meeting house, at brother W. Woolford's, in Dorchester Co., (Eastern shore) Md., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1865.

WESTERN IOWA, to be held with the Middle River church, near Winterset, Madison Co., Iowa, to commence at 10 o'clock, a. m., on Saturday before the second Sunday in September, 1865.

GREENVILLE, OHIO, will be held with Dry Fork of Twin church, Prebble Co., Ohio, beginning on Friday before the fourth Sunday in August, 1865.

Yearly Meetings.

YEARLY MEETING.—Brother Beebe:—

Will you please publish in the "Signs of the Times," that the church at Rock Springs will hold a Yearly Meeting for worship, if the Lord will, at the meeting house, in Lancaster county, Pa., to commence at 11 o'clock, a. m., on Saturday before the third Sunday in August, and continue two days. Brethren and sisters of our faith, with all who love the truth, are affectionately invited to attend, especially brethren in the ministry. We have a conditional promise from Elders Harding and Staton, that they will attend, but as the promise was only conditional, and made some time ago, we now propose that if they, or any other of our friends expect to come by public conveyance, let them write by mail to George Jenkins, and inform him thereof. Direct to Rock Springs, Cecil county Maryland, and they will be met with conveyances at Port Deposit about noon on Friday, the day before the meeting, at which time and place passengers can arrive from either Philadelphia or Baltimore by the railroad. Persons coming from either place should get a ticket for Port Deposit, and take the steamboat at Haver De Grace. Yours in love,

SAMUEL WICKS.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA,

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Crommer and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday-Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanatisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lead to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment,

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Price.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
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READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months; and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFIN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., AUGUST 1, 1865.

NO. 15.

Correspondence of the Signs of the Times.

(CONTINUED FROM PAGE 106, VOL. 33.)

I think I have realized and enjoyed the precious promises, declarations and exhortations of the word of God, such as these: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." * * *

In reading and enjoying such passages as are so appropriate and comforting to the poor, weak and doubting, I am at times greatly astonished that I have not noticed and enjoyed them before; and I feel that, far superior to all the external evidences of our blessed religion, however accumulated and convincing they may be, is the irresistible weight of internal testimony afforded on every page of the bible to its divine origin.

I have been very deeply affected by the command of the Savior to "learn of him, for he is meek and lowly in heart;" how infinitely humble ought I then to be, and with what a "broken and contrite spirit!" how simple, innocent and submissive as a "little child!" how utterly "unworthy to be called thy son, O Father; make me as one of thy hired servants!"

As for my afflictions, I believed them to have been the choicest temporal blessings bestowed on me by the Redeemer. I consider them as the most blessed dispensations of my heavenly Father's hand, because so eminently adapted "my dross to consume and my gold to refine," to wean me from the love of sin and the world, to "crucify me with the Lord Jesus," to drive me into his bosom, as the only "hiding place from the wind, and covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land"—Isaiah xxxii. 2.

I think that I have reason to hope that I have "remembered my evil ways and doings, loathed myself in my own sight for my iniquities and abominations."—Ezek. xxxvi. 31; that I have felt "the expulsive power of a new affection," supplanting in my heart the love of the world by the love of God. I believe that the reigning dominion of sin in my soul has been broken; but, by no means, that I am free from sin; for my faith, if at all genuine, is indeed as "a grain of mustard seed," and I find that I am constantly thinking, saying and "doing that which I would not, and not doing that which I would." But I am at times so presumptuous as to feel that I enjoy that "peace of God which passeth all understanding," "which the world can neither give nor take away." I desire to love much, for having so much forgiven.

If I am saved, I know it is a miracle of mercy, and alone through the sovereign and irresistible grace of God. Of myself, I never began the work, for I was

going the downward road to ruin as fast as the flesh, the world and the devil could carry one. I was utterly lost and undone, and rejoice to believe that Jesus came to seek and save just such characters. Protracted meetings and anxious benches have had nothing to do with my conversion; if truly born again, it has not been "of the will of the flesh, nor of the will of man, but of God."—John i. 13. And, therefore, "my soul doth magnify the Lord," and to his name alone would I give all the glory. Whitfield remarks that "we are all Arminians by nature;" and I am satisfied that the doctrine of salvation by works is a primary belief of the natural heart, and that such a belief is a sure indication of spiritual death. Such a dogma is a species of "higher law-ism," which rejects the fundamental doctrine of the christian revelation—the utter depravity of the human heart. It is totally out of place in prayer, in distress, in death and in heaven. Assuredly, the opposite truth of salvation by grace is divine.—Eph. ii. 8, 9, 10. The indulgence of sin may be compared to the progress of a great descending weight, which constantly gathers new impetus and momentum, and momentarily becomes more irresistible; so that nothing short of omnipotence can dissolve the force of habit, and rescue the sinner from destruction. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. xiii. 23. "A corrupt tree cannot bring forth good fruit."—Matt. vii. 18. The stronger being must come, dispossess the former occupant, "take from him his armor and divide the spoil."—Luke xi. 22. The Savior has assured us that "Satan cannot be divided against himself, or else his kingdom could not stand;" and, therefore, neither would he inspire holy desires if he could, nor can he if he would, for "every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17.

I sometimes think some certain promise is so enrapturing, refreshing and appropriate that it will support my faith strongly for ever. But its power seems to decline by degrees, till I find myself as poor, and barren and needy as ever. Oh, I often find cause to lament my unbelief, impenitence, ingratitude, coldness and hardness of heart, my impatience, self-righteousness, self-indulgence, vanity and love of the world. But I believe that, infinitely above all things in this transitory life, sin is my burden, Christ my desire, and the promotion of his glory and his people's good the pre-eminent aspiration of my heart; that I do most ardently long to be transformed from "the weak and beggarly elements of the world," and conformed to his divine image, and to

have all the faculties of my mind and body devoted to his service; that I do regard him as the "Rose of Sharon and the lily of the vallies;" as "Chief among ten thousand and altogether lovely" to my soul, as the "Bright and Morning Star," "shining out of Zion the perfection of beauty!"

At times I seem to long to "suffer affliction with the people of God;" and implore to be counted worthy to glorify him by the patient endurance of tribulations and persecutions.

I know of scarcely anything which so dreadfully affects me now, as the total, awful unconcern of the impenitent about the salvation of their immortal souls. I shudder to reflect that they are so carelessly and unconsciously "dancing on slippery rocks beneath which fiery billows roll!" I believe I can truly exclaim with the psalmist, "Horror hath taken hold upon me because of the wicked that forsake thy law."—Psa. cxix. 53.

It is a somewhat remarkable coincidence, that it was not more than a fortnight after the 17th of August, when I met with a remedy (iodide of potash) which instantly gave me almost entire exemption from my extremely painful affection of the throat; while, just before, every meal I ate greatly excited and aggravated the complaint, so that it was much worse than it had ever been. I ventured to take a little comfort from the thought that this sudden relief was providential.

As for my hesitation in offering to the church, I may observe that I always had a most fearful idea of attaching oneself to that sacred body while in an unregenerate state, from those words of scripture: "He that eateth and drinketh (of the Lord's Supper) unworthily, eateth and drinketh damnation to himself."—1st Cor. xi. 29. But I became, at length, convinced of my duty, by "the witness of the spirit" within me, (Rom. viii. 16,) as I trust, and by that injunction of the blessed Savior: "If ye love me, keep my commandments."—John xiv. 15.

Accordingly, last Saturday I attended the Conference of the Old School Baptist church at Skewarkey, a mile from this place, gave an account of some of my exercises, was received as a member, and on Sunday was baptized in Roanoke river by my father. There was a respectable number of persons in attendance on the river bank. We had to break ice above an inch in thickness. But, surely, than on that day, nature was never arrayed in a lovelier robe. The earth was everywhere covered with a pure, white mantle of compacted hail; the trees and dwellings were hung with icicles; bright, fleecy clouds stretched along the blue expanse of heaven; the dazzling sunlight set every object in a glow of radiant splendor; universal

nature seemed to be hymning unutterable anthems of glory and thanksgiving to the adorable Creator and Redeemer God.

I am, unworthily, yours in bonds of christian love, S. H."

For the first nine months, dear brother, after "the heavenly vision," I am persuaded that I can testify with the poet that:

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.

Jesus all the day long,
Was my joy and my song.

On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

I felt so strong that I began to think I could almost walk alone, and for the purpose, I believe, of convincing me of my utter weakness, poverty and nothingness and dependency upon him, my gracious Lord gently unclasped his arms, slightly veiled his face, and set his poor little foundling upon the ground. And, while in this destitute and defenceless condition, a thick black thunder cloud quickly gathered, and rolled in between me and the glorious Sun of Righteousness; the warmth of my affections sadly abated, I became less regardful of his infinite favors, less importunate for his comfortable presence, and very soon I was flooded and overwhelmed with a cold storm of temptation, transgression and wretched despair. How bleak the elements, how gloomy the prospects, how dreary the desolation of that hour, how bitter its memory still! But (bless the Lord, O my soul, and all that is within me, bless his holy name!) he who "will not forsake" his people, (Isa. xlii. 16,) who will "uphold them, though they fall, so that they shall not be utterly cast down," (Psa. xxxvii. 24,) and "if they violate his law and keep not his commandments, though he visit their transgression with the rod, will, nevertheless, his loving kindness not utterly take from them, nor suffer his faithfulness to fail; (Psa. lxxxix. 30-34); even he was pleased to send me his holy and comforting Spirit, chiefly by the means of his servants, Peter and David. Matt. xxvi. 75; and Psa. li. He put forth his arm of enduring mercy, and took in his helpless, lost and wandering sheep from the peltings of the pitiless storm without, tenderly folded the erring, heart broken one to his dear bosom, and dissolved his soul in evangelical sorrow and unutterable thankfulness by the warm, melting discoveries of his everlasting and unchangeable love. And now did he become, and he is to this moment, my Light, my Life, my Strength, my Song, and my Salvation. And with poor, dear Cowper, I love often to sing:

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Emmanuel, all forbid
That I should seek my pleasures there.

It was the sight of thy dear cross,
First wean'd my soul from earthly things;
And taught me to esteem as dross
The mirth of fools and pomp of kings.

I want that grace that springs from thee,
That quickens all things where it flows,
And makes a wretched thorn like me,
Bloom as the myrtle, or the rose.

Dear fountain of delight unknown!
No longer sink below the brim;
But overflow, and pour me down
A living and life-giving stream!

For sure, of all the plants that share
The notice of thy Father's eye,
None proves less grateful to his care,
Or yields him meaner fruit than I."

Dear brother Beebe, I shall be satisfied with any disposition you may make of these unpretending thoughts, which I believe I have uttered in the simplicity of truth, and for the sole purpose of contributing my mite toward the advancement of its sacred interests, to the "glory of God, the Father of our Lord Jesus Christ," and to the edification of his dear people. Affectionately yours, in hope of eternal life.

SYLVESTER HASSELL.

HERRICK, Bradford Co., Pa., July 10, 1865.

DEAR BROTHER BEEBE:—In the "Signs of the Times," of April 1st, there is a request made by sister Susan J. Littlefield, for my views on Luke viii. 18. I am not sure that I understand the text. This accounts, in some part, for my delay in intimating the request. I will now briefly intimate the course my mind has taken in contemplating the subject, but shall not venture to discuss it. I hope others whose minds are clearer upon it, will do so. The text reads as follows: "Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that which he seemeth to have." This injunction follows the parable of the sower, and appears to be given in view of the lesson taught in that parable. Language somewhat similar is found also in Matthew xiii. and Mark iv., in each case following and connected with the same parable.

All the injunctions, admonitions and rebukes of the gospel, as well as its promises, are given alone to the children of God. Wisdom, in all the scriptures, is calling to her children, and to them only, to turn from the way which seemeth right to man, and is pointing them to her ways, which are pleasantness and peace. She calls them to forsake the poor, deceitful vanities which the world calls riches, and seek that treasure whose price is above rubies. She warns them to forsake those who would destroy them with lying words; who "hunt diligently for the precious life." These children of wisdom are a spiritual family; the words of instruction addressed to them are "spirit and life." Wisdom is not visible to the natural eye. The natural ear hears none of her injunctions or promises, neither do any of her instructions enter into the natural heart. "But blessed are your eyes, (ye children,) for they see, and your ears, for they hear," and "to you it is given to understand the mystery of the things of the kingdom"—that kingdom which is not of this world, and which therefore can be recognized by no earthly powers. You are children because you have the life of the Father given to you through Jesus Christ our Lord. By virtue of this "eternal life," or

"unction from the holy one," you are in the kingdom, and "know all things." Injunctions, therefore, are not given to any to teach them how to become children, but because they are children. Neither are they given because there is danger of any child being finally lost.

In this mortal state we have the life which is earthly, and the "precious life" mysteriously together in one body. We have the proud powers and evil propensities of the mortal, and the spirit of immortality. These two are contrary the one to the other. So that the christian is, as it were, "the company of two armies." There is fighting going on within him: When there is no consciousness of fighting he is either in a very deplorable state, or very highly exalted, as Paul once was. When the Savior's presence is brightly manifested to us, as it sometimes is, opposition is quelled for the time. But there is danger of our being overcome of the world and brought into bondage. There is then a deplorable cessation of hostilities. We may sometimes find ourselves entering with zest into some worldly enjoyments, following earthly baubles, losing sight of spiritual things. How cold and careless we become. How dangerously content for a time. We are at home in the body, and of course absent from the Lord. In the presence of the Lord only is life. Absence from him is death. Eternal banishment from his presence is eternal death. Death reigns in this mortal body. When we are at home in the body, we are in the dominion of death. So if we live after the flesh we shall die. It is only when we, through the spirit, do mortify the deeds of the flesh that we live. This forsaking and forgetfulness of spiritual things is sometimes called death, as it is ceasing to manifest spiritual life, or to enjoy its delights. Sometimes it is spoken of as sleep. The children sometimes get into a sluggish sleep, while their field is grown over with thorns, and the stone wall thereof is broken down. While they sleep, that which they seem to have is taken away. How terribly does their poverty come upon them as one that travelth, and their want as an armed man. Sometimes they follow baubles of earthly religion, and go to sleep in regard to the truth. They are soothed with lying flatteries. Bells are tinkled in their ears. When they awake they find themselves among the dead, and in outer darkness. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Some of the children of God are no doubt in all the various provinces of Babylon. If there was not a liability on their part to be overcome of evil; to fall into grievous error; to wander into far countries and try to feed and eat with swine; to forsake the law of their king, and cease to contend for the faith, why the warnings in regard to these things?

I regard the parable of the sower as given for the instruction of the children of the kingdom; and all the characters there mentioned, are intended, I think, to represent those who are regenerated. Only they can hear the word at all with spiritual ears. But there are different ways in which it may be prevented from profiting them. I cannot think the unre-

generate would be represented by a variety of characters. They are all alike deaf to the voice and word of truth. "Why do ye not understand my speech? even because ye cannot hear my word." Those by the wayside, in the parable, may represent some in false churches. Preach the word in the congregation of false worshippers. Here and there you will observe one who listens with a different spirit from the rest—who evidently sees a power in the word, and trembles under it. How quickly do the others gather about such an one and pluck away the word of truth, his own carnal mind eagerly joining in the opposition, till the word which startled him at first is again forgotten. Those who are old in the christian life may remember many examples of those who could appropriately be represented as stony ground hearers. The ground has not been thoroughly digged with the mattock. Their own carnal notions have not all been taken away. They gladly hear, but would mingle some of their own understanding. They have some theories of their own which the word of truth must not disturb; and when they are disturbed by it, when the doctrine and truth of revelation in its fulness blazes upon them, in this time of temptation they fall away. Not having stability in the truth, not having a willingness to hear and humbly yield to the whole testimony of God, even that love and rejoicing in the truth which they seemed to have, is taken away. And sometimes we see those who have given good evidence of the Spirit's teaching, ranked among the haters of the doctrine of the bible.

We all see examples of those where the seed fell among thorns. We know how the cares and pleasures of this world, and the deceitfulness of riches choke the word; and how unfruitful in divine things one becomes who is engrossed in worldly affairs. Only they who listen to the word with willing hearts of belief; who receive it implicitly as the disciples did, even though, like the disciples, its full meaning is sometimes hid from them—only they bring forth fruit to perfection, and according to the talent given them are useful in the house of God. They are not hearers of the word only, but doers of it. There is rest promised to those who take the yoke of Christ upon them and learn of him. There is a blessing promised to such as listen humbly and obediently to his precepts. He has established his visible house here in the world. To those who walk in the ordinances of that house as they are plainly laid down for the children, there are joys given which can be obtained in no other way. At times we are so enabled to realize this that we can say we had rather be a doorkeeper in the house of our God, than to dwell in the tents of wickedness. And of so much higher order are these joys, that a day in his courts is better than a thousand.

When we sit, like Mary, at the feet of Jesus, and throwing aside our own wisdom, which is foolishness, humbly and gladly hear the wisdom which cometh from above, we are greatly enriched in all knowledge. At such a time the speech of our blessed Redeemer drops as the rain upon our hearts, and his doctrine distills as the dew. While he who opposes his own worldly notions to the truth is no refreshed. The proclamation of the glori-

ous things of the kingdom is no feast for him. In the banqueting house he has desired himself to help furnish the table, instead of thankfully partaking of that so abundantly and freely provided, and so, coming with fancied riches of his own, he has been sent empty away, while the poor and hungry have been filled with good things.

"To him that hath shall be given." Wealth begets wealth, even in natural things. Much more so in spiritual things. The wise only seek wisdom, and unto wisdom, wisdom is added. It was so with Solomon. There must have been a necessity for giving this injunction to the disciples. It could not have been because they who have ears to hear are in danger of so neglecting the word as to be finally lost, and because eternal life once given in the new birth shall be ever taken away again, for this we know cannot be. It must be because the children of God may hear the word and so neglect it, or oppose their carnal reason to it, or suffer the cares and pleasures of the world so to choke it, that they, as wayside hearers, or stony ground hearers, or hearers among thorns, shall suffer loss of the divine joys and privileges which belong to the faithful children in this mortal state.

I have written enough to suggest my view. There are objections in my mind to this view, but not so many nor so radical as to any other. I hope others will write upon the same subject. My desire is to know what is really intended to be taught in the text.

SILAS H. DURAND.

RUSH COUNTY, Ind., July 6, 1865.

DEAR BROTHER BEEBE:—The time has come for me to renew my subscription, and having been much refreshed in reading the "Signs of the Times," I have a mind to give you and your correspondents the reason of the hope that is in me; but I confess that I attempt it in much weakness and fear. If ever the Lord did show me that I was a miserable undone sinner before him, it was when I was very young. My mind was filled with fear one night as I went into my room to go to bed. I thought it was God that I was afraid of; but as I was but a mere child I soon forgot it, and fell asleep; but the same feeling returned occasionally. I had fears of death and of judgment. One evening I was out late with my father, burning corn stalks, and they made a great light over the field, and these words came into my mind: "For the great day of his wrath is come, and who shall be able to stand?" I knew that if I were called to judgment I would not be able to stand. My parents were Baptists, and I had heard them talk on experimental religion, and I had confidence in them, and wished I could feel as they said they did. I believed that the Baptist doctrine was true, but did not understand it. Many of the Samaritans believed for the saying of the woman; and I believed for the saying of my parents; but when we heard him for ourselves we could say, We know that this is indeed the Christ, the Savior of the world. When I was about nineteen years of age, I came to the conclusion that I would try and believe something else. I went to hear the Methodists quite often; they would get so very happy, it pleased me very well for a while;

but I could not feel as happy as they said they felt, and I got tired of them, and concluded to try the Campbellites; so I went to hear all of those who were called their big preachers, but I could not believe their doctrine; but as they had large congregations I would still go. One night one of them preached in a little town where I lived, and I went to hear him; he preached up works, and told the people to be baptized and they would be saved. Something seemed to say to me, This is damnable heresy. As I was returning home that night I told some what I thought while he was preaching, and asked them if these words were scripture? They said they did not know. But I soon found the words, and I thought from the connection they were very applicable, for it reads: "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." I noticed that they would all speak against the Old Baptists, and I also found, by reading the scriptures, that good old Paul belonged to that sect which is everywhere spoken against. I thought when I was going to hear the Arminians, that the Old Baptists were the chosen people of God; and I am of the same opinion yet. But I knew that I was too great a sinner to be one with them. I heard that two of my sisters had joined the churches—one had joined the Baptists and the other the Presbyterians. I told my mother when I heard about my sisters, that I thought I was like the man that lay at the pool, I had no one to help me, and while I was coming another stepped down before me. She replied, Jesus said to the man, Rise, take up thy bed and walk. I knew he had said that to others, but he had never said it to me. O, I thought, if I could but hear Jesus say that to me, what a joyful sound it would be to one so wretched as I felt myself to be. One day I concluded I was going to die; I felt such a load at my heart, I thought it would kill me. I sat weeping, when my husband came in, and asked me what was the matter. I told him I was going to die. He said I was just as likely to live as any one; but I could not believe it. I thought if I could only live one more year, perhaps I would be better prepared to die. I thought I would have to see Christ with my natural eyes before I could believe. I was taken very sick, and thought I had the consumption, and while I was sick my mind would at times be somewhat relieved by passages of scripture which would come to my mind, as though some one had spoken them to me. When I got well my trouble seemed to be gone; but where, or how, I could not tell, for it went unperceived by me. One morning after I had got through with my morning work, I sat down to read awhile in the bible, as I was accustomed to do. I opened to 1st Peter, and first chapter, in which I read: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory." Then truly I did rejoice as I had never rejoiced before. I rose up and looked out to see if any one was coming to whom I could tell what a dear Savior I had found. I did not see him with my natural eyes, as I had expected to, but I hope I had a view of him with the eye of faith, as the old prophets, "having seen them afar off, and

embraced them, and confessed that they were strangers and pilgrims on the earth." I felt as though my trouble was all at an end; but O how mistaken! The tempter soon came and suggested to me that it was all delusion, or, as some of my neighbors said, "a whim of the brain." I studied about it for several days, and came to the conclusion I would drop it, and neither say nor think any more about it. But, all at once, the time that I hope God opened the eyes of my understanding, and made me see what a wretched sinner I was, all came rushing back to my mind as plainly as though it had been but a few days, which was about eighteen years. I doubt not, that had it been left to me, I would have dropped it; but thanks be unto God who giveth us the victory through our Lord Jesus Christ. We are kept by his power, through faith unto salvation. I know if I am saved, it is alone by sovereign grace, from first to last. I cannot sing with the Arminians:

"A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky."

But with the Old Baptists I choose rather to sing:

"And lest the shadow of a spot
Should on my soul be found,
He took the robe my Savior wrought,
And cast it all around."

Some three or four months after I received a hope in the Lord, and viewed him as my Savior, I went to the Lick Creek Baptist church and told them what I hoped the Lord had done for me, and was received and baptized by Elder Wilson Thompson. After I came up out of the water I went on my way rejoicing. I must close, lest I weary you. Dispose of this as you think proper, and it will all be right with me. May the Lord enable us all to stand in our lot and place while in this sin-polluted and ruined world, until he shall call us hence, is the prayer of your sister in much tribulation,

NANCY M. COOK.

OFFICERS' BARRACKS, FORT DELAWARE, Del.,
May 25, 1865.

MUCH ESTEEMED BROTHER BEEBE:—As my lot is cast in a strange land, and among brethren and sisters who are strangers to me in the flesh, some of whom have rendered me such relief as cannot be forgotten, I feel it my duty to give them, through the "Signs of the Time," a sketch of the Lord's dealings with me, in, I trust, bringing me from nature's darkness, to a knowledge of Christ as the only Mediator between God and men.

I was raised by pious parents who were of the Primitive Baptist faith and order. They taught me to be sober, honest, and to render good for evil, but in spite of their good instructions, and kind admonition, I was inclined to be wild, and loved the vanities of the world. Thoughts of eternity seldom troubled my mind; for most of the preaching I heard was to the effect, that men could get religion whenever they chose, and that just suited my taste; I could enjoy all the pleasures of this world, and just before death get religion, and all would be well. At the same time I was frequently admonished to seek the Lord, for fear his spirit might take its everlasting flight, and I be lost; but I desired more of the pleasures of this world. In the year 1852 I married and

commenced house-keeping; my occupation was farming. All went on smoothly with me until February 1853, at which time I was taken seriously ill, but recovered, and soon relapsed. Then I began to have serious thoughts about dying, and asked myself, where I should go if I died? I thought I must sink down to hell. In a few days I became very miserable, and begged the Lord to have mercy on me, a poor sinner. I feared that I had sinned away the day of grace, and my wretched doom was near at hand. My sin loomed up before me like mountains, and every thing I had ever done seemed in a moment to be presented to my view. I heartily regretted that I had neglected so many admonitions to seek the Lord, and I promised myself if I recovered from my illness it should never be so again. My distress was so great that I could not conceal it from my wife, and a young lady that was staying with us a short time. This lady pointed me to Jesus as the only way to be saved; she said all my weeping would do no good, but whenever I should give up all for lost, then my sins would be pardoned. But to me, this was only adding fuel to the fire. I finally recovered from my sickness, and soon after there was a protracted meeting near by I thought that was my time to get religion, where it seemed so easy to get. So I attended day after day; but I had grown so indifferent that my heart failed me to go forward to be prayed for. The meeting finally closed and I had failed in every respect, surely I thought then I had sinned away the day of grace; but still I would seek the lonely grove, and there weep over my sad condition, and would often fall upon my knees determined never to rise until my sins were pardoned. But my vows were as often broken as made. This state of things continued about two years, then I concluded that there could be no sensible change in my person. I had done all I could. Now I would for the future deal honestly with all men, and indulge in no outbreaching sin, and I should then be a better christian than many whom I knew. I now viewed my christian neighbour as doing things worse than I would do. And began to think I would join some Missionary Baptist Church, but I found in that church, members that I could not fellowship; not for any difficulty between them and me, but simply because I did not consider them my equals. I also thought of the Methodists, but they preached *sprinkling*, and my bible taught me differently. The Primitive Baptist did not pester my mind, for I considered them too ignorant almost to be respectable. I continued in this way, I think, until the latter part of the summer of 1857, but at this time a little troubled. At that time I had agreed to thresh a crop of wheat for my uncle. I was to feed the machine. My wife was opposed to my doing it, fearing it might blow up and kill me, as one of her uncles had a short time before been killed or so hurt, that he died. The time came and I started for my uncle's, a distance of about four miles. On my way I became impressed that I should be killed by the machine before I could finish the crop. In a few moments I was miserable. I had not the courage to get some one to fill the contract, as that would expose my condition, but to go forward seemed to be death. I

would have given any thing in my power to have been released from my engagement, provided it should not be known that I was afraid. When I arrived at my uncle's I was in great distress. I fixed all in readiness to commence early next morning, went to the house and after supper asked for my bed, excusing myself that I wished to get to work very early next morning. But the truth was, my uncle and aunt were quite talkative, and I feared that they would discover my condition. After retiring I thought I would try once more to pray to God for mercy, and did commence, but I never could tell what I uttered, for it seemed to be a sin for me to try, for I could not command one good thought. I ceased trying to pray, and gave up in despair; viewing myself the worst of all mankind. I had now given up all, and as justice demanded, I felt myself sinking down to hell. But when thus sinking a light shone as bright upon me, as ever did the lightning from the elements of nature, and the next moment I found myself praising God for his goodness to me. All was peace and love. I could then see that it was not for any works of righteousness which I had done, but of his mercy he had saved me. But this joy did not last long, before I feared that I was deceived, that I had only caught the shadow and missed the substance. I tried to return to my former state, and then more carefully watch when my troubles should leave me, and see what I received in exchange. I tried to grieve over my condition, but before I was aware I would find myself rejoicing, and things appearing lovely to me. Then I thought indeed all my troubles in this life were over, for I loved every body, and felt light as a feather. The way now seemed to be so plain that I wondered that I had not found it sooner, I saw that all my weeping had mirrored nothing, it was all of grace, perfectly free of charge. I then thought that on the next morning I would tell my uncle and aunt what I had experienced, and the way seemed so plain, I thought they could not help understanding it. But when the morning came I feared I might be mistaken. After breakfast I went to my threshing, and it seemed to me that the very machine sang praise to God. It was a pleasure to feed it, and to contemplate the handy work of God, for all was love and peace. I finished the crop, which contained more than twelve hundred bushels, without feeling tired at any time, which is more than I was ever able to say before, or since, on such occasions. I then returned home, and thought I would stop at my father's, as it was on my way, and tell my mother what had taken place, but my heart failed me; fearing that I might be mistaken, so I concluded to keep it to myself. On reaching my home, I found my wife sewing, asked her how things were getting along &c., as I had been absent nearly five days. After a few words had passed, she fixed her eyes on me, and asked me what was the matter? I replied, "Nothing." She then exclaimed, "You have professed religion!" That astonished me, and I was obliged to tell the secret. I asked her why she thought so? She replied, "Your eyes fairly sparkled, and your countenance was different from what I had ever seen it before."

I had a desire to be with the people of

God, and to talk of his goodness, and to unite with the church and be baptised. My prayer was that I might know my duty and preform it. I went to hear the different denominations preached, that I might learn which to join. To my surprise, the Primitive Baptist, whom I had considered so ignorant, was the only ones that I could get any food from; and it seemed to me they could tell my experience much better than I could tell it myself. On learning this I offered myself to the Lynnville Church, was recieved, and baptized in November 1857, if memory serves me, as to the date. Since that time I have had some dark seasons, which have caused me to almost despair. But at other times I can almost exclaim, I know that my Redeemer liveth! I firmly beleive in the doctrine of election and final preservation of the saints in grace to immortal glory. Experience teaches me that I am not my own keeper, and if saved, God is intitled to all the glory. I can say:

Afflictions, though they seem severe,
In mercy oft' are sent.

Do as you think best with this, and all will be well. Yours in tribulation,

PETER W. WRIGHT,
Capt. Co. B. 58 Va. Regt.

FORT SCOTT, Kansas, June 25, 1865.

DEAR BROTHER BEEBE:—It is now more than ten years since Christ revealed himself to me, who, if a saint, am the very least of all. At the time referred to, that light which shineth in darkness revealed my inmost soul, and exposed my carnal vanities to my view, and revealed to me all my cruel sins, which rose like mountains before me; my very person seemed like transparent glass to the omniscient eye which seemed to penetrate my soul, and searched out the enormity of my crime. My powers to do and live fled from me like the dews of night, before the morning sun, and my comliness was turned to corruption, and I retained no strength; I fell to the earth, a lost condemned sinner; death seemed to be hanging over me, the grave yawned before me, and the dark and deep abyss of hell seemed ready to receive me. When I looked to the law, it demanded obedience or death. My tears which flowed profusely, could not atone for one of my sins. Thus condemned and helpless, I went many days in bitterness of soul. My flowing tears in secret, wet my pillow by night, and my groans by day were heard and rebuked by my young and gay companions. The waves overwhelmed me; I sank in despair.

But, how incomprehensibly strange that the Lord should become my strength, my righteousness, and my salvation! That he should make me feel my weakness and corruption, and, by the same Spirit give me the light of the knowledge of the glory of God, in the face of Jesus Christ. I was enabled to see in the Son of God, a fountain of strength for those who feel their weakness, and a robe of righteousness to those who feel their need of it, and that amazing love that can never die. Yea, I found that I was dead, and my life was hid with Christ in God. That He is of God, made unto us wisdom, and righteousness, and sanctification, and redemption. Thus clothed with garments of salvation, we hope to wear a crown of immortal glory, far from the sphere of pain and woe; for Christ is our hope.

Brother Beebe, having carefully read your remarks on, "The field is the world," Mat. xiii. 33., in the "Signs of the Time," for April 15, 1865, page 61, we commend the same to all, as embodying our own views in full on that subject,

A. H. MAHURIN.

NEAR BAPTISTTOWN, N. J., July 7, 1865.

BROTHER BEEBE:—I will just say, through the "Signs of the Times," if you please, to the brethren who attended the meetings after the Warwick Association, as noticed in the "Signs," and particularly to sister Lemuel Harding, that the cause of my not coming on to those meetings as I had intended, and as they expected undoubtedly, especially those who went on from the Warwick Association, was the death and funeral of our aged brother, Jonathan Wood, of Greenville, which took place the week after the Warwick Association was held at New Vernon. He sent a message to me at the Association, that he should die very soon, and wished me to attend his funeral. As soon after the Association as I could conveniently get there I went to see him, and found him still living, but not able to speak so that I could understand him, though retaining his senses. I asked him if he knew me, which he answered affirmatively by a sign. The family understood him to say yes, adding the sentence, praise or bless the Lord. He soon sank into a sleep, and finally, as I was told, slept the sleep of death without a struggle or a groan. Expecting that Elders Harding and St. John, and probably Elder Smith, would attend the meeting at New Milford, and others with them attend the Chemung and Lakeville meetings, I consented, at the request of brother Wood and family, to stay and attend his funeral. I felt, under the existing circumstances, as tho' it was my duty to do so.

GABRIEL CONKLIN.

Circular Letters.

The Baltimore Old School Baptist Association, in session with the church at Harford, Harford Co., Maryland, May 17th, 18th and 19th, 1865, to the several churches of which she is composed, sends love in the Lord:

BELOVED BRETHREN:—The time has again come for us to address you, as has been our custom in the past, by this, our Annual Circular. It has been a custom of long standing with the various churches of this Association to address the brethren yearly by an epistle of love; for in that way the little flock, over which Jesus reigns King, has an opportunity to hear of the joys and sorrows which are peculiar to the subjects of that kingdom which is not of this world; for the subjects composing that kingdom are chosen out of the world; therefore it is a spiritual and heavenly kingdom. In the kingdom of our blessed Redeemer, the subjects have "One Lord, one faith and one baptism; one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 5, 6.

This family is one wherever located, North or South, East or West; "For as the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ."—1st Cor. xii. 12. That body

is the fullness of him that filleth all in all; therefore the children of God can have only one object of praise and adoration; and all being taught by the Spirit, are made to use the same language, ascribing unto God all the glory in their salvation. It gives them great joy when they are enabled to say, "Lord thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Psa. xc. 1, 2. In that dwelling place (Christ) they are blessed with all spiritual blessings; therefore all the spiritual blessings that the saints ever have, or ever will receive in time or eternity, flow forth from the same source. In accordance with the will of God, at the set time, the vessels of mercy are called by sovereign and distinguishing grace out of nature's darkness into the astonishing light of the gospel; and they are kept by the power of God unto salvation, ready to be revealed in the last time.

Truly the Lord is good; God is a strong tower which the righteous run into it and are safe—safe because the Lord is their refuge and defence in the day of trouble; and nothing can harm them, for their life is hid with Christ in God. Yet notwithstanding the saints are so secure, they are often fearful and doubting, when seasons of darkness and adversity are sent upon them; for then there seems to be an absence of that perfect love which casteth out fear; but none of God's children are suffered to sink so low as to be out of the sight of him, who neither slumbers nor sleeps, for his eye is upon them always. The groanings of the prisoners of hope continue to come up before him still. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Psa. xxxiv. 19.

The Lord has given many evidences of his love and attachment towards his chosen people; and, also, many precious promises concerning them are recorded in the scriptures, one of which seems to be exceedingly precious, for it declares he will never leave nor forsake them "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Surely then may the Lord's people take courage, although the way, at times, seems dark; yet cannot we adopt the language of one of old, saying, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."—Isa. l. 10. God is their light and their salvation; but, sometimes, his children have to pass through seasons of doubt and darkness; yea, through deep waters; for the trial of their faith, which is more precious than gold which perisheth, though it be tried with fire. They are chosen in the furnace of affliction, and there they are tried; yet it is for their good, and the declarative glory of God. In times of adversity the saints learn many important lessons; they learn how dependent and frail they are, which causes them to appreciate deliverance when granted them; hence they are brought to trust in him, at all times,

and under all circumstances. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."—Psa. cxxv. 1, 2. Then surely the saints have a sure resting place, even Christ, the sure foundation, "In whom all the building, fitly formed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."—Eph. ii. 21, 22.

The Lord dwells among them, and in them, and his everlasting arms are underneath them. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread."—Psa. cxxxii. 13-15. These things show how the Lord delighteth in his poor and afflicted people; not only that he rules in Zion, as the place of his rest, but he will bless her provision, which is the gospel wisely provided, and well suited to the wants of God's dear children; for the streams, flowing from that river, make glad the city of God; the water from this river, when partaken of by the saints, has the virtue to revive and encourage them, who are built upon this foundation, for they can receive no spiritual strength or support from any other source. "He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. lxxii. 6-8. It is evident that Zion is a city, which God hath blessed abundantly; and in the scriptures are many precious promises recorded for the encouragement and comfort of Zion's pilgrims while journeying through the vale of sin and gloom. The apostle Paul would show to his brethren that a strong consolation flowed from the truth as it is in Jesus Christ; for said he, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The Lord's children, in all ages, have been upheld by his power; though at times, they have been made to cry unto him, from the lion's den, from the whale's belly, and from the very ends of the earth; and to wander about in sheep skins, and goat skins, being afflicted and tormented, of whom the world was not worthy; but they all died in triumph, at last, having received the end of their faith, even the salvation of their souls. The saints, at this day, are sustained by the same grace that the ancient children of God were, and it will be sufficient for them in all of their troubles and afflictions; therefore beloved, if we are built upon this foundation, all will end well at last, for the love of God changes not; and, therefore, ye sons of Jacob are not consumed; of this love the Lord gives the strongest evidence in his prayer to his Father, for the sweet and powerful supplication was, "I pray for

them; I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them." John xvii. 9, 10.

May the Lord enable us to walk worthy of the vocation wherewith we profess to have been called, with all lowliness and meekness, with patience and love, endeavoring to keep the unity of the Spirit in the bond of peace.

WM. J. PURINGTON, Mod.
NATHAN GRAFTON, Clerk.

Corresponding Letters.

The Baltimore Old School Baptist Association, in session with the church at Harford, Harford Co., Maryland, May 17th, 18th and 19th, 1865, to the several Associations with which she corresponds, sends christian love:

DEAR BRETHREN:—Through the abounding goodness of our heavenly Father, we have again been blessed with the privilege of meeting in our associational capacity; and we feel that we have been especially favored in receiving your Minutes, and so large a number of your messengers, which has been very encouraging to us. We have reason to rejoice that brotherly love has been manifested in so strong a degree, causing us to be glad; for we have seen anew, as it were, the rich manifestations of that love and joy, which the world of mankind, in general, have no just knowledge of, but is known only to them who are born of the Spirit.

Our ministering brethren have been enabled to set forth clearly, and with power, the great truth embodied in the gospel; their theme has been that salvation is of the Lord; their declarations have been such as give God all the glory in the redemption and final victory of his people. While strife, tumult and calamity are abroad in the land, we feel to rejoice that our brethren have manifested that their trust is not in an arm of flesh, but in the mighty God of Israel. The calmness and trust that our brethren have exhibited, have caused us to say of Zion that, "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah!"

The next meeting of this Association will be held, by divine permission, with the church at Black Rock, Baltimore Co., Maryland, commencing on Wednesday before the third Sunday in May, 1866, at 10 o'clock, a. m., when and where we hope again to receive your messengers and Minutes.

WM. J. PURINGTON, Mod.
NATHAN GRAFTON, Clerk.

APPOINTMENTS.

Providence permitting, Elder G. Beebe will preach and administer the ordinance of baptism, at Ricker's Hollow, Steuben Co., N. Y., on the second Sunday in August, 1865. Meeting to commence on Sunday at 10½ o'clock, a. m.

Also, by request of surviving members of the family of our brother and sister Griffis, late of Jackson, Susquehanna

Co., Pa., and in compliance with the desire expressed by the deceased, we will, if God permit, preach the funeral of brother and sister Griffis, at Jackson Corners, Susquehanna Co., Pa., at 10½ o'clock, a. m., on the third Sunday in August, 1865.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1865.

"TAKE US THE FOXES."—SONGS II. 15.

Modern poets, however celebrated, derive their highest inspiration from the powers of their imagination, and their elegance of style from the gifts of nature, but the poetry of the scriptures hath its inspiration from the Holy Ghost; and while the former may charm the ear, and transport the natural man, only that which derives its inspiration from the throne of God, can elevate, cheer, refresh, instruct and transport the new and spiritual man, which, after God, is created in righteousness and true holiness. The vain attempts of men to reach or imitate the sublime inspiration of Moses, Deborah, Hannah, David and Solomon, have only demonstrated the groveling weakness of the noblest powers of nature as contrasted with the wisdom, power and excellent glory of heavenly and divine things. The songs of those heaven-inspired writers to which we have alluded, with all their force and beauty, cannot surpass the song of songs, which is Solomon's. In this song of songs is condensed the beauty, the glory, and the whole substance of the songs of all the inspired writers in the Book of God.

To the natural man, whose limited conceptions can only contemplate the letter, or the literal application of the figures employed in this divine song, its spiritual excellency is, and must forever be entirely concealed, for to the natural man it is not given to know the things of the spirit of God, which are spiritually discerned. But the Spirit of God, which dwells in those who are born of the Spirit, searches all things; yea, the deep things of God. When by revelation of that Spirit which inspired the sacred verse, we are enabled to perceive Christ and his church portrayed in and throughout this song, the figures employed have a powerful significance and melting effect upon the children of God, who alone can learn the song or enter into the divine inspiration of the theme. The figure presented in the verse referred to at the head of this article presents the church of Christ as a lovely fruit bearing vine, laden with delicious clusters of tender grapes, but exposed to depredation and robbery by cunning and insidious foes, which are to the fruits of the spirit in the church and in the saints, what foxes are to the vines which bear tender grapes.

In John xv. 1, Christ says, "I am the true vine; my Father is the husbandman," and in verse 5th he says, "I am the vine, ye are the branches." That is, Christ in the church, is the true vine, or the real substance of all the figures employed to set him forth in his relation to and identity with his church. The Father, by the pen of Isaiah, declares himself to be the Husbandman, or Keeper of the vineyard, saying: "I the Lord do keep it; I

will water it every moment; lest any hurt it, I will keep it night and day."—Isa. xxvii. 3. Christ as the true vine, includes all the legitimate branches, whether developed or still to be developed. Like the figure of a perfect body; "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."—1 Cor. xii. 12. So, as the true vine is one, and hath many branches, and all the branches of that one vine, being many, are one vine, so also is Christ, as the true vine, of which his Father is the husbandman or the keeper.

This vine, which in the song is called "Our vine," is in John xvi. called the true vine, not only to identify it as the substance, to which the types, shadows and figures of the Old Testament pointed, but also to distinguish it from all false vines, or anti-christs. Moses describes another vine, which he says is "the vine of Sodom, and of the fields of Gomorrah; their grapes, he says, are of gall, and their clusters bitter; their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 32, 33. That is the false vine or false church—the anti-christian church, whose fruits, or grapes have always been as gall and bitterness to the Lord's portion, which is described in the 9th to 12th verses of the same chapter. Whenever any of those whom the Lord claims as his portion have been allured by the glitter of Babylon's golden cup, to taste its sparkling contents, they have become intoxicated, inflamed and inoculated with the poison of dragons and cruel venom of asps. So poisoned that they speak with the voice of dragons, calling for blood; and being infected with the deadly poison of asps, they become cruel, and brother will deliver up his brother to be put to death. For it is said: "They make God's people howl, and his name is continually blasphemed." How painfully have we witnessed the corrupting effects of this intoxicating cup, this maddening venom on those with whom we have formerly taken sweet counsel; but having imbibed the anti-christian spirit, have joined the clamor of anti-christ, exulting in the shedding of blood, and profanely professing to thank God for fields of slaughter, and expressing the most heartless and cruel desire for the torturing of helpless captives, and even giving sentence of vengeance on those whom they still recognize as brethren, because they cease not to protest against such cruelty, and plead for peace on earth and good will towards men. Surely these are not very little foxes. Alas! how they rob the vine of its tender grapes. How truly the apostles admonish the saints, saying: "Ye cannot drink of the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. x. 21. "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James iii. 8-10. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial?

Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."—2 Cor. vi. 14-18.

But as our object in this article is to take, or at least to point out some of the little foxes, we will not now stop to chase those which are so fully grown as to be plainly discerned by every eye, only as they cross our track, we ask permission to tree them as we pass on; for if we mistake not, they are as numerous in our day as they were among the Philistines corn, when Sampson sent forth three hundred of them with fire brands tied between each pair, in days of old; nor are they less mischievous and annoying to the tender fruits of the choice vine than they were then to the standing corn of the Philistines. See Judges xv. 4, 5.

Having attempted to show that the true vine, in our subject, is Christ and his branches, or members, if we are correct in the application of the figure, then the tender grapes, or fruits of the vine, must be those described by the apostle, Gal. v. 22, 23. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." What a rich cluster is here! How sweet, how pleasant and how refreshing to the saints; but yet how tender. It is like the cluster which Joshua and Caleb brought from Eshcol, as a specimen of the fruits of the goodly land.—Num. xiii. 23. Such grapes cannot be gathered of thorns, nor such figs from thistles.—Luke vi. 44. None but the true and living vine can bear such fruit, for it is the fruit of the spirit. Nor can even the legitimate branches of the true vine bring forth such fruit, except they abide in the vine.—John xv. 4-11. The precious fruit that clusters upon this vine are so tender that great care should be taken that the thievish foxes spoil them not.

As we have understood the tender grapes to represent the fruits of the spirit, so we are constrained to consider the lusts, or works of the flesh, to be the little, sly, thievish foxes which spoil, or rob the vine. Paul has classified these little foxes, and calls them by their respective names. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revileings, and such like, of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19-21. These foxes all burrow in the carnal, depraved nature of even the saints, and take advantage of every unguarded moment, to rob the saints of the enjoyment of the precious and delicious fruits of the spirit. The first grape named in the cluster is love, and the whole pack of cunning foxes are ever ready to pounce upon it,

and although they cannot utterly destroy it, yet they can, and too often do rob the saints to a great extent of the sweet enjoyment of it. They cannot destroy it; for "I am persuaded," says Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39. Yet, "Because iniquity shall abound, the love of many shall wax cold."—Matt. xxiv. 12. There are no less than eight of the aforementioned foxes in deadly opposition to this love, which is named as the first of the whole cluster of grapes from the true vine. Hatred, variance, emulations, wrath, strife, seditious envyings and murders, are the most deadly assailants of christian love, of all the pack which lurk around the vine. Will any experienced christian who reads this article fail to remember times and places when the sweetness of their early love, to at least some of the dear saints, has been checked and chilled by wrath, strife, sedition or envy? Happy indeed must that child of grace be, whose love burns with uninterrupted glow to all the dear members of the body of our Lord Jesus Christ. Let loose these hungry foxes upon the vine, with their fire brands of discord tied between them, and not only the love, but also the joy and peace of the assaulted saint will decline. Instead of joy, sorrow wrings his heart; turmoil instead of peace; precipitancy, impatience, and even rashness will usurp the placid seat of long-suffering and gentleness. Envy, with forked tongue, scatters her poisonous whispers, with which she kindles the fires of hell among the saints of God; and the malicious spirit of murder from the deepest fountain of that carnal mind which is enmity to God, breathes out threatenings and death, to spoil our vine of its tender grapes. The strife and confusion engendered by the assault of the foxes upon the tender fruits of the vine, dares even attack that faith which overcomes the world. The furious din of war within the child of God so much disturbs his confidence and hope in God, that doubts and fears arise, in regard to his interest in Christ. Can it be possible, in astonishment, he cries, that one in whose nature swarms such hosts of implacable enemies to godliness, can be a subject of saving grace? How dwelleth the love of God in such an one? Our faith often quails when thus beset with doubts.

These lusts of the flesh which war against the soul, are like foxes, because they are sly, cunning, artful and insidious, demanding of us vigilant care and watchfulness. The peace, unity and harmony of churches, as well as individual christians, is often interrupted by the little foxes, and some of them so small as to be regarded harmless. An experience of more than half a century, as a member of the Baptist church, and more than forty-five years in the ministry, has afforded much opportunity to observe the spoiling of our vine by foxes, some of which were apparently of the smallest size. Churches we have known, once flourishing and fruit-bearing, have become infested with little cunning foxes, whose diminitiveness has shielded them from being taken, have done more mischief than ravaging wolves

or roaring lions, for the latter would have been boldly resisted and every inch of the ground resolutely disputed. A little error in preaching has been thought too trivial to elicit objection. Or, if objected to, some foxy method has been employed to make the delinquent an offender for a word. Instead of a kind brotherly interview and calm investigation, a sly fox insinuates himself into the counsel, and the offended brother takes upon himself the responsibility to let his brethren know how wise and far-seeing he is in detecting errors, gets one after another of the members by the button, and slyly insinuates to them that there is something wrong with the preacher or pastor, still perhaps smiling pleasantly when in his presence. Presently the church is astonished to find there are parties in the church, and these parties seldom, if ever, fail to imbibe bitter and hostile feelings one towards another, until the vine is robbed of its delicious fruit, and biting and devouring takes the place of love and fellowship. This, although regarded as a little fox, is capable of doing great mischief.

So also when a brother or a sister is overtaken in a fault; or is supposed to have erred; instead of heeding the command of Christ, "You that are spiritual, restore such an one in the spirit of meekness," as the laws of Christ direct; the unbridled tongue of gossip, and exaggeration spreads the fault abroad to the disparagement of the supposed offender, until the whole church is made to suffer, and the vine is sadly spoiled. In short any departure in doctrine, discipline, in faith or practice, from the well defined laws and order of the church of Christ, is a fox that, however little ought to be taken. They are so sly and cunning it may be hard to trap them; nevertheless the duty is upon us; for the word says "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." It is astonishing to observe how very small a fox can mar the concord and fellowship of the children of God; a cold look, an averted eye, an unkind word, an inconsiderate expression, by word or act; like a barbed iron sinks deep in the hearts of some of the tender lambs of the fold. Those whom we love the most, can wound the deepest; we are wont to say with the psalmist, "If it had been an enemy, I could have borne it." The grapes or fruits of the spirit in the children of God are so very tender and sensitive, that their peace and comfort is greatly spoiled by whatever tends to disturb the vine. When we have gained a fellowship for, and learned to love, and confide in those whom we esteem as the excellent ones of the earth, in whom is all our delight, the smallest fox, that can shake our confidence in those whom we so dearly love, dashes our choicest cup of happiness, and robs us of our sweetest social enjoyment. In a spiritual frame of mind, we look upon our kindred in Christ, as being better than ourselves; and desire to copy their virtues; but, we hear or see something in their conversation or walk which savors more of the world than of Christ, showing up more the corruption of their fleshly nature than of their spiritual life, it dampens our joys and fills the soul with grief and sorrow. Seeing then that our vines have tender grapes; how important it is that we should heed the admonition

of our text, and take us the foxes: the little foxes that spoil the vines.

But how shall we take them, they are sly, crafty and hard to be caught or taken? One of the slyest and most mischievous of them all burrows even in the christian's mouth. "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii. 5—8. Some foxes may be tamed, but this unruly evil cannot be tamed by man; the divine rule commands us to bridle it. And the apostle James declares to us, that if any man among us seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain, James i. 26. The psalmist, although so highly favored of the Lord, found it necessary to use this method of discipline. "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." Psa. xxxix. 1. A bridle is used to guide, restrain, and subjugate, and render manageable that which is naturally inclined to be vicious or refractory; as James says, "Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body," James iii. 3. Thus we are instructed how this little fox is to be taken; or brought into subjection. We can make nothing but a fox of it; but let it be bridled, watched, guarded, and kept in subjection, by all who desire that the goodly vine may flourish, and the tender grapes be spared from spoliation.

All the carnal passions of our nature, may also be regarded as foxes, to be taken, suppressed and brought into subjection to the law of the spirit of life. Our love, should be directed to those things which are lovely, pure, peaceable, gentle, and holy; and not suffered to rest on that which is earthly sensual and devilish. Our hatred should be confined to that which is hateful to God, we may freely hate sin, and every abomination which we see in ourselves or others, we may hate the garment that is spotted with the flesh. But let it not rankle in the vine among the tender grapes. Better far for the child of grace that his right hand should forget its cunning, and the tongue cleave to the roof of his mouth, than that he should not prefer Jerusalem above his chief joy.

Avarice is a mischievous fox. Take him, for covetousness is idolatry, than which nothing is more fatally injurious to the vines which bear the tender grapes. It proceeds from a craven selfishness, the very opposite of that spirit which should lead us to love God supremely, and to love our neighbor as ourselves.

Jealousy is a very wicked fox; it is cruel as the grave; the coals thereof are coals of fire which hath a most vehement heat. What wretched work this little green eyed fox makes among the tender grapes. Envious, selfish and cruel. It

would monopolize the favor, the esteem, and even all the spiritual gifts of the church of God, and seek to disparage the virtues, gifts, reputation and esteem of others. Such foxes should be taken, and not allowed to disturb the precious vine.

Self-conceit and self-confidence may be detected among the small foxes, but they sometimes grow to gigantic size, so as to require much room; but it is very annoying to the vine, and injurious to the tender clusters. Those who become infected with this fox, are soon found to be wiser than seven men that can render a reason. They consider themselves to be the men, and doubt not that wisdom will die with them. They are "heady, high minded lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away, for of this sort are they which creep into houses," &c.—2 Tim. iii. 4—6.

Among the foxes of larger size, which are exceeding hurtful to the vine, and make much trouble and disorder, are some of the "*Diotrefes*" breed. They love to have the pre-eminence. See 3 John 9, 10. No vine can flourish, or church enjoy peace and union, harmony and fellowship where they bear the sway. Like the ancient pharisees, they love the uppermost seats, and are famous for making parties in the churches and schisms in the body of Christ. Let them be marked and avoided, for saith the apostle: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18.

We might point out many other foxes which infest the vines, and which ought to be taken and secured from spoiling the vine, but time and space would fail to speak of them all.

In view of the numerous wild beasts of the field which pluck and seek to devour the lonely vine, and spoil the tender grapes, and of our impotency to resist all their depredations, let us, with the inspired psalmist, devoutly pray: "Return, we beseech thee, O God of hosts, look down from heaven, and behold and visit this vine, and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself."—Psa. lxxx. 14, 15.

Marriages.

Sept. 7.—At the residence of the bride's father by Eld. John Hooton, Mr. CHARLES H. LAIDLIE and Miss ADALINE SMOOT, of Madison Co., Iowa.

Obituary Notices.

DIED.—On Tuesday, June 13, 1865, JONATHAN WOOD, Esq., of Greenville, Orange Co., N. Y., the 85th year of his age. Brother Wood was among the first to discover and detect the innovations that were being made among the Baptists in Orange County, thirty-five years ago, or more under the deceptive garb of Benevolent Societies such as Sunday Schools, Missionary and Tract Societies, &c. The writer of this recollects distinctly a meeting got up by John C. Murphy, Leonard Fletcher, Zelotes Grenell, and others held in the Brookfield Meeting House, on the 5th day of July, 1830, (just 35 years now,) for the purpose of forming a Domestic Mission Society, where and where I heard brother Wood raise a warning voice against a proceeding of the kind, giving some wholesome and seasonable advice to the brethren upon that subject, for which he was ridiculed and taunted, especially by Mr. Murphy. Brother Wood was then a member, and had been for many years, of the Greenville church, but

introduction of those societies into that church, as in many other cases, produced an alienation of feeling—a breaking of fellowship, and finally division among them. Brother Wood, with a few others, formerly members of that church, stood aloof and bore testimony to the last against those things, and left the world joyfully in the triumphs of faith, and is gone, we doubt not, to enjoy the fulness of that inheritance of which he had but an earnest here. His funeral was largely attended, and a sermon preached from the last verse of the 4th chapter of the 1st epistle to the Thessalonians: "Wherefore comfort one another with these words," &c. GABRIEL CONKLIN. BAPTISTTOWN, N. J., July 7, 1865.

DIED—On Sunday, February 26, 1865, of consumption, Mrs. ELIZA DEAN, wife of Mr. James Dean, of Delaware, Hunterdon Co., N. J., aged about 48 years. Sister Dean had been a worthy member of the Kingwood church for very many years, having been baptized when about eleven years of age. Thus the Kingwood church is losing every now and then, the company and society of one of her members, but the Lord's will be done. Sister Dean has left a kind husband and three sons to mourn, also an aged father and two sisters. May this affliction be overruled for their good. A sermon was preached on the funeral occasion to a large congregation, from Revelation, 22d chapter and 3d and 4th verses: "And there shall be no more curse," &c. GABRIEL CONKLIN. BAPTISTTOWN, N. J., July 7, 1865.

DIED—On Saturday, the 1st day of July, very suddenly, JAMES V. WILLARD, of Southampton, Bucks Co., Pa., aged about 56 years. Brother Willard had just come in from the field and laid down upon the lounge, saying he felt bad, and in perhaps ten minutes he was a lifeless corpse. Alas! how frail is man. In all the walks of life our dear brother's course was consistent, whether we contemplate him as a christian, a citizen, a neighbor, or a husband and father, his deportment was correct, his conversation savory, and his disposition amiable; while as a christian he was sound in the faith, rooted and grounded in the truth; yet he was modest and retiring, distrustful of himself, yet confiding in his brethren, always giving them the preference, resting alone on the merits of Christ for life and salvation. He has left a large circle of family relatives to mourn, but not as those who have no hope. The church of Southampton, of which he was long a worthy member, and a Deacon for a number of years, will feel their loss. May the Lord comfort the afflicted family and the church. 'Tis he, and he alone that can comfort. A very large and solemn assembly convened at the meeting house, and a sermon was preached from the 23d Psalm and 4th verse: "Yea, though I walk through the valley of the shadow of death," &c. GABRIEL CONKLIN. BAPTISTTOWN, N. J., July 7, 1865.

BROTHER BEEBE:—Please publish the death of my esteemed neighbor, MATTHEW RIPPY. He was born August 21, 1803, and departed this life May 6, 1865, after a protracted illness of twelve weeks. He had never made a public profession of religion, but had lived a moral life. He bore his sufferings with fortitude, without being heard to murmur or complain, but he thought it was all right. In the latter part of his illness he desired to depart and be with Christ, and on the next day after his decease we deposited his remains in the bosom of its mother earth, to await the resurrection, when that body shall be raised up a spiritual body like the glorious body of the Son of God. Our loss we hope is his exceeding gain, therefore we mourn not as they who have no hope. He was a kind, affectionate husband, an indulgent parent, a good neighbor, and excellent citizen. He has left a wife and eight children to mourn. May this bereavement be sanctified to their good. The subject of this notice emigrated from New Jersey to Illinois, and thence to Iowa, where the writer of this closed his eyes in death. We deeply sympathize with the bereaved wife and children. JAMES W. SMOOT. WINTERSSET, Madison Co., Iowa, June 5, 1865.

DIED—Of Typhoid Fever, on the evening of October 23, 1864, at his late residence, in Wayne Co., Indiana, my dear companion, SAMUEL McCULLOUGH. He was a consistent Old School Baptist, and a member of Salem church twenty or twenty-one years, and a subscriber of the "Signs of the Times" ever since 1847. He took great delight in hearing them read, especially the editorials. His health was delicate for a long time, having severe pain in his head. His eyesight grew weak, and spectacles became useless to him. He could not see to read for about fifteen years, and for ten or twelve years he could not see any object. Three years and a half before his death, he had a slight stroke of palsy. His last sickness lasted

six weeks and one day, but he never murmured nor complained, but said: "We ought to bear patiently the will of God upon us." He was firm in his belief that salvation is all of grace. His conflicts now are all ended. His funeral discourse was preached by Elder Joseph A. Johnson, from 1 Cor. xv. 25, 26. He has left myself, with children and grand-children, to mourn our loss, which we confidently hope is his unspeakable gain. NANCY McCULLOUGH. HAGARTOWN, Wayne Co., Ind., June 15, 1865.

BROTHER BEEBE:—I am requested by sister Mary Keever to send the following for publication: DIED—At the residence of her mother in Lebanon, Ohio, July 9, 1865, Miss MARY L. KEEVER, in the 18th year of her age. She was an amiable and lovely child, afflicted for a long time with a pulmonary disease. When first confined to her room, she expressed a great desire to live, but for several days before she died, she became willing to exchange this dark world of sin and sorrow for that land which is afar off—"The land of rest." While still she seemed to shrink from the icy hand of death, an aunt said to her: "Mary, you have always been a moral child." She replied, "Talk not to me of morals; put them all under your feet, for Jesus is everything in salvation." On the night before she died, being fully conscious that the time was very near, she talked to sister, brothers, mother and friends, and wished to hear singing, and requested them to sing, "There is a house not made with hands," &c.

Once she asked how that passage reads which begins, "I am the Resurrection and the Life." And she requested me to read Matthew xxiv. and xxv., which I did. She could not speak above a whisper during that night. After there had been much singing, she wished the company to continue to sing, or to read the scriptures, or keep up religious conversation until midnight, and then they might rest. It was a painful task for Mary to part with her mother, and equally so for her mother, who is a widow, to part with her only unmarried daughter after living together so long; but she has gone to that house which is not made with hands. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." A very large concourse of people attended her funeral, and a discourse was delivered on the occasion by your unworthy brother, from Rev. xiv. 13. SAMUEL WILLIAMS. LEBANON, Warren Co., Ohio, July 14, 1865.

BROTHER BEEBE:—By request of brother Lyman B. Hanover, I send you for publication the following obituary:

DIED—June 29, 1865, Mrs. MARY HANOVER, wife of brother L. B. Hanover, and daughter of Mr. Matthew, and sister Mary Clark. Her disease I believe was congestive bilious fever. She was born February 13th 1826; married to brother Hanover January 20, 1848. She leaves a husband and five children, with numerous relatives, to mourn their loss, but not as they who have no hope. Although she had never made a public profession of religion, her attention to it, and attachment to the saints was always manifested to those who visited her house. Her unremitting toil and hospitality, of which the writer has often been a recipient, has been witnessed by very many. She has evinced a desire to attend the worship of God, and to read the scriptures. As a wife, she was to our bereaved brother an help meet indeed, a kind mother, and as brother Hanover's health was poor, the burden of the family rested on her, and she bore it patiently until about a week before her death. The Baptist church in that vicinity will remember with gratitude her labors for their comfort, as they met on their days of business mostly at brother Hanover's house ever since their organization. In her death they have lost a true and a devoted friend. Many with myself deeply sympathize with our bereaved brother and his family, and we feel to pray God to sustain and comfort them in their affliction. Yours to serve, as ever, J. H. BIGGS.

DELAWARE, Ohio, July 12, 1865.

DEAR BROTHER BEEBE:—Please publish the following obituary:

DIED—At the residence of her husband, in Fayette county, Kentucky, on the 22d day of May, 1865, after a protracted illness, of pulmonary consumption, Mrs. M. S. DUDLEY, wife of Gen. James Dudley, in the 67th year of her age. Sister Dudley became a member of the Baptist church at Mount Nebo, in Madison county, largely over forty years since, where she continued her membership until her marriage with Gen. Dudley, a little over forty years ago, when she removed it to the Particular Baptist church at Bryans, Fayette county, where she retained her membership until death closed her mortal career. Few private members took more pains to acquaint themselves with the

teachings of the word of God, or were more successful than she. She also took great interest in the "Signs of the Times," read them with avidity. I frequently visited her and conversed with her on the subject of religion. During her last illness, in all of our conversations, she expressed her only hope of salvation in the finished work of the Lord Jesus, his all-sufficiency to "save to the uttermost, them that come to God by him." About one hour before her death, she sent for me to come into her room and talk about Jesus. After some moments conversation, in which the atoning blood of Christ was urged as the only ground of a sinner's acceptance with God, she remarked: "That will do now," and in a short time, as we entertain strong hope, fell asleep in Jesus, leaving an aged husband, several children, brothers and sisters, and a large number of friends and acquaintances, together with the church at Bryans, to mourn our loss, but we sorrow not as others, which have no hope. I was called on to preach on the occasion, and offered some comments on the text, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die; believeth thou this?" Affectionately, as ever, your friend and brother, in hope of eternal life. THO. P. DUDLEY. NEAR LEXINGTON, KY., July 19, 1865.

BROTHER BEEBE:—By request I send for publication in the "Signs of the Times" the following obituary notice:

DIED—On the 1st day of March, 1865, at his residence, in Owen county, Ky., of consumption, our beloved brother and faithful minister, ELDER HUGH MONTGOMERY, in the 77th year of his age. Brother Montgomery had been a Baptist for more than forty years, and a minister of the Lord Jesus for over thirty years, during all which time he exhibited by a sober, righteous and godly walk the power of reigning and sovereign grace. Firm and unmoved in his attachment to the truth, but meek, conscious and kind in his bearing to all, he was dearly loved by his brethren and sisters, and highly respected by all who knew him. He died as he had lived, triumphing alone in Jesus and his cross, perfectly resigned, desiring to depart and be with Christ, which is far better. The family is bereaved of a devoted husband and father, the church of a beloved brother and faithful minister, and the community of one of its brightest ornaments. But we mourn not as those who have no hope. May God sanctify the bereavement to his declarative glory and our good. Your sincere friend, and I hope brother in tribulation, J. M. THEOBALD.

OWENTON, KY., June 19, 1865.

DEAR ELDER BEEBE:—Please publish in the "Signs of the Times" the death of my dear grandfather, Mr. LEMUEL BROWN, who departed this life May 1, 1865, aged 62 years and a few months. He has been a member of the Old School Baptist church in Olive we believe about thirty-five years; was baptized by Elder Beebe. His disease was consumption, of which he suffered very much all winter until the morning he died. The last words we think he said he called his wife to the bed, but he could not speak, and fell asleep in Jesus in a few moments, and we trust he has gone from this world of trouble to a world of unfailing glory, where sickness, sorrow, pain and death are felt and feared no more. Isaac Every was there in his last hours. He asked him how that hope was he professed so long. He said it was as bright to-day as ever; that his only hope was in Jesus. He has left a wife and two children, brothers and sisters, and other numerous friends to mourn their loss, but we do not mourn as those who have no hope, for we believe our loss is his gain. His funeral was attended at the meeting house, and a discourse was delivered by Elder Jacob Winchel, from John xiv. 26. Yours in hope of eternal life, SAMANTHA BROWN.

OLIVE, Ulster Co., N. Y., June 5, 1865.

DEAR BROTHER BEEBE:—Please publish the death of my niece, RACHEL A. STUBS, wife of Henry Stubs, whose obituary you published two years ago. She died with typhoid fever, March 2, 1865, aged 28 years and some months. She was baptized and joined the New Order of Baptists but a short time before her death. She was a very worthy member, and gave great evidence of a hope in Jesus. She told her mother a short time before her departure she wanted to go home. She leaves three small children, one brother, father and mother, and a large circle of relatives and friends to mourn their loss, but we sorrow not as they that have no hope.

Sleep, dear Rachel, sleep in peace,
Till the last trump shall sound,
To call thee up to see his face
On Canaan's holy ground.

Yours as ever, PETER RAUCH. DAYTON, Ohio, June 4, 1865.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Mrs T M Turney, Plattsville, Mo..... \$1 00
Total..... \$1 00

SUBSCRIPTION RECEIPTS, &c.

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Associational Meetings.

THE HAZEL CREEK ASSOCIATION will meet with the Little Flock church, at or near Blakesburgh, Wapello county, Iowa, at 10 o'clock, a. m., on Friday before the fourth Sunday in August, 1865, at which time and place we invite our brethren and sisters generally to meet with us, especially our brethren in the ministry. WILLIAM JONES.

THE MORGAN ASSOCIATION will be held with the Plumb Creek church, eight miles north west from Winchester, in Scott Co., Ill., and six miles south of Bluff City, Great Western railroad, beginning at 10 o'clock, a. m., on Saturday before the third Sunday in August, 1865.

LICKING, KY., will meet with the Elizabeth church, in Bourbon Co., Ky., on the second Saturday in September, 1865, and two succeeding days.

LEXINGTON, N. Y., will be held with the South Westerlo church, in Albany Co., N. Y., beginning at 10 o'clock, a. m., on the first Wednesday in September, 1865.

GREENVILLE, OHIO, will be held with Dry Fork of Twin church, Prebble Co., Ohio, beginning on Friday before the fourth Sunday in August, 1865.

The meeting will be held near the Ohio and Central Indiana Railroad. Those coming from the East will get off at Brown's Station, and inquire for John Brown or Henry Banta. Those from the West will get off at Manchester, and inquire for Willis Richards.

THE SPOON RIVER ASSOCIATION of Regular Predestinarian Baptists will be held, the Lord willing, at the Union church, Middletown, McDonough Co., Illinois, five miles south of Colchester, on the Chicago & Quincy Railroad, at which place all the brethren coming by railroad will stop, commencing on Saturday before the first Sunday in September, 1865, at 10 o'clock, a. m., and continue the two following days. R. M. SIMMONS.

MAINE O. S. BAPTIST ASSOCIATION, will be held in Whitfield, Me., September 8th, 9th and 10th, 1865.

MAINE O. S. BAPTIST CONFERENCE, will be held at North Berwick, Me., on the 15th, 16th and 17th days of September, 1865.

MAD RIVER.—The Mad River Association will be held with the Sagar Creek church, Putnam county, Ohio, on Friday before the first Sunday in September, and continue three days.

Brethren and friends coming by railroad will be met at Lima, on Thursday before the meeting, with teams to convey them to the meeting.

DAVID GANDER.

KEHUKEE, N. C., will be held with the Kehukee church, N. C., beginning on Saturday before the first Sunday in October, 1865, with the same church with which she was organized just one hundred years before.

JUNIATA, Pa., will be held with Tonoloway church, in Fulton Co. Pa., to commence on Friday before the third Sunday in October, 1865.

SALISBURY, MD., will be held with Fishing Creek church, at the Church Creek Meeting house, at brother W. Woolford's, in Dorchester Co., (Eastern shore) Md., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1865.

WESTERN IOWA, to be held with the Middle River church, near Winterset, Madison Co., Iowa, to commence at 10 o'clock, a. m., on Saturday before the second Sunday in September, 1865.

SALEM, IND., to be held at Walnut Grove meeting house, Lynnville, Warrick Co., Ind., commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September, 1865.

Yearly Meetings.

YEARLY MEETING—Brother Beebe:—

Will you please publish in the "Signs of the Times," that the church at Rock Springs will hold a Yearly Meeting for worship, if the Lord will, at the meeting house, in Lancaster county, Pa., to commence at 11 o'clock, a. m., on Saturday before the third Sunday in August, and continue two days. Brethren and sisters of our faith, with all who love the truth, are affectionately invited to attend, especially brethren in the ministry. We have a conditional promise from Elders Harding and Staton, that they will attend, but as the promise was only conditional, and made some time ago, we now propose that if they, or any other of our friends expect to come by public conveyance, let them write by mail to George Jenkins, and inform him thereof. Direct to Rock Springs, Cecil county Maryland, and they will be met with conveyances at Port Deposit about noon on Friday, the day before the meeting, at which time and place passengers can arrive from either Philadelphia or Baltimore by the railroad. Persons coming from either place should get a ticket for Port Deposit, and take the steamboat at Haver De Grace. Yours in love,

SAMUEL WICKS.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
 2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
 3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
 4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
 5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
 6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.
- A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanatisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment,

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—DR. H. A. HORTON'S MIASMA ANTIDOTE. The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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Canada West—Dea. James Joyce, and Duncan McCall.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall. T. Cabbage, Peter Meredith, Whitley W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, Elijah Staggs, J. W. Blair David H. Wheeler, Hamilton Burge, Wm. Howards, C. L. Canine, John Q. Howell, P. K. Parr.

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THE "SIGNS OF THE TIMES,"

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 16.

Correspondence of the Signs of the Times.

"HOPEWELL, N. J., April 24, 1865.

DEAR ELDER:—Some of your friends would like to have you give your views, through the "Signs," on Matthew xxvi. 52: "For all they that take the sword shall perish with the sword." Yours &c., E. H."

REPLY.—I am ever willing to answer any question pertaining to the Kingdom of our Lord Jesus Christ, provided I feel that I have any just perception of what is involved in the interrogation; but it is with reluctance that I attempt now to comply with the request of "E. H.," for it seems to me that the passage of scripture upon which my views are requested, involves matters of such awful magnitude that it is almost presumptuous for me to attempt to collect my thoughts concerning it, and commit them to paper for publication. For me to say that I have no view of what is contained in the text would be untrue; neither can I say that what reflections I set forth in this reply will be according to the general tenor of scripture, and the teachings of the Holy Spirit; but as the Spirit of God enters the secret chamber of every heart, and we always stand revealed to the all-searching eye of God just as we are, I feel that it will do no harm to me, as an individual, before God, to set forth, as best I can, my views of what is contained in the language of our dear Redeemer, in the scripture now under consideration.

"For all they that take the sword shall perish with the sword." The connection in which this scripture stands is of great importance in speaking of the portion quoted; and it reads thus: "And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then Jesus said unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be." The term sword is used in many places in scripture, and it is so used as an emblem of worldly power, and temporal destruction; and it is used also, as emblematical of the spiritual weapon of our God; but while in each case it is emblematical of power, there is a vast difference between the sword of the Spirit, which is the Word of God, and the carnal weapon which causes men to use the literal weapon. While man remained in his primitive state of innocence, he had no desire for temporal power; therefore knew nothing of the use of carnal weapons as a means to enforce his desires; but alas! he continued not in that state of rectitude, but the Eden lapse plunged

all his unborn race into a state of sin; and the mind became totally depraved; therefore he is soon found resorting to carnal weapons to carry into execution his own stubborn will, when matters did not please him, as in the case of Cain and Abel; and from that period down through succeeding ages of the world, and different generations of men, to the present day, that spirit has manifested itself. The kingdoms or earthly governments of this world being earthly in their nature, require earthly support, or the strong arm of power to preserve them from being torn and rent asunder through internal divisions and internecine strife, and to protect them from foreign foes; yet the best forms of human government that have ever existed, have been overthrown; and as they were perpetuated, for a time, by earthly power, so when overthrown some earthly power was the cause of it, either through the corruptions introduced into the society, composing the subjects of such government, thereby causing them to lose confidence in their rulers, or from some strong outward foes, who made war upon them for the express purpose of conquest; and as man is a guilty criminal before God, almost invariably, some form of religion has been connected with these forms of earthly government; and where it has been a form of religion, and system of worship enforced by human edicts, or upheld by the sword, after a period of time it has been overthrown by the sword, or perished with the sword.

The prophecy concerning the kingdom of our God was: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. The apostle Paul, in his epistle to the Hebrews, speaks of the kingdom of our dear Redeemer with the same divine assurance; for said he, "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." The kingdom of God is diverse from all other kingdoms, for the vitality of this kingdom depends not upon an arm of flesh or secular power; therefore it is not a fleshly kingdom. The weapons used by the soldiers in this spiritual kingdom of our God are not carnal, but mighty through God to the pulling down of strong holds. The church or kingdom of our dear Redeemer in its visible organization is composed of redeemed vessels of mercy, but not redeemed with such corruptible things as gold and silver, which perish, but with the precious blood of Christ, who was as a Lamb slain from the foundation of the world. As the foreknown

and predestinated vessels of mercy fell from their primitive state of innocence, and justly incurred the wrath of God, Christ Jesus, the Savior and Redeemer, must appear in the likeness of sinful flesh, (but not in sinful flesh,) to make that offering with which the justice of God would be satisfied, and the bride, the Lamb's wife, would be delivered from under the curse of the law. When our precious Redeemer was manifested in the flesh to suffer and die for his people, he was not to use temporal power to accomplish the dreadful work assigned him; for had that been the will of God, all the heavenly host could have been called to his support, as well as all earthly powers; but no such aid could be given the only begotten Son of God in that dreadful conflict which he was to endure for his bride.

"And behold one of them which were with Jesus stretched out his hand and drew his sword," &c. It is evident that the disciples of the Lord did not understand that Christ had to die and rise again; for after his resurrection when Jesus himself drew near and went with them, their eyes were holden that they should not know him; but in the conversation Jesus questioned them, and they marveled that he had not heard about "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done."

When our Lord was delivered, in accordance with the determined counsel and foreknowledge of God, into the hands of wicked men, Peter was ready to defend him, and, to do so, used the sword, and struck a servant of the high priest, and smote off his ear. That circumstance is sufficient to show us that Peter did not understand what was about to transpire; therefore supposed that it devolved upon him to use the sword in his Master's defence; but the victory that Immanuel was about to gain, would not be achieved by an arm of flesh, but through the eternal Spirit. Poor, erring, feeble, sinful, depraved, short-sighted, mortal man could have no part in supporting our dear Redeemer, while bearing the sins of his dear bride, and suffering the full penalty due her transgressions; for he must tread the wine press of divine wrath alone; and as for the people there would be none to help him.

That the church would be redeemed by Christ, the Son of God, was clearly set forth in prophecy; that it would be in accordance with the justice of God was positively predicted; that the dear Redeemer would be a man of sorrows and

acquainted with grief; but, when the children contemplate the wonders of redemption, there arises in their minds wonder and astonishment, that Jehovah, at whose bidding light shone out of darkness; who made sun, moon and stars, placed them in the heavens, gave laws for their guidance, which never can be broken, until their use is no longer required by Israel's God; and they rule the day and the night, and are for signs and seasons; at whose command the raging billows roll, and, at his bidding, cease; who enlarges nations and straightens them again; who walks upon the wings of the wind, making the clouds his chariot, holding the waters in the hollow of his hand, the winds in his fist; and all the nations of the earth, when compared with him, are only as the drop of the bucket, or the small dust of the balance, should redeem unto himself a people, and that it should be through the humiliation, under the law, of his only begotten Son; his intense sufferings, death, and resurrection could not be averted; that while upon earth, clothed in a mantle of flesh and blood, wicked men should have such control over him, when the floods of divine wrath were about to go over the head of the precious Redeemer; for in the Garden the awful billows began to lave his sacred feet, but the righteous God could not change his eternal purpose any more than his being could cease to exist. The blessed Lamb of God was "delivered by the determined counsel and foreknowledge of God," into the hands of wicked men, whose malice was so great that they were ready to crucify the Son of God; and it required no compulsion for to cause them to execute the direful deed, for the spirit of Satan had reigning power in them, when venting their rage upon the spotless Lamb of God.

When Judas and the band came to the Garden to lead away the Son of God as a lamb to the slaughter, not only malicious Jews and Romans could have been crushed as the moth, but worlds could have been annihilated, in a moment, to defend and save Immanuel from death, had it been the will of God; for said the immaculate Lamb, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" While as the Mediator, he was clothed in a mantle of flesh and blood, was humbled as a servant under the law, all worlds were then upheld by his divinity and at his bidding; in the twinkling of an eye worlds could have been spoken out of existence; for nothing was independent of him. What must be the inevitable conclusion with regard to his beloved people? is it not that his purity and holiness are such that nothing could be allowed to

assist as an auxiliary in helping him carry into execution his decree. All the glory then was his, and will be forever. O my soul! the thought that any heavenly-minded and spiritually-taught person can indulge the thought that it is his duty to use the literal sword to defend his Master's cause, when the New Testament contains precepts and injunctions of the plainest character upon the all-important doctrine. Had it been the will of God to uphold and support his dear Son, by the secular arm of power, it would have been done; and the pages of history contain the facts that some of the most bloody wars, that have stained earth's fair bosom, by slaying so many of the sons of men, have been "religious wars;" and they who have drawn the sword, in defence of such abominable heresies, have, sooner or later, perished with the sword. Whenever any child of God resorts to the sword to uphold the principles of the doctrine of Christ, he is under the control of the same spirit that Peter was in the Garden of Gethsemane; also, when our dear Lord told the disciples, "how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee;" but an awful rebuke of our Lord immediately followed the language of Peter: "But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men."

Why were the disciples commanded, "Be ye therefore wise as serpents, and harmless as doves?" If they were to go forth with a vindictive spirit, sword in hand, as the followers of anti-christ have, in all ages of the world, when they could measurably control the affairs of State, to do battle in the name of the Prince of Peace, why such a command from Immanuel! But says one, Were not the Jews prospered in their wars? Sometimes they were, and sometimes not; for when they disobeyed the command of God, he suffered their enemies to obtain victory over them; but when they did as the Lord commanded, their enemies were put to flight; but they were national conflicts, and not spiritual; and, as such, were typical conflicts, and victories; so with the church of our precious Redeemer, when she, as a body, or in her individual members, obeys her Lord, putting no trust in an arm of flesh, the victory will surely be hers, ever remembering that the kingdom of her precious Redeemer is not of this world.

I have already said enough to distinctly set forth to "E. H." my views of the great principles involved in the text; but more might be said, and justly too, with regard to the important matter, but I forbear. Brethren and friends, may we all heed the important declaration: "For all they that take the sword shall perish with the sword."

WM. J. PURINGTON.
WASHINGTON, D. C., July 21, 1865.

SALEM, Marion Co., Oregon, May 30, 1865.

DEAR BROTHER BEEBE:—This is a time of great darkness, and sin and iniquity abounds, and death and carnage is doing

its work in the land; and the dear Lord has informed us that, "Because iniquity abounds the love of many shall wax cold." Oh! do we not feel the force of this truth in ourselves. Alas, for me, I do in myself. I know not how it is with you, much esteemed brethren and sisters of the Atlantic States, but we of this State (Oregon) have great cause for mourning in consequence of the coldness of our love. Ah! I can look back to days that are past and gone; I can remember the years of the right hand of the Most High, and the day of my espousals, and the time of the gladness of my heart, when I trust the dear Lord brought me to his banqueting house, and his banner over me was love. Then I could look with delight upon old grey headed fathers and mothers in Israel, thinking that they had attained to such a growth in grace that they had left all their sins behind them; that they had overcome the world; that they were free from temptation, and had no longer to struggle against sin as I had; that all their doubts and fears were gone, and they could "Read their titles clear to mansions in the skies." And I fondly anticipated that I too, like them, when I grew old, would have made such great progress in grace that I would have attained almost to a perfection; that the war in my members would be ended; that I no longer would be troubled with unholy desires, or plagued with sin, or mourn my own carnal fleshly nature, or doubt my interest in Christ, but that all would be peace; my mind would be calm and serene; that I would be ready, just waiting my Master's summons to call me home from earth to mansions eternal in glory. But alas! here I am past fifty-eight years of age, a poor, wretched, miserable, filthy sinner, full of trouble, overwhelmed with sorrow, plagued sorely with sin, a wretched wanderer from God, and rebel against God. "Oh, wretched man that I am, who shall deliver me from the body of this death." As I grow old in years, it really does appear to me, my dear brethren, that instead of growing in grace, &c., that I grow in sin. Alas! I have left my first love.—Rev. ii. 4. And although I remember from whence I have fallen, and mourn its consequences, yet I cannot repent and do the first work; but I trust in the Lord Jesus, that in his own good time he will give me repentance unto salvation not to be repented of, and restore to me the joys of my Lord, and cause me to abound more and more in love to God and his dear children. Once I could say in truth, Whatever may be my condition, I know that I love the brethren; but now I really fear that I do not love the brethren with other than a fleshly love, so that I am constrained to inquire with John Newton not only,

"Do I love the Lord or no?
Am I his or am I not?"

But do I love the brethren or no? And the apostle John says: "If ye love not your brother whom ye have seen, how can ye love God, whom ye have not seen?" O, brethren and sisters, scattered over this wide world of sin and ruin, ye heritage of our God, we should heed the admonition of the apostle to the Hebrews: "Let brotherly love continue." O, did brethren but let brotherly love continue, they would then resemble, in a measure, the early apostolic church, of which it was

said: "And the multitude of them that believed were of one heart and one soul." When there were none that lacked, but they sold their possessions, and distribution was made to all men according as they had need, then each esteemed other better than himself. But O how important the admonition of the apostle, "Let brotherly love continue." For alas! how very soon a sad declension took place, even in the apostolic churches. One church, as already stated, had left its first love. And the apostle Paul calls on his Galatian brethren to bear witness to their first love saying: "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation, which was in my flesh, ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that if it had been possible ye would have plucked out your own eyes and have given them to me." This was their first love, the love of God shed abroad in their hearts by the Holy Ghost, which is charity, the bond of perfectness, which covered the multitude of sins.—1 Pet. iv. 8. But they did not let it continue; they left their first love; for the apostle asks them this question: "Am I therefore become your enemy because I tell you the truth?" Gal. iv. 13-16. Now they could count him their enemy whom they loved so dearly with their first love, and had brotherly love continued, or charity been in lively exercise, they would have continued to love him for the truth's sake, for "charity rejoiceth in the truth." Well might the apostle to the church at Corinth write: "And now abideth faith, hope, charity—these three, but the greatest of these is charity."—1 Cor. xiii. 13. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth," &c. And O, my dear brethren, were brethren to "let brotherly love continue," or charity be in full exercise, they would not make a brother an offender for a word; for charity beareth all things, and is kind; seeketh not her own, but the good of the brethren. And for the lack of letting brotherly love continue, and in consequence of leaving their first love, comes all the strife, discord, hard sayings, backbitings, schisms, divisions, evil speakings, rending of churches and Associations, brethren dropping fellowship for brethren, churches dropping fellowship for churches, brethren warring against brethren, and setting up their own opinion relative to discipline as a standard, and denouncing all, and dropping fellowship for all who cannot see through their eyes, and meddling with the internal rights of other churches relative to receiving members, whom to receive, and whom not to receive, and dropping fellowship for certain churches for receiving certain christian brethren into fellowship, who upon a profession of their faith in Christ, have been baptized by an orderly ordained Old School Baptist preacher. Now I say all such things sometimes occur among brethren,

and in churches, and all for the lack of charity. Were charity in exercise it would cover the multitude of sins, and not say to a brother, "Stand by thyself, I am holier than thou," but on the contrary would esteem others better than himself. Brethren would "bear each others burdens," and so fulfill the law of Christ." They would not seek the hurt, but the good of brethren. Such discord in churches most generally arises through envy and jealousy, pride and arrogance, the reverse of charity.

Dear Brethren, how careful we should be to cultivate brotherly love, in the absence of which all other attainments are vain. "Love worketh no ill to his neighbor;" it covers his neighbors faults; but in the absence of brotherly love, and in possession of selfish love, we see a mote in our brother's eye, and we magnify it into a beam; but when charity is in exercise, and we love our brethren, we see our brother's faults, and we look on the best side of the question, and cover them over, that is, diminish them, considering ourselves, lest we also be tempted. And "let him that thinketh he standeth take heed, lest he fall." Then let us give all diligence to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in us and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. From hence arises doubts and fears, hope becomes low, faith becomes weak, and every other grace appears to languish. A man may believe there is one God and one Lord Jesus Christ, but what doth it profit him. The devils also believe and tremble. He may have a natural fleshly belief that Jesus is the Son of God, and love an imaginary god, and externally obey all the commandments of the Lord, and yet be destitute of charity, being in the gall of bitterness, and in the bonds of iniquity. But whosoever loves the only living and true God—that God whose like there is none, "Declaring the end from the beginning, and from ancient times the things that are not yet done saying, "My counsel shall stand, and I will do all my pleasure," is born of God, and because he loves God, he keeps his commandments. But as William Huntington once said, "I perceive that there are two men by the name of Charity—christian charity and universal charity. Christian charity loves Abel, Isaac and Jacob, and hates Cain, Ishmael and Esau; but universal charity loves Cain, Ishmael and Esau, and hates Abel, Isaac and Jacob." And I would add, universal charity loves an imaginary god, who loves, and would save, if he could, the whole universal world. Christian charity loves that God who will accomplish the complete salvation of every elect vessel of mercy, and all who bear the image of Jesus and love his appearing and kingdom.

Brother Beebe, the foregoing is at your disposal. When I sat down to write I had no idea of writing for publication. I intended it only as a private letter to

you, acquainting you with some of my trials and temptations while passing as a poor pilgrim through this wilderness of woe, this vale of tears to, as I hope, a better world, and my eternal home on high, there to meet with all my dear brethren and sisters, who have counted all things but loss for Christ's sake, and are traveling the thorny road to mansions in heaven,

"No more to feel the rending smart,
Oft felt below when christians part,"

Nor hear the mournful sound, Farewell. I do not know that this scribble will be either comforting, instructing or edifying to any of our Father's children. If upon examination you think it will not, cast it away, and all will be right with me. My hand and pen followed my mind until I have written quite lengthy. Yours in great tribulation,

JOHN STIPP.

OLIVE, Ulster Co., N. Y., June 26, 1865.

DEAR ELDER BEEBE:—Through the tender mercies of our ever blessed God, my unprofitable life is spared, while so many thousands have been called to try the realities of a never ending eternity, for which I desire to feel thankful. I have such a sense of my own unworthiness that I often wonder why my life is spared. I do not feel worthy to look towards God's holy temple, or to take his holy name upon my sin-polluted lips; but if my worthiness is in Jesus, I am made worthy; and if I am wise, it is in his wisdom; for the wisdom of this world is foolishness with God. I know that all my own strength is perfect weakness, and all my own wisdom is folly. If I am righteous, it is in his righteousness; for my own righteousness is but filthy rags. I cannot write on this subject without an *if*, for I feel very jealous of myself. The greater part of my time I feel as if I have a name to live while I am dead; that is, to spiritual things. My name is enrolled with believers, and has been for more than forty years. I often wonder how the dear children of God have traveled with such a miserable traveler as I look upon myself to be, so long. But if I am really born of God, then I am one of the family of God, then Jesus is my wisdom, and righteousness, and sanctification, and redemption; yea, he is my All in All, and he will keep me from falling, and have me in his pavilion until the storm be overpast.

July 10.—Brother Beebe, I have been reading the last number of the "Signs of the Times." The precious truth therein contained has caused me to rejoice in the Lord. I read until I came to your editorial on "Forgiveness," then I laid the paper up for a while to meditate on what I had read. There was an excellency and beauty in every letter which it contained. And why? Because it was all bible truth; nothing else will stand the test in this trying day. Brother D. Bartley's description of what is past, what is now, and what is shortly coming, I thought it a true description; and while reading it I felt a dread of something which seemed to be mingled with joy and gladness. O, I thought, what a blessing it is that the dear children of God have a sure refuge to flee to in these dark and trying times—times which try our souls. I cannot realize that there have ever been such

times as the present since the destruction of Jerusalem. That is, to the people of God. The "religious world" gets along smoothly; only the lack of filthy lucre may trouble them to get enough to carry on all their humanly invented institutions.

Now, since I have resumed your paper, and read your editorial on Forgiveness, it has brought me to an examination of myself; and, my dear brethren and sisters, one and all, let us examine ourselves on this truly important subject. The editor has set it forth in a clear and forcible manner. He says: "Did Jesus cry, Forgive! and leave his children at liberty to call for vengeance upon their supposed or real enemies?" And then comes the appropriate stanza:

"Led as a lamb to meet the sword,
He bow'd beneath the stroke;
Not one revengeful, angry word,
The dear Redeemer spoke."

I have often read the hymn which contains these lines, and would pause when I come to this verse, and call to mind what great contradiction of sinners against himself he endured without returning "one revengeful angry word." When he was reviled, he reviled not again. O that his meekness, humility and patience might be more clearly copied by all his dear children through all their journey in this wilderness of woe, until they reach the haven of eternal rest, where faith shall be succeeded by sight, and hope lost in the fruition of supreme delight. Now the thought obtrudes, Is it possible that I shall be one of that happy number? One thing is certain, If I am included and owned in the covenant of God's love, I shall not be left behind. But this I must leave with the Lord, who has this seal: "The Lord knows them that are his." I have so many dark and trying hours, and feel so fearful that I have only caught the shadow and missed the substance. But, if not wholly deceived, I have some seasons of rejoicing also.

Brother Beebe, I have often thought of that little meeting last September, when you and your company called on us when returning from Lexington Association. That was truly a season of rejoicing with us. You, Elder Cox, and brethren Durand, Horton and Benedict, and the dear sisters also. That was a time of refreshing, and will be ever remembered by us. The singing sounded so sweet and melodious; it was melody in our hearts unto God. The prayer by Elder Cox was so very appropriate, and the conversation so comforting that that meeting lasted us for fully forty days. We felt as though:

"Our willing souls would stay
In such a frame as this;
And sit and sing ourselves away
To everlasting bliss."

O beloveds, if these small streams are so sweet, what will the fountain be? S. H. Durand was then a brother; now he is an Elder—a minister of the gospel of the Son of God. May he be enabled to "Cry aloud, and spare not; to lift up his voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins."

When I read in that blessed medium of correspondence, the "Signs of the Times," of the ordination of brother Durand, my heart leaped for joy, that the Lord had raised up one more to proclaim his truth. And when I read the closing hymn which

was sung at his ordination, I came to the sixth verse:

"Would not my heart pour forth its blood
In honor of thy name?" &c.

I thought, Poor child, you may be brought to that test; but there is a sure word of promise. "As thy days, so shall thy strength be." Yea, there are many precious promises. One of the many is: "Lo! I am with you always, even unto the end of the world." Now I will close with the words of the apostle, which come to my mind quite frequently in these last days. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words."

Now, Elder Beebe, I suppose your patience will be tried in reading this long and imperfect scribble; but as my mind has run, my pen has followed. Do with it as you think proper, and pardon me this time; perhaps I may never trouble you with another. Receive this from a poor unworthy sister, saved by grace—rich, free and sovereign grace—if saved at all.

DEBORAH LOCKWOOD.

NEAR HORSE HEADS, N. Y., May 27, 1865.

ELD. G. BEEBE:—Dear brother, as I trust, in Christ; I have attempted several times to write to you, but feeling so sensibly my littleness, I have as often committed my letters to the flames. But now, with the help of God, I will again try to pen for your perusal, a few of my exercises, as a member of Christ, if indeed I am one of his dear children; but I often fear that I am not. I am so selfish, so prone to sin, and to leave the God I love, that I sometimes think there is no one like me; I feel alone and forsaken, by God and men. I know that I am too often carried away by circumstances, and have frequently to cry, Oh! wretched one that I am; who shall deliver me from the body of this death? When quite young I attended Sunday School; my folks were not in favor of the institution, but allowed those to go who desired to. Well, as the young people generally attended them, I thought it would be a nice thing for me to go too. I had quite a desire to get religion, and thought it would be well to have it, for I was more afraid of punishment hereafter than anything else. Like others, I thought it was obtained by my doing my part of the work, and then the Lord would do his. So I worked very hard, and tried to get a head of my class in committing to memory the greatest number of verses in the bible, and sometimes I would kneel down by the bed side and pray, as I had seen the hired girl do. But I soon found that my prayers were vain, for they came not from the heart. I then began to think religion was for every body but me. I was solitary and alone. I was naturally of a disponding nature. I would go to school, and when the scholars tried to plague me because my folks were Old School Baptists, I would always think it was because I was so bad, and I went on this way until I was about to be married. I thought

I could not take so much comfort with religion as I could without it; but I did not intend to die without it, if I could help it. Thus I continued for sometime; but always when I did anything that was wrong, even if it were what others would think nothing of, I would suffer in my mind, and sometimes I would go off alone, and weep over it. Often have I wished I could turn it off, and laugh about it, as others did, but I could not. I would solemnly resolve never to do wrong again, and vainly promise, if the Lord would forgive the past, I would do better in future. But alas! I would find myself so far from doing right on all occasions. I continued on in this way without much change until the fall of 1860. I was sick, and thought I should die. I was very nervous, and I thought if I died I should certainly sink to hell. Oh, how hard I worked, trying to get rid of my burden. I read the bible almost day and night, until I had read the New Testament through, and paid particular attention to it, and thought I would understand it; but I found even there, no comfort for me. I tried to do all I could in aiding the poor, in every possible way, even by debaring myself of many comforts for the benefit of others. I had a great deal to trouble me in worldly affairs, but I thought it was all right, for I deserved it; for after all, my works seemed as nothing. I suffered greatly in my mind; and I believe that troubles drive us to God, and that he sends them for that purpose. I would get the "Signs of the Times," and read them. O how I wanted to be like the saints, but I feared that I never should be. I felt conscious that God had the power, but did not think his justice would permit that he should save me. I heard of the association to be held at Pleasant Valley, near the Horse Heads, and I looked forward with anxious anticipation, for I then believed the Old School Baptists were the only true church of Christ; but I was an outsider. Well, as we lived near, and my mother-in-law desired it, we prepared to entertain several of the attending friends; and they came, and it did me good to enjoy even the privilege of waiting on them, or doing the humblest favor for one of God's loved ones. O how much I enjoyed that meeting, although I felt that I had no right with them. I rejoiced that God had a chosen people, and I loved to hear then talk of his goodness to them. Oh, how I longed to be one of them. I could not take any comfort with worldly people.

You, brother Beebe, will remember the meeting we had at the house of brother William Wheat, and how you talked with me and others, and told me you thought I had reason for a hope in Christ. I thought if you knew how bad I was, you would think differently. You appointed a meeting, if I remember right, in two weeks from that time; but did not come, on account of ill health, as I afterwards learned. We all met expecting you, but as you did not come, we held a Covenant Meeting, and several related what the Lord had done for them. Sister Wheat said to me, it was a good time for me to tell my experience. I did get up, and said something; but what I said, I do not know, but church received me as a candidate for baptism. I went home and felt worse than ever. I thought I had deceiv-

ed the church, and myself also, and there appeared to be no way of escape. I thought I would go back, as there was to be church meeting, and preaching, in a short time, and tell the church what I had done, and withdraw. But as my cousin, myself and husband, were talking on religion, as it was then my whole theme, my cousin said, he believed that it was in the sinner's power to get religion or let it alone. I told him, I knew by experience, they could not, for I had tried with all my power, and could not get it. I asked him why everybody did not get it, if it were so easy to do so. He replied, that they loved sin too well, and when they got sufficiently tired and sick of sin, they would go to work and get it. I told him, I was as sick of sin as any one could be, and that I believed that no one would get sick of sin, until the Lord showed them what sinners they were. Then, said he, you are the one to get religion. Quick as thought it struck me; that is so, and it seemed as though something said, "Your sins are forgiven," and Oh, how happy I was, for three weeks; I was as happy as I could be. Every thing seemed for me then. I could look back and see wherein my troubles were for my good. The birds seemed to be praising God, and every thing else seemed to be praising his holy name. I read the bible, sung hymns, and thought I never should be troubled again. I could see with the rest, the goodness of my dear Savior. Then Elder St John came to fill an appointment for preaching, and they held a church meeting, and O how different were my feelings; with a lighter heart I came forward to tell my experience, and the church took a vote, and I was again received for baptism, and on the next day, which was Sunday, I was, with brother Wm. wheat, and sister Hannah Spring, baptized, by Elder A. St. John, into the fellowship of the Pleasant Valley church, where we still hold our membership. But after all this, I was thrown into darkness, and I believe that if ever any body was tempted of Satan, I was. But I have since had a great many trials and troubles, and also some bright seasons. It is often a question with me whether I am indeed a child of grace or not, but one thing I do know, I certainly love God's dear children, and the things which I once hated, I now love, and the things which I once loved, I now hate. It feeds and comforts my heart to read the "Signs of the Times," and it gives me courage to travel on. Do as you think best with this, and it will be satisfactory to, yours, in the joys and afflictions of the divine life,

LORENA McNISH.

BRUNSWICK, Maine, July 10, 1865.

MUCH ESTEEMED BROTHER BEEBE:—In compliance with the request of a number of the brethren, I will try to write a few lines to you for publication, if you think proper to insert them. I have just returned from attending four associations, the Baltimore, Delaware, Delaware River and Warwick, and I must say, I feel like one of the ten lepers that were cleansed, who turned back to give God glory. For to me it was a feast of fat things, full of marrow; of wines on the lees, well refined, to see and hear so much of the wonderful works of God. It seems too much for such a poor miserable sinner as I am.

God has always been better to me than my fears. Blessed be his name. While I deserve nothing but his frowns, he visits me with his mercy.

"O to grace, how great a debtor,
Daily I'm constrained to be;
Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee.

O the goodness of the Lord to me is wonderful, not only in blessing me with a good hope through grace, but also in giving me the happy privilege of meeting so many dear brethren and sisters, who were strangers to me in the flesh. I was astonished to find they were so kind, and warm hearted. It was an evidence to me, that they had been taught of the Lord, for he teaches his saints to love one another, and this was plainly manifested among the brethren.

When I was at the Baltimore Association, I thought that it would be the last one in which I should witness so much love and unity, but I found it hard to decide which of the four meetings was the best. The preaching was all of Christ, and him crucified, Salvation by grace alone, from first to last, and there were hungry souls enough to eat it all as fast as it was peached. The brethren were made to realize, "How good and how pleasant, it is for brethren to dwell together in unity." It was like the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. I attended a meeting with the Bryn Zion Church, on Sunday following the meeting of the Delaware Association, and had a good season; especially at the house of sister Wells, in Smyrna Delaware, at four o'clock, p. m., where a goodly number were present. I think there were some seeking after the truth. May the good Lord lead them in paths they have not known, if it be his will. I feel the Lord is about to visit his people, and build up his cause. Our meetings were attended with much interest; and I think that the signs of the times, indicate that there is something moving on the waters, and that Babylon is soon to fall; for she must certainly fall in God's own appointed time, for, "He that is to come, will come, and will not tarry. The church is safe in her head, for her members are members of his body in particular. And because He lives, his members shall live also. God will carry on his work, and none can hinder. "What our God doeth, is done forever; nothing can be put to it, nor anything taken from it; and God doeth it that man may fear before him." May we all have that faith, that we may trust in God, in his word, and in his power; believing that what he has said he is able also to perform. He has commanded his servants to comfort his people. "Speak ye comfortable to Jerusalem; cry unto her that her warfare is accomplished."

Dear brother Beebe, the probability is, you will never know how many of the dear children of God, have received comfort from your pen, through the medium of your paper, as also from your numerous correspondence. Many a heart has been comforted in reading those rich communications which they have found in your little sheet. Thanks be to God for such a gift. May the Lord continue you long for usefulness to his church, and may your bow abide in the strength of the mighty God

of Jacob. As my sheet is full, I must close, by bidding you all, farewell.

JOHN A. BADGER.

ALBANY, N. Y., July 9, 1865.

ELDER BEEBE:—Once more I will write a few lines to you and the dear saints who read the "Signs of the Times." Ever since the first number, I have loved to read them. I believe that God in his eternal purpose, raised you up to edit it for the comforting and establishing of the Old School Baptists. If so, what have you that he has not given you? Often I have sit down on the first day of the week to read your editorial, whilst the church bells of this city were ringing unnoticed by me; so much has my soul been fed by the truth I have found in them, and in the other communications which have been blessed to me. I feel now, brother Beebe, that my time is not long to stay in this old house of clay. For the past year it has been sorely beat upon by storms of sorrow, sickness and death, and the breaches loudly foretell that the building must soon fall. Death has taken five grand children, and one great grand child, since May 1864. And I have been sick most of the time. I want to leave my feeble testimony to the truth of the blessed promises of the gospel, as verified to me. From my youth up, God has sustained me. Since 1807 I have professed to be a baptist, and since last December I am seventy-three years old. Fifty-eight years ago last October, I went down into that stream that runs by the Baptist meeting house, in Lexington, Greene, Co., N. Y. Ever since that time I have found the promises of God sure; but I have often had to lament my unbelief, and to cry, "Lord, I believe; help thou my unbelief." I long to hear the gospel preached once more in its purity. I have had some of Philpott's sermons lent to me, and they were excellent.

Elder Beebe, in this you will find two dollars. May you be sustained by the Lord, in your labor of love, and may those who love the truth, hold up your hands. Pray for me, that I may continue steadfast in the faith unto the end, and that God may lift upon my soul the light of his countenance, that I may enjoy that peace that the world can neither give nor take away. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." When I read the promises and can feel an assurance that they are all "Yea, and Amen," then am I strong; but if I look at my own life, I hate it, for it is all sin. God has been very merciful to me; of those he has taken before me, so many have died in hope. My husband, seven children, eight grown up grand children, the most of them gave evidence that they had faith in Christ, and some of them died triumphing in the faith, saying, "O death, where is thy sting? O grave, where is thy victory?" Sweet has been the consolation to my soul, that Jesus took them to himself.

Now, to the dear children of God who are scattered abroad, I wish grace, mercy and peace, from God the Father, and the Lord Jesus Christ. Pray for me, that my faith fail not, and that the Lord may be with me to the last. I would write much more but my strength fails me. I have to cry like Peter, "Lord, save or I perish."

I trust, dear brother, that God will sustain you to the end, and that in feeding others, your soul may also be fed. Farewell. PAMELIA MABIN.

The foregoing letter was written but a few days before our sister received her passport to immortal glory. It was the last she ever wrote, and may be considered as the dying testimony of an aged mother in Israel. This letter was written sealed and directed to us but two days before the writer fell asleep in Jesus, and the same mail that brought it to us brought also the announcement of her death. [Ed.]

CHARLESTON, Ill., July 2, 1865.

BROTHER BEEBE:—I wish to ask you if you have an Organ in your church, and whether you approve of the use of such instruments in worship?

Also, I wish to ask if you have any good old Baptist sermons in large print, in book form, for sale?

Also, I wish your opinion as to the propriety of some one reading one of such sermons to the congregation when the Elder fails to come, which is frequently the case here on account of distance, sickness, &c.? Yours, T. C. MILES.

REPLY.—In the churches which we serve we have no musical instruments whatever, not even a Jews-harp. Nor do we approve of what is called instrumental music in the professed worship of God; for our God is a Spirit, and they who worship him, must worship him in spirit and in truth. They who believe in instrumental religion, instrumental ministers, and instrumental preaching, may with more consistency perform their worship by machinery or instruments. The carnal Jews, in their worldly sanctuary, and in performing their carnal ordinances, were allowed to use harps, trumpets, timbrels, and psalterys, &c., and in the Babylonish mummery offered to the golden idol on the plains of Dura, in the province of Babylon, the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music was in requisition. But in the spiritual kingdom of our God, a new song is sung, which no man can learn but those who are redeemed from the earth; these all make melody in their heart unto the Lord, while they sing: "Great and marvelous are thy works, Lord God Almighty; Just and true are thy ways, thou King of saints."

We have no books of Baptist sermons, except those which are published in the bible, all of which we recommend to be read in the churches.

As to our opinion of reading sermons to a congregation when the pastor is absent, except it be such as we find in the bible, we can only say, that our opinion of the primitive practice of the saints is, in the absence of their pastors, for the brethren to employ the time in exhortation and prayer, and in speaking to themselves in psalms, and hymns, and spiritual songs.

VAN'S VALLEY, Ohio, July 11, 1865.

BROTHER BEEBE:—If you see fit, you may publish the following address to my brethren and sisters:

MY DEAR FATHER'S CHILDREN, called according to his purpose and grace, who have fled for refuge to lay hold on eternal life, to you I direct these lines. I saw in

the "Signs of the Times" that the Delaware Association was held this year with the church at Cow Marsh, Kent county Delaware. It was at that place I first heard the truth proclaimed, if I ever heard it at all, understandingly. At the age of twelve years I visited that neighborhood, and heard Baptist preaching for the first time, and hope that I was converted; but my uncle, with whom I then lived, being a Quaker, would not suffer me to attend that meeting for about four years, only as I stole away. At this time I met with a Baptist minister by the name of Broadaway, to whom I related my experience and was baptized, for which my uncle drove me from his house. But my heavenly Father took me in, and I have been enabled to realize the fulfillment of the promise: "Whosoever shall forsake fathers or friends for my sake and the gospel's, shall, in this life, receive an hundred fold." I am now more than seventy-five years of age, and have, so far, wanted for nothing of this world's goods, and I have a good hope through Christ that I shall soon enter the full enjoyment of life everlasting. Your sister in christian hope,

REBECCA DENT.

PARIS, Miss., June 28, 1865.

DEAR BROTHER BEEBE:—The long continued war, the stoppage of the mails, leaves no conveyance for letters, and I am excluded from even hearing from you, or of writing to you, although I wrote a note to you from Richmond, Va., in July 1862. I know not that it ever reached you.* I am anxious to hear from you and family, also the brethren and sisters generally, if I am not discarded for being a Southern man. Indeed, I wish to hear from you all, whether I am recognized as a Baptist or not, for, my dear brother, I religiously and politically am what I was when I mingled with you in 1857. No geographical or political lines can divide the chosen people of God. You are in the North; I in the South; still the scriptures read there as they do here. I am as ye are, if the scriptures are still the only rule of faith and practice; and I feel assured that God's people are the same in all countries and in all climates. I have lost none of my sons. E. A. M., Jr., lost his right leg, taken off five inches above the knee. W. P.'s right arm is disabled for life. I. P. is not injured at all except in property. My blacks are all with me, but of other property I have lost heavily; but, thank God, it all goes cheerfully, as I know the Lord Almighty rules. And we know that all things work together for good to them that love God, who are called according to his purpose. The last four years, my dear brother, has been fraught with calamities and great distress, both in the loss of life and property. Much of our cultivated lands are lying waste. Oxford is in ruins. The entire square is destroyed, excepting one building. It was covered with ten taverns, store houses, shops, &c., and not one left in the place. Many private residences, the families of which are turned out almost destitute, who were living in style before. But enough of this.

Will you, my dear brother, write and let me know the condition of the Baptists, and of your family. My esteemed brother S. Trott, and brother Wm. L. Beebe,

when I last heard from them, were prisoners. What has become of G. J. Beebe, and your other sons and daughters? Are the "Signs" and "Banner" still being published? If so, send me a few copies when you write me; and as soon as the mails can bring them to me I will endeavor to send subscription price, if the same divine truth in the one, and political truth in the other, is advocated. O that the Great Head of the church may soon remove all hindrances which are now in the way, that peace may come to the church and people. May God bless you and yours, and all who love the Lord in sincerity.

Yours in tribulation,

E. A. MEADERS.

P. S.—This will be mailed at Memphis, Tenn. When you write direct to care of Southworth & Knight, 195 Main St., Memphis, Tenn.

* That letter was not received.

FRANKFORT, Ohio, May 22, 1865.

To my dear brethren and sisters, correspondents of the "Signs of the Times," with gratitude to the great giver of all good and perfect gifts, I feel to sympathize with all the household of faith in this dark and cloudy day, when persecution awaits us on every hand, by friends and foes, (pretended friends.) I have had a committee to wait upon me not long since, to try to force me to give up my long cherished opinions of truth, and to believe a lie. But none of these things move me. I feel confidence in the Lord, who hath said, Fear not them that kill the body, and have no more that they can do. But rather fear him who can kill both soul and body, and cast into hell. My time of sojourning here is short, and if it is the will of God that I should die a martyr for the truth's sake, the will of the Lord be done. If it is not his will, all the men and devils in hell cannot prevail. Is this too strong language? My sisters and brethren, I feel very much comforted in reading your epistles of love and fellowship for the brethren, the walk and christian experience of the children of God, and especially was overjoyed in reading brother Beebe's definition of faith in the last May number. It is so full and complete, it needs no adding nor diminishing. It is so fully confirmed by the word of God, reason and experience, all testify the truth of it. Faith is the mighty lever that puts into action every emotion of the spirit. It has an overcoming power that reaches beyond this vale of tears, which the world knows nothing of. All men have not faith, this overcoming faith, yet all men have faith, which some are pleased to term historical faith, or dead faith, which the world will overcome. Dear brethren, do we not now, in this day of tribulation, need a strong, lasting, living faith? Yea, the Lord knoweth what we need, and he hath said he will supply all our needs. O, for such great and precious promises! let heaven and earth praise him, all ye his saints, extol his mighty name! Now, my dear brethren, I will stop, as I only felt like giving vent to some of the emotions of my heart, and to bear testimony to the truth as it is in Christ. This may be the last scribble you will ever see from your unworthy brother, if a brother at all, which I sometimes very much doubt. I am very old and feeble; outlived all my expected time,

and even the time allotted to man.

Dear brother Beebe, may the Lord grant you grace and strength to do his will on earth, and then take you home to rest as a full ripe shock of corn, to be with the Lord forever, is my prayer for Christ's sake. Do with this as you please, and all will be right.

ISAAC SPERRY.

FOUNTAIN PRAIRIE, WIS., June 11, 1865.

DEAR BROTHER BEEBE:—As a former associate, with the most affectionate brotherly regard, on my part, I cannot refrain from a word or two, on the state of my mind. I am not, as in days gone by, basking in the smiles of my Redeemer. I am tempest-tossed, and sorrowful, on account of my sins; and yet, I am not doubting the foundation of my hope; nor, yet, do I doubt my interest in the blood and sufferings of our God-stricken Savior. I can only understand my present sad and sorrowful condition in the light of God's pleasure to do all things for his own glory—to give where he will, and to withhold where he will.

For more than three years I had continual sunshine, and, sometimes, even the dazzling effulgence of God's glory. But, by littles I grew cool, and now feel almost frozen. I still look forward with hope, however, and confidently trust God will raise up my drooping spirit, breathe love, joy and peace into my soul, and will guide my feet in right paths, and give me strength to walk in the embrace of his power. I am remote from all faithful christians, and never hear the truth, only as I read it in the bible and "Signs of the Times." This, I know by much experience, is a great draw back upon my comfort. How can brethren forbear the assembling of themselves together when they live near enough to do it? God has ordered it, and will visit all who violate, with leanness and want. Would not my soul rejoice to meet in the assemblies of the saints and drink in the comforting sympathies of those trusting alone in God? The Lord knoweth whether it is so. Though his providence alone has removed me from my brethren, without any calculation or design on my part, I feel the freezing influences of worldly intercourse not less keenly. It seems as though I was exposed to the devices of every demon that prowls, and every evil that corrupts. Good Lord, how long till the time shall pass by? He that "makes peace and creates evil," and "who has made all things for himself; yea, even the wicked for the day of evil," will order my course, and measure my days, and determine my lot. It is well that it is so; for though the lot of any man shall be evil by God's appointment, he is vastly better off than if left to work out his own destiny. His breath is in his nostrils, and his measure is but a speck infinitely small. What could he do towards groping his way in the infinite labyrinth of God's creation? And where would he find a resting place for the sole of his foot outside of God's dominions? If God owns the world because he made it, so he owns all it contains, and must own all and every thing seeking an abode on it. And what is true of this world, is equally so through the infinity of creation. Where, then, shall any of us go but to God, who is the author of all things, in hopes of obtaining

life, or comfort, or blessing and mercy? We have nowhere else to go, for thou hast the words of eternal life. Unworthily, yet affectionately, your brother in the Lord,

W. B. SLAWSON.

SANDWICH, Essex Co., C. W., June 22, 1865.

DEAR BROTHER BEEBE:—If one so unworthily may claim that relationship, I wish to say a word, through the "Signs of the Times," to the brethren and sisters of my former acquaintance, and to those with whom I may yet become acquainted. My lot is cast in a strange land among a strange people, yet the mercy of God, who rules in heaven and earth, has not taken his presence utterly away from me, although I feel that I am the vilest of the vile, and if I am a saint, I am the least of all. I have been trying to proclaim Jesus as the way, the truth and the life, to perishing sinners, and have found a few who have been made willing to receive him as such. I should be happy to hear from all my brethren and sisters, but much more happy to see them. Those who may write me from the States will address me at Dror, 406, Detroit, Mich. And if this shall meet the eye of any in Canada, who believe in the predestination and choice of God's children in his Son, before the foundation of the world, and that they are saved by grace alone, I would be glad to see or hear from them. Any who may write me from Canada will please direct to me at Sandwich, Essex Co., C. W.; and to find me, they will please inquire for me in Sandwich.

S. HUFFER.

EDITORIAL.

MIDDLETOWN, N. Y., August 16, 1865.

REMARKS ON MATTHEW XXVI. 57.

While we fully approve the views of brother Wm. J. Purington, on Matthew xxvi. 52, in reply to the inquiry of "E. H." we feel inclined to express a few thoughts farther upon the same subject, which are designed to be in perfect harmony with what he has written. The perfect security and perpetuity of the Kingdom of Christ upon its own basis, independently of the powers of this world, is a delightful consideration to the enlightened children of God. No carnal weapons are required to repel the foes of God and truth, for no weapon that is formed against Zion can prosper. "Salvation," not swords nor spears, but the Salvation of our God, "will God appoint for walls and bulwarks." Not only are they not required or needed, but they are most positively forbidden. All our trust and reliance for protection and safety must be in God. He is himself a wall of fire round about his people, and the glory in their midst. In this particular is the church of God manifestly distinguished from all anti-christian churches or religious organizations. In all ages, worldly religion has relied on worldly support and worldly protections. At this very day there is a mighty howling among the shepherds of anti-christ, and those religious denominations who have been the principal promoters of the dreadful scenes of carnage which has just swept over our country, desolating what was the fairest portion of the earth, slaughtering hundreds of thousands of our fellow-men, and

both at the North and the South, are now appealing to the worst passions of men, to aid in procuring from the secular powers a law for the suppression of those religious orders which they deem antagonistic to their interests, pleading that their religious establishments are in danger, by reason of the Roman Catholics, and all others who will not pander to them. They staining the earth with a crimson tide, ask, and even demand that the sword of state shall be drawn for the suppression of those whom they proscribe as heretodox, and for their own defence. They take the sword, rely upon the sword, and with the sword shall they perish. But it is not so with the church of the living God. Not only has the cause of God and his church always been sustained without aid or protection of human governments, but in opposition to all the powers of earth and hell, and always in such a manner as to clearly show that God is himself the strength of Israel, and the Savior thereof in the time of trouble. His name is their strong tower, and in his pavilion where he has hidden them they have perfect safety. We perfectly agree with brother Purington, that christians are forbidden to use carnal weapons for the defence of the kingdom of God, which being "not of this world," cannot be sustained by the power of this world. But the question arises, and perhaps was intended by "E. H.," "Are christians allowed, by the laws of Christ, to use the sword, or carnal weapons, in any case, or under any circumstances whatever? The more we have reflected upon this subject, the deeper our convictions have become, that the precepts, as well as the spirit of Christ in his saints, forbid it. Every essential requisite for a christian, disqualifies him for carnal warfare. To be a disciple of the meek and lowly Lamb of God, we must have his spirit and temper; and except we have it we cannot be his disciple. While to fit men for carnal warfare, they must be bold, daring, defiant, aspiring, and un pitying. To be a disciple of Christ, we must love God supremely, and love our neighbor as ourself; and we must love even our enemies, do good to them who spitefully use and persecute us; but to be a soldier in carnal warfare, we are forbidden to sympathize with our enemies, or to give them aid or comfort, on pain of penalties provided in the laws of human warfare. The christian then, to be a soldier in carnal warfare, must abandon the laws of Christ and submit to the military code; must disobey the commands of Christ, and obey the opposite commands of military chieftains. How truly are we told, "No man can serve two masters." How can we possibly obey both, when one commands us to kill, and the other forbids us to kill? When one commands us to love, pray for, and do good to our enemies, and the other commands us to fight, rob, harass and destroy them? The example of Christ is given as an infallible guide to all his children, and in that example he went about doing good to all classes of men, friends and foes; healing the sick, feeding the hungry, and showing compassion to all who were in distress; in all his walks he was holy, harmless, undefiled, and separate from sinners, and he commands his disciples to follow him. And he says, "Except a man deny himself, and take

up his cross, and follow me, he cannot be my disciple."

The recruiting officers of Cesar would reject such men as really and truly follow Christ, as unfit for a place in their army. What do they want of men who love their enemies, or who will not kill, nor rob, or spoil their enemies? But while the meek, lowly, loving, sympathizing christian would be rejected, they would greatly prefer carnal professors and graceless hypocrites, who go in the way of Cain, whose feet are swift to shed blood, and before whose eyes there is no fear of God, and of whom it is said, misery and destruction are in all their ways. Such are the men for carnal warfare—those who are led by the spirit, temper and example of him who was a murderer from the beginning, and abode not in the truth. But those who strictly follow him who came not to destroy men's lives, but to save them, would only be in the way in earthly warfare.

But it is urged that christians are to "be subject to the powers that be, and to obey those who are in authority over them." This is very true, but at the same time they are told that there is no power, or authority but that which is of God. Usurpation is not legitimate power, and usurpers have in reality no authority to enjoin on the subjects of Christ's government anything that Christ has forbidden: for Christ is himself the only and blessed potentate, the King of kings, and Lord of lords. In everything wherein God has invested kings, governors, rulers or judges of the earth with power or authority over the citizens of the world, the christian is, by the laws and commandments of Christ, required to honor and obey them, to that extent, but no farther. Whether it be right for christians to obey men, rather than God, judge ye. If Cesar commands us to kill, and God commands us, saying, "Thou shalt not kill," which is to be obeyed? Or if rulers of the earth forbid the ministers of Christ, as in the case of Peter and John, Acts v. 29, to preach in the name of Christ, and God has commanded them to preach, is it hard to determine which is the higher power, or which is to be obeyed?

It is said that some christians have been compelled to take up arms, and to slaughter their fellow-men. This may be so; but we do not know of a case in which a christian, who was conscientiously opposed to carnal warfare, viewing it a violation of the law of Christ, who has made his appeal in solemn prayer to God for deliverance, and has not been delivered. But even if it were so, if the christians were actuated by the same mind which was evinced by the martyrs of former times, would they not sooner suffer death themselves, than yield to violate the law of Christ, by killing their fellow men?

Let the church of God take her position, as a city set upon a hill, whose light cannot be hidden; and let it be known that, come life, or come death, her members cannot be forced to shed the blood, or destroy the property of their fellow men, under any circumstances whatever, we doubt whether the governments of the world would have use for such soldiers as they would make. But should they persist, we might look for a divine interposition, or if brought to the test, God would give us grace to bear all the con-

sequences. It is not strange, as the case now stands, that the governments of the earth should regard the conscientious scruples of christians as unimportant and trifling, for while nearly all the anti-christian orders of religionists not only sanction, but absolutely occupy a leading position in all the wars that agitate the world, the church has been slow, very slow indeed, to declare her position, and say to the world that she will, under no circumstance, stain her hands with blood. But instead of holding this position, has not the church been faulty in withholding her light upon this subject; and have not, some at least, of her members voluntarily entered the field of carnage, or advocated the shedding of blood; and when the matter has been submitted to the voice or vote of the people, have not some, even of the members of the church of God, the professed disciples and followers of the Prince of Peace, given their voice, their vote, and the full measure of their influence for war, to the bitter end? How is this to be reconciled with the command of God, to "Follow peace with all men, and holiness, without which no man shall see the Lord?" There are many examples given of Christ, and his apostles, and the primitive saints, resisting evil even unto the death, striving against sin, but in all cases refusing the use of carnal weapons. But in what part of the sacred volume have we an account of Paul, applying to Nero, for a Major or Brigadier General's commission, or Peter asking for an army contract, or even of the loving John preaching war sermons, and making war speeches to induce the disciples of the Lamb to enter the army? Even if we had such examples left on record, we are forbidden to follow them; for we are only to follow even the apostles, as far as they followed Christ. And Christ, when he was reviled, reviled not again; and he has commanded his disciples to Avenge not themselves; to resist not evil with evil. If smitten on one cheek, to turn the other cheek also to the smiter, and to remember the word of instruction, "Vengeance is mine; I will repay, saith the Lord." If God thus claims the sole right of arbitration and retribution, and if he has as positively forbidden us to avenge ourselves, is it not irreverent and presumptuous for us to usurp the ministration of wrath and vengeance in his stead? Let those who know not God and therefore fear him not, indulge their cruel passions; but, christians forbear! Let not the sun go down on your wrath. Appeal not to the sword, lest by the sword ye perish!

DANVILLE, LIV. CO., N. Y., July 5, 1865.

BROTHER BEEBE:—A temporary indisposition has thus far prevented me from preparing the Minutes of our Conference for publication. I hope you will receive them in time to be printed with the Corresponding Letter. I feel like saying that the occasion was greatly enjoyed by me, as I have reason to believe it was by the rest, though I could not refrain from mourning the absence of my father from our midst. But I have the blessed consolation of believing that he has exchanged the joys of these spiritual feasts on earth for higher and holier raptures in the society of "just men made perfect." The preaching was just that

kind which is calculated to strengthen the weak, comfort the desponding, and feed the hungry soul perishing for the lack of good healthy spiritual nourishment. Oh, that the Lord would raise up and send forth more faithful laborers into his vineyard. It seems as though the people were famishing for the bread of life, while they are vainly trying to fill themselves with the husks and chaff doled out to them week after week by an "educated clergy," who doubtless preach as well as they know how. Poor creatures! they have not found out yet that they cannot by searching find out God, nor that they shall not teach every man his neighbor, and every man his brother, saying, "know the Lord," who alone is able to show them their destitution of strength and ability to do that which they attempt!

MINUTES.

Minutes of the eighth session of the annual Conference of Old School Predestinarian Baptists of Western New York, held at Lakeville, Livingston Co., N. Y., on Wednesday and Thursday, June 21 and 22, 1865.

WEDNESDAY, June 21.

Ministers present—Elders G. Beebe, S. H. Durand, J. P. Smith, and licentiate—Thorp.

Introductory sermon was preached by Elder J. P. Smith, after which Conference organized by choosing Elder G. Beebe Moderator, and brother P. West-Clerk.

Correspondence received from Associations, viz: Chemung, letter and messengers, J. P. Smith; Warwick, letter and messengers, G. Beebe and S. H. Durand; Delaware River, letter and messengers, J. P. Smith; Delaware, letter and messengers, J. P. Smith; Lexington, letter and mess. G. Beebe; Baltimore, letter and mess. J. P. Smith.

On motion, requested Moderator to write Corresponding Letter.

Any brethren who may be able to attend corresponding Associations are requested to be our messengers to the same.

Meeting next year to be held with the brethren at Riker's Hollow.

Adjourned farther business until tomorrow morning at 8 o'clock. Recess.

Preaching by Elder Durand, Matt. xi. 28, 29 and 30; followed by Elder Beebe, from Ps. cx. 3.

THURSDAY, June 22.

Corresponding Letter read and adopted, and requested Elder Beebe to publish it, together with these Minutes, in the "Signs of the Times." Adjourned.

Preaching by brother Thorp, Rev. xxi.—, followed by Elder Durand, 2d Cor. ix. 14, followed by Elder Smith, Gal. v. 11. Recess. Elder Beebe closed from 1st Cor. xv. 22, 23 and 24.

G. BEEBE, Mod.

P. WEST, Clerk.

Corresponding Letters.

The Old School Baptist Conference of Western New York, to Associations and other meetings who have favored us with their correspondence, sends christian salutation.

BELOVED BRETHREN:—In the kind providence of God, we have been permitted

to hold another season of social conference, which to us, who are generally scattered abroad and isolated in our localities, so that many of us but seldom enjoy the privilege of meeting with the saints, these annual gatherings are very precious seasons. In such fearful times as we have been called to pass through for a few years past, in which the world has been so greatly agitated and our own beloved country has been desolated and drenched in blood, and the powers of darkness have been suffered to develop their murderous propensities in violent opposition to the gospel of peace and righteousness, causing iniquity to abound, and the love of many of the saints has waxed cold; as in the ancient degeneracy of Israel, they that feared the Lord, spake often one to another, and the Lord hearkened and heard it. Even so now we have felt unusually desirous to correspond with those who fear the Lord and think on his name. We have received Minutes and letters of correspondence from the Warwick, Delaware River, Delaware, Baltimore, Lexington and Chemung Associations, which have given us renewed assurance of your steadfastness in the faith and order of the gospel of Christ. We have also been refreshed by the coming of your messengers. Elders J. P. Smith, S. H. Durand and G. Beebe have attended, and proclaimed to us the gospel of peace, which in these times of turmoil and destruction, has been to us like cold water to thirsty souls.

We are unable to reciprocate your correspondence to any great extent, as we are but a small and scattered flock, having among us but one ordained minister, Eld. N. D. Rector, and he borne down with age and infirmities, is not able to travel much. Indeed, at this time he is unable, by reason of illness, to attend this meeting. May the Lord restore him to health and activity among us if it be his pleasure.

Any brother who has participated in this meeting, who may attend any Association or Corresponding Meeting of our connection, is authorized and requested to bear our message of love and fellowship, whom we hope you will receive kindly and in fellowship. We desire a continuance of correspondence with you.

Our next annual Conference will, if God permits, be held with our dear brethren at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday before the fourth Sunday in June, 1866. Visiting brethren, who come by railway, will be met with conveyances to the meeting at Blood's Station, on the Buffalo & Corning branch of the New York & Erie Railway, on Tuesday before the meeting.

G. BEEBE, Mod.
PERRY WEST, Clerk.

CENTENNIAL CELEBRATION.

The church at Warwick, Orange Co., N. Y., proposes to celebrate the hundredth anniversary of its organization by a two days' meeting, to be held on Wednesday and Thursday, the 4th and 5th days of October, 1865.

An earnest and affectionate invitation is extended to our brethren in the ministry particularly, and to all brethren of our faith and order, as well as the public generally, to participate with us in the services of this interesting occasion. By order of the church. L. COX, JR.

Inquiries after Truth.

MADE, Ind., Dec. 26, 1864.

ELD. GILBERT BEEBE:—I would like to have the views of Elder J. F. Johnson, on the fourth verse of the eleventh chapter of Romans, which reads as follows: "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." If Elder Johnson will give his views on the above scripture, he will oblige a friend and a seeker for the truth. Yours with due respect,
A FRIEND.

Will Elder Wm. J. Parington, of Washington, D. C., give his views, through the "Signs of the Times," on 1st Cor. xi. 29, and oblige an enquirer and reader.

Will Elder D. L. Harding give his views, through the "Signs of the Times," on Romans xi. 28, 29, and much oblige,
AN INQUIRER.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

SUBSCRIPTION RECEIPTS, &C.	
NEW YORK—John Gilmore 2, Mrs P Mabin 2, Francis O'Connor 2, Lorenzo Waite 1.....	\$7 00
NEW JERSEY—Elder P Hartwell.....	2 00
PENNSYLVANIA—Wm Porter 3, Samuel Wicks 2.....	5 00
DELAWARE—Eld E Rittenhouse.....	2 00
NORTH CAROLINA—Eld C B Hassell.....	15 00
OHIO—Simon Dickens.....	1 00
INDIANA—Wm A Crisler 2, Z Stephens 2, 4 00	
ILLINOIS—John Bloomfield 2, Wm L Campbell 2, Wm Harpole 1, W W Moore 2.....	7 00
IOWA—Thomas Clark 10, John Cline 2,....	12 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$55 00

Marriages.

July 3—At Warwick, by Eld. L. Cox, Mr. JOHN DECKER, and Miss SARAH E. DAVIS, both of Amity, N. Y.

July 4—At Warwick, by the same, Mr. CARINUS Y. BOGART, of Jersey City, and Miss MAGGIE E. CROMWELL, of Sugar Loaf, Orange Co., N. Y.

June 14—At the residence of the bride's father, by Eld. P. Hartwell, Mr. ABRAHAM V. CHAMBERLIN, and Miss MARY ANN HUNT, daughter of Mr. Stout Hunt, both of East Amwell, N. J.

June 28—At the residence of the bride's father, Corp. WM. A. TERRY, of U. S. Marine Corps, and Miss MARY J. TERRY, daughter of Mr. Noah T. Terry, of Brookhaven, Long Island, N. Y.

Obituary Notices.

DIED—At Albany, July 16, 1865, of dropsy, Mrs. PAMELIA MAEEN, aged 74 years.
A letter from her, written but two days before her death, will be found on page 124.

DIED—June 24, 1865, of diphtheria, WILLIE G. SCOTT, only child of N. Davis and Edie R. Scott, aged two years and four months. Sweet babe, thy tiny life was like a bright sunbeam on our path—so soon to be hid from our admiring eyes; but in the midst of our sorrow 'tis sweet to look beyond the charms of his brief life, which only makes us sad, and view him around the throne of God singing the song of the redeemed.

"Babes hither caught from womb and breast
Claim right to sing above the rest,
Because they found the happy shore
They never saw or sought before."

Yours truly, H. J. SCOTT.
ROCK SPRINGS, July 20, 1865.

BROTHER BEEBE:—Please publish the death of our beloved mother, Mrs. HANNAH ROGERS. She died June 9, 1865, aged 72 years, 9 months and 14 days. She had been a member of the Old School Baptist church more than fifty years, and a strong believer in the doctrine held by them. She lived a christian life, and died a christian death. She had been looking for many years for a summons to come up higher, and she was willing to go. I was not with her in her last moments, and was very sorry that I was not; for, although satisfied that our loss is her gain, it is very hard to give

her up. The ties of nature bind us while here below. May we all be prepared to meet her in heaven.
MARY ROGERS.
YATES CITY, Ill., July 24, 1865.

BROTHER BEEBE:—By request, I send for publication the death of Mr. JOHN CAMPBELL, of Eckford, C. W., who died the 17th of June, 1865, of consumption of the stomach. Mr. Campbell was born in Inverness Shire, Scotland, the 31st day of October, 1797, and moved to America in 1819, and lived one year in Glugary, and then moved to his farm in Eckford, Middlesex Co., C. W., where he lived till he died. He never made a public profession of religion, but for the last thirty years gave evidence to all that he had a well grounded hope in the Savior. I visited him every night and morning for one week before he died, and united with him at the throne of grace in prayer, and on two occasions he told me his religious exercises, and I can truly say I never heard an experience that was more clear than his, yet he frequently remarked there was something not done, but he was so frail. I could not press the matter, but had reason to believe it was because he had not united with the church. The universal testimony of his neighbors is that he was as good a citizen as there was in Canada, a kind husband and father, and a good neighbor. He has left eight children to mourn their loss, his wife having died a little over one year before him, whose obituary was published in the "Signs of the Times." I preached his funeral at the Eckford meeting house, on Monday, June 19th, to a very large congregation, from these words: "As we have borne the image of the earthly, we shall also bear the image of the heavenly," after which his mortal remains were deposited in the earth, there to await the last summons of the adorable Head.
B. B. PIPER.

KOMONKA, C. W., June 27, 1865.

DIED—At Warwick, Orange Co., N. Y., July 16, Mrs. MARY BURT, wife of James Burt, Esq., in the 65th year of her age. She was born at Mt. Hope, April 17, 1801. At the age of fourteen, she was brought to a knowledge of the truth, baptized by Elder Montanye, and united with the New Vernon church in 1815. Not long after she married Luther Harding, son of Eld. Amos Harding, and after his decease she was united in marriage with James Burt, Esq., son of Dea. James Burt of this place, with whom she lived most happily for thirty-eight years. Being received into the fellowship of this church, she continued a steadfast, exemplary and useful member to the period of her death. Sister Burt was in an eminent degree a spiritually minded and consistent christian. Firm in her attachment to the doctrine of grace and order of the gospel, during all the trials through which the church has passed, her sympathies, interest and influence have been with her brethren and the truth. She possessed in an eminent degree the ornament of a meek and quiet spirit. For many years she has suffered much from disease, which confined her at home; yet her soul was stayed upon God, and divine grace shone most clearly in all her sufferings, which at the last were severe. Death for her had no terrors. She longed to depart and be with Christ. By her death her family have lost a kind mother, and counsellor and companion, and a large circle of friends will miss her kindness and love. As a church, we mourn the loss of her presence, sympathy and example. But her memory will be cherished, and her influence still live. Death cannot sunder the ties which bind the family of God together. Her funeral was attended by a large gathering of mourning and sympathizing friends on the 18th, and a discourse delivered by the pastor, from Phil. i. 21. "For me to live is Christ, and to die is gain."
LEONARD COX.

WARWICK, Orange Co., N. Y.

Associational Meetings.

THE HAZEL CREEK ASSOCIATION will meet with the Little Flock church, at or near Blakesburgh, Wapello county, Iowa, at 10 o'clock, a. m., on Friday before the fourth Sunday in August, 1865, at which time and place we invite our brethren and sisters generally to meet with us, especially our brethren in the ministry.
WILLIAM JONES.

THE MORGAN ASSOCIATION will be held with the Plumb Creek church, eight miles north west from Winchester, in Scott Co., Ill., and six miles south of Bluff City, Great Western railroad, beginning at 10 o'clock, a. m., on Saturday before the third Sunday in August, 1865.

LICKING, KY., will meet with the Elizabeth church, in Bourbon Co., Ky., on the second Saturday in September, 1865, and two succeeding days.

LEXINGTON, N. Y., will be held with the South Westerlo church, in Albany Co., N. Y., beginning at 10 o'clock, a. m., on the first Wednesday in September, 1865.

GREENVILLE, OHIO, will be held with Dry Fork of Twin church, Prebble Co., Ohio, beginning on Friday before the fourth Sunday in August, 1865.

The meeting will be held near the Ohio and Central Indiana Railroad. Those coming from the East will get off at Brown's Station, and inquire for John Brown or Henry Banta. Those from the West will get off at Manchester, and inquire for Willis Richards.

THE SPOON RIVER ASSOCIATION of Regular Predestinarian Baptists will be held, the Lord willing, at the Union church, Middletown, McDonough Co., Illinois, five miles south of Colchester, on the Chicago & Quincy Railroad, at which place all the brethren coming by railroad will stop, commencing on Saturday before the first Sunday in September, 1865, at 10 o'clock, a. m., and continue the two following days.

R. M. SIMMONS.

MAINE O. S. BAPTIST ASSOCIATION, will be held in Whitfield, Me., September 8th, 9th and 10th, 1865.

MAINE O. S. BAPTIST CONFERENCE, will be held at North Berwick, Me., on the 15th, 16th and 17th days of September, 1865.

KANSAS.—The first Regular Old School Baptist Association called Kansas, will be held at or near brother John Miller's, in Jefferson Co., Kansas, two miles east of Winchester, on the second Saturday in September, and two succeeding days. Those coming by the river at Western or Leavenworth, will come to Elder Wm. F. Jones' two miles west of Eastern. Those crossing at Atchison will call on brother A. Sparks, six miles south of Atchison, on Friday night before the meeting.
A. M. TOWNSEND, Clerk.

SALEM.—The Lord willing, the Salem Association of Regular Baptists, will hold their 30th annual meeting with the Bethel church, commencing on Saturday morning, at 10 o'clock, a. m., before the second Sunday in September, 1865, and continue the two succeeding days, on or near the road leading from Carthage, Hancock Co., Ill., to Quincy, seven miles south of Carthage, and about the same distance north of Chili. As we desire the attendance of our brethren from a distance, we will say to those coming by railroad from the east or south, they will leave the cars at Denver Station, and those coming from the west will leave the cars at Bentley Station, about three and one-half miles from the place of meeting. They can call on brother Jeremiah Slusher. Those stopping at Denver may call on brother Thomas Wristen. There will be teams at each place to convey the brethren to the place of meeting.
J. G. WILLIAMS.

THE MUSKINGUM ASSOCIATION, will be held with the Falls of Licking church, in Muskingum county, Ohio, seven miles from Zanesville, Ohio, to commence on Friday before the fourth Sunday in August, 1865.

MAD RIVER.—The Mad River Association will be held with the Sugar Creek church, Putnam county, Ohio, on Friday before the first Sunday in September, and continue three days.

Brethren and friends coming by railroad will be met at Lima, on Thursday before the meeting, with teams to convey them to the meeting.
DAVID GANDER.

KEHUKEE, N. C., will be held with the Kehukee church, N. C., beginning on Saturday before the first Sunday in October, 1865, with the same church with which she was organized just one hundred years before.

WESTERN IOWA, to be held with the Middle River church, near Winterset, Madison Co., Iowa, to commence at 10 o'clock, a. m., on Saturday before the second Sunday in September, 1865.

SALEM, IND., to be held at Walnut Grove meeting house, Lynnville, Warrick Co., Ind., commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September, 1865.

JUNIATA, Pa., will be held with Tonoloway church, in Fulton Co. Pa., to commence on Friday before the third Sunday in October, 1865.

SALISBURY, Md., will be held with Fishing Creek church, at the Church Creek Meeting house, at brother W. Woolford's, in Dorchester Co., (Eastern shore) Md., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1865.

Yearly Meetings.

YEARLY MEETING—Brother Beebe:—

Will you please publish in the "Signs of the Times," that the church at Rock Springs will hold a Yearly Meeting for worship, if the Lord will, at the meeting house, in Lancaster county, Pa., to commence at 11 o'clock, a. m., on Saturday before the third Sunday in August, and continue two days. Brethren and sisters of our faith, with all who love the truth, are affectionately invited to attend, especially brethren in the ministry. We have a conditional promise from Elders Harding and Staton, that they will attend, but as the promise was only conditional, and made some time ago, we now propose that if they, or any other of our friends expect to come by public conveyance, let them write by mail to George Jenkins, and inform him thereof. Direct to Rock Springs, Cecil county Maryland, and they will be met with conveyances at Port Deposit about noon on Friday, the day before the meeting, at which time and place passengers can arrive from either Philadelphia or Baltimore by the railroad. Persons coming from either place should get a ticket for Port Deposit, and take the steamer at Haver De Grace. Yours in love,

SAMUEL WICKS.

YEARLY MEETING—Brother Beebe:—

Our Yearly Meeting at Bryn Zion will be held this year at the old time and place, the fourth Saturday, Sunday and Monday in August. Brethren and friends generally are invited. The trains from Philadelphia and Salisbury will both be met on Saturday. Meeting commences on Saturday, at 2 o'clock, p. m. Get tickets for Smyrna. Also, on the second Saturday, Sunday and Monday in September at Bethel. Passengers for this meeting coming by public conveyance, will get their tickets for the State Road Station, which is within a few steps of my door. We hope to see a goodly number of friends from abroad, and shall endeavor to make them comfortable. Trains for the Delaware Railroad, on which both meetings are located, leave Philadelphia at 7.45 a. m., and 3.30 p. m.

E. RITTENHOUSE.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
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A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

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MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

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IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

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NO. 17.

Correspondence of the Signs of the Times.

WARRENTON, VA., July 30, 1865.

VERY DEAR BROTHER BEEBE:—I can scarcely believe that six weeks have passed by since I took leave of you at the depot in Middletown, and saw you off on your Western journey. But "time flies," and we are constantly reminded of the fact that we are fast passing away, I trust, to a better land. According to the promise I made, or at least partially made, to some of my friends North, I will now try to write another letter for the "Signs of the Times." As I told the brother to whom you introduced me in the railway building in Trenton, I almost conclude sometimes, never to write again for publication, for I fear, very often, that I am only acting the hypocrite—that I am deceiving the church, and had much better let the writing alone. Indeed, so sinful is my nature, that I fear I have never been born again, or born to an inheritance with the saints, in that kingdom which is not of this world, and in which dwells righteousness, and peace, and joy forever. And when I meet with brethren who are strangers to me, but with whom my name is familiar, and hear their expressions of pleasure at meeting me, I feel so unworthy of their regard, that I almost wish I had never made myself known, for I am sure if they only knew me as I know myself, they would place me in the back ground, or deny me their fellowship altogether. But were I to be dismissed from their company, their fellowship, and their privileges, my soul would receive a death blow it could never survive, and my existence, how gloomy and desolate it would be! I believe, if I know anything of myself, that I do love the people of God, and prefer them and their society to the world and all its pleasure, and being identified with them, I am willing to endure the reproach and the revilings of men, though I fear them not. When persecuted, tried and tempted, I feel that they are near and dear to me as fellow sufferers in affliction, and I feel to say to those "poor and afflicted people" who "trust in the name of the Lord," as Ruth said to Naomi: "Entreat me not to leave thee, nor from following after thee, for thy God shall be my God, and thy people my people." When tempest tossed, and driven from billow to billow on life's stormy sea, I know that in Mount Zion I have a quiet, peaceful home, where the surging waters cannot reach me to destroy. And when I get down into the "low grounds of sorrow," and into the depths of despair, only my brethren can comfort me, for they only can understand my situation, and they are the only people who can get so low as not to be able to help themselves. And, as a brother remarked at the Warwick Association, for any one to

help me, "they must come down into the ditch where I am."

But my taste for worldly pleasures often gives me cause to fear that I am deceived in myself, that my religion is but mockery, and that instead of being clothed in the righteousness of the saints, I wear but the garb of the hypocrite. Yet, notwithstanding, I have had many happy and refreshing moments, when I felt to rejoice in the God of my salvation; when my mind was lifted above the trivial affairs of earth, and I seemed, as it were, "caught up into the third heaven." Then the world, with all its pleasures and its treasures, seemed as a drop to the ocean in comparison to the riches of grace which I felt to possess. It seemed to me at such times that the world could not contain me, that my poor tenement of clay was too small for my expanded soul, and I wished to throw it off as a clog to my soaring spirit, and mount above these earthly scenes to the immediate presence of my God, where I might dwell with him in glory for evermore. O! such wondrous love from a merciful and covenant-keeping God as to permit us sin-polluted, satan-tempted mortals such moments of sacred joy! such transports of heavenly bliss! when we can each exclaim with holy rapture and in the fulness of faith, "I know that my Redeemer lives." O! that we could live as we would wish to do when drawn by the sweet cords of love into communion with God; that we could delight in his will and in submissive obedience under all the dispensations of his providence! But we are of the earth, earthy, and while we possess a will to do good, our sinful natures incline us to evil. There is a constant warfare going on between the flesh and the spirit, "for these are contrary, the one to the other." I find a mind within me which is constantly reproving me for any vain thought or word, while I find it impossible to subdue my old mind with all its sinful, foolish meditations, which makes me believe fully the declaration of scripture, that "the carnal mind is not subject to the law of God, neither indeed can be."

That doctrine that sets forth the depravity of man, and the power, wisdom and majesty of the Almighty, has ever been a sublime one to me, while it affords a wider scope for the minister of the gospel than any other, for in accordance with it, the absolute sovereignty of God, in carrying out and accomplishing his purposes, together with the beautiful types and shadows of the Old Testament, and the miraculous dealings of the Almighty with his chosen people, are brought to view. That the doctrine of predestination is true, we have abundant reason to believe. If God did not predetermine or predestinate, why did he control acts and events connected with the lives of the

patriarchs and prophets, of which abundant instances might be given? That the doctrine "leads to licentiousness" or the belief "once in grace, always in grace," gives unbridled liberty to sin, is a gross error, as we well know. Though the people of God are, and may be sometimes permitted to fall into temptation, to prove their fallibility and dependence upon restraining grace, or for other wise purposes, yet the rod of correction brings them back. "If my children forsake my law," saith the Lord, "and walk not in my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes, yet my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Because a child of grace has received an assurance that his sins are forever hid from view, and his salvation made secure through the death of Christ, he does not feel himself at liberty to follow the ways of sin, and walk in the imaginations of his own heart, thus tempting his Creator and bidding defiance to his word. He no longer desires to sin, and continually mourns his sinful nature, while he prays with his whole heart to be enabled to walk in newness of life. He feels that a new mind and new principles are implanted within him, that what he once hated now he loves; "old things are done away, behold all has become new!" for saith the Lord, "I will create in them a clean heart, and renew a right spirit within them. I will put my laws in their hearts, and write them upon the tables of their hearts, and I will be to them a God, and they shall be to me a people."

'Tis said that those who entertain and contend for this doctrine, are a deluded and ignorant people, and it has been spoken of with surprise that there should be any intelligent or well educated persons amongst them. What would be said if it were known that those who preach the doctrine are, in many instances, men of polished and classical educations, some of whom came forth from the theological college, but who have since become members and ministers of the Old School Baptist church, and are now contending earnestly for the faith once delivered to the saints, and by their soul-cheering, God-honoring sermons, giving comfort to the disconsolate, while they strengthen, edify, and build up in the faith, those who are ready to faint and perish by the way. Truly is their preaching in accordance with the divine command: "Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned," &c. And if any others than the Old School Baptists thus comfort Jerusalem, I have yet to hear them.

A few months ago I lost almost entirely

my belief in the doctrine of predestination, and in consequence of which I became greatly perplexed and sorely distressed in mind. For several months previous to that time I was very strangely affected in mind, during which time I was led to do and say some strange things, believing I was doing what I ought to do, and acting in accordance with the will and purposes of God, and my nervous temperament became such that I seemed to have no control over myself, while I had no proper sense of right and wrong, even saying and imagining things that I should never before have done. It was a species of derangement, under which I suffered more than any one could imagine, or pen could describe. My mind became so affected that it was feared I would lose it entirely. For weeks I scarcely slept, and for days, day after day, I sat in gloomy sadness, speaking to no one, and wishing no one to speak to me. I felt that there was no truth in the doctrine of predestination, none in the doctrine of grace, and at last I almost doubted if there was a God. Indeed so terrible a situation did I get into, that I could not pray, or read the bible. On its pages I could see nought but condemnation, and all the beautiful passages of scripture which I had so often taken delight in, were then clouded or veiled in mystery. The bible became to me a sealed book again, and I kept it closed. As to prayer, I could not dare to pray, believing my prayers to be an abomination in the sight of him who searcheth the hearts, and I could not venture to approach into the presence of him in whose sight the heavens are unclean! I could only wish to pray, and utter the words of the prodigal son, "Lord, make me as one of thy hired servants, for I am no more worthy to be called a son." I do not think my nervous system had entirely recovered when I went North, neither was my mind altogether at rest. I am now almost, if not entirely, recovered. Still, I occasionally return to the same sad despondency. When in my greatest distress of mind, I received a letter from our brother, Silas H. Durand, which cheered me up a good deal. It seemed almost providential, coming as it did, at that time, from one whom I had never seen, and I indulged a little hope that the Lord had not altogether forsaken me. Though sore trials have been allotted me, crosses and temptations been my portion, yet I have ever found the Lord to be a God of tender mercy and forbearance, allowing me many privileges I do not feel that I deserve, and sometimes am afraid to expect. But as Elder Hartwell remarked to me when I first met him at Kingwood, and told him that I had feared I would be providentially prevented from being there, "the Lord," said he, "is better than our

fears." Although I have ever been irreconciled to the dispensations of providence, yet I trust that all things have worked together for my good, that the dark and threatening clouds which have overcast my sky, have been clouds with "silver linings," that blessings have come to me in disguise, as I've heard Elder Parington say, our *blessings* always "come crosswise." I very often am tempted to believe that because of my unworthiness, the Lord has given me up to temptation, to work out my own salvation with fear and trembling, while he neither works in me to will, or to do, of his good pleasure. I see so little in myself that proves me to be a child of grace, that I often conclude he has nothing to do with me, but has given me up altogether. If I only had such evidences and assurances that some of my brothers and sisters, Marianne Murray and Bessie Durand, for instance, seem to have, then I would have cause to hope. Yet, when I read the communications of others, I can trace out in them my own experience. In Elder Silas H. Durand's letter, in which he speaks of the gloomy fears and horrors of mind he experienced before his happy deliverance came, I found that he had written out all my own thoughts and feelings much better than I could have done, and I was somewhat surprized to know that another, beside myself, had traveled that gloomy, desolate way, for I had never before met with one who had been haunted and tormented by the same terrible thoughts. Like him, I have felt that not only all my best acts, but the motives which prompt them, are sinful, and spring from a depraved heart, out of which nothing good can proceed. If I could only be more *spiritually*, and *less worldly* minded, then I should be better satisfied. I am continually wishing for *earthly* happiness, and sometimes think that if I could feel settled in life and free from so much anxiety of mind, then I should enjoy religion and religious privileges more, and my mind would become more occupied with spiritual things. As it is, there is an harassing thought always present with me, that I was fitted for a different destiny, and that my life has, so far, been thrown away, because *fate* with her train of disappointments, has brought the death blow to all the hopes and bright anticipations of my youth, as a chilling December storm, in passing o'er the bright prospects of June, would blast all in its way, leaving gloom and desolation in its track. When I look back to the sunny days of early youth, and to the hopes and expectations I then indulged in, it makes me sad, very sad to find that they have all been, as it were, cast off, and instead of being realized, have vanished away like castles in the air. But the days of our childhood are fraught with many bright dreams of bliss which reality seldom allows us to enjoy. There are, with most of us, the halcyon days of life when all is rose colored, and no clouds have passed o'er our sunny skies to tell of coming storms. Yet amid the sad realities of the present—

"The past sometimes comes dimly back,
Stealing like shadows on the brain;
We see the ruins on its track,
And feel the dead flowers bloom again."

My constant desire is to be reconciled to the will of God, and "in whatsoever

situation I am placed, therewith to be content."

Please excuse me, brother Beebe, for writing so much. I know you must get very weary of my long letters; but when I get to writing, I never know when to stop; and if this letter is not *worth* publishing, or is too lengthy to place in the "Signs of the Times," you must leave it out. I am very much given to meditation, and fear that I yield too much, generally, for my own good, to that melancholy turn of mind which a life of seclusion has given me, and to which I was predisposed. I am a passionate admirer of nature, and since my return from the excitement and the dust of Washington City, (having spent three weeks of this excessively warm weather there,) I have enjoyed greatly the green fields, and mountain scenery, and the rural sounds of my country home. The fresh mountain air with the ceaseless murmur of waterfalls, the singing of birds, and the gentle wooing of the turtle dove at evening, are delightfully pleasant and soothing to my mind. After the late distress of mind I had experienced, my trip North was of great benefit to me. My attendance at the Delaware River and Warwick Associations, together with the kind friendship and hospitality with which I was received and entertained, will long remain as a green spot in my memory—as an oasis in the desert of my life. It was truly refreshing, after the deprivations to which a four years' war had subjected us, to meet in sweet fellowship, those of "like precious faith," from whom we had been so long parted, and participate with them in the joyful solemnities of the worship of God. As brother Wm. F. Kercheval says, in a letter I received a few days ago from him, "There is nothing in this life that I so much enjoy, as the communion and fellowship of the people of God." "What a privilege," says he, "that we are permitted to meet together in the fellowship of the gospel." How cheering too, to the desolate heart, to find, even in an enemy's land, those who, without political or sectional prejudice, extend to us the hand of fellowship, with the greetings of brotherly love, and that, while the seeds of anarchy and confusion are scattered broadcast over the land, and the spirit of hatred and revenge manifested in deeds of blood, there is a band of christian brothers, between whom an indissoluble union exists, which will continue throughout time and eternity. How delightful to see the spirit of meekness and humility which is exhibited amongst them, each esteeming others better than themselves, while all give evidence of having been born into that kingdom, the characteristics of which are love, peace and good will. During my visit amongst them, I could but notice the manifestation of that brotherly love which so secretly binds them heart to heart, bringing together in harmony brethren from far distant States, and from the four quarters of the land, thus proving the truth of the assertion often made, that in the kingdom of God there is no North, no South, no East, no West, but throughout the length and breadth of the land, the world over, the people of God are one in mind and one in heart, and that heavenly union can never be dissolved, for it springs from that life which exists in Christ, who is the Head

of the church, and "in whom dwells all the fulness of the God-head *bodily*." I can never forget the sweet social gatherings we enjoyed while in Orange County. The Church Meeting at New Vernon on Saturday, and the Conference Meeting in Orchard Street Hall on Sunday night, I shall ever look back to with pleasing memories. I never had a keener sense of my unworthiness than at the latter meeting; and when you called on me, brother Beebe, to relate, with others, the exercises of my mind, I felt that I had better remain silent, and not act the hypocrite in presence of so many bright and experienced christians. I was much comforted and strengthened in the faith by the preaching at the Delaware River Association particularly, and here let me acknowledge to you, dear brother Beebe, the consolation your words afforded me during the conversation we had the pleasant morning I rode with you out to the cemetery. When I told you of my late distress of mind, and the fears I had entertained that I would at last go to hell, your reply, in your tender, affectionate manner, "My child, you can never go to hell," came with such a sweet, soothing influence to my heart, that I could scarcely refrain from shedding tears, so thankful did I then feel, that through the grace of God, such an unworthy sinner should be saved, and O, I thought, that I could only live more to the honor and glory of God. 'Twas a fit place, I thought, for such a conversation, and for such emotions. 'Twas one of those happy moments of my life which will remain bright in memory, for I trust I there enjoyed, while looking down from the hill-side, in that quiet resting place, upon the lake where so many of the followers of the meek and lowly Jesus had been buried in baptism, an assurance that I was not forsaken.

I trust, brother Beebe, that the time is fast approaching, when the waste places of Jerusalem shall be built up—when "the mountain of the house of the Lord shall be established in the top of the mountains," and the people, learning war no more, shall go up thereto, enquiring the way of truth. I was glad to learn that the grace of God had been at work amongst the soldiers in the northern prisons, and that the ordinance of baptism had been administered to some. There seems already to be a "*moving of the waters*," and a time of refreshing from the Lord. Therefore, "let the inhabitants of the Rock sing; let them shout from the top of the mountains."

I am sorry I could not fulfill my promise with brother Wm. L. Benedict to spend a week or so in Warwick. Also, that I was disappointed in my boat ride down from Newburgh, in consequence of which brother Wm. F. Kercheval waited three hours for us at the wharf in New York. I should have telegraphed to him, or called to see him while in Brooklyn, but since he came to Virginia I have written him my apology, which he kindly assures me is satisfactory—a good soul he is indeed—his spiritual mind stamping its impress upon his pleasant face. I hope brother Benedict received my letter, and that you will, brother Beebe, make my apologies to him. It will give me pleasure to fulfill all engagements next Spring, when, providence permitting, I intend making a longer trip, and remaining longer

with my brethren in New York. Sister Towles and myself have engaged to visit Niagara, and attend the meetings in Western New York, next summer, and return by the Northern central route through Pennsylvania, which I believe passes through Wyoming Valley, which I have long wished to see. One of the greatest pleasures I have is in traveling, and I hope the time will yet come, when I shall be able to realize the pleasant trips that, in dreams, I have taken, for oft, in fancy, have I traveled over the old country from the British Isles to Palestine, visiting its places of historic and poetic interest, and wandering amid its time-honored ruins of the feudal past. Often, too, have I beheld the glories of the rising and setting sun from the snow-crowned summits of the Alps; surveyed from Mt. Vesuvius the beautiful Campagna with its orange groves, vineyards, villas and tombs of ancient greatness, with the blue waves of the Mediterranean in the distance, and then, from the sacred mountains of Syria, I've gazed upon the starry heavens, watching the steady brightness of Arcturus, the twinkling brilliancy of the "bands of Orion," or the pale glimmerings of the Pleiads, while under the "sweet influences" my mind would be drawn off to another world than this. But I have widely digressed upon a favorite topic.

In alluding to my trip North, I will say that there was a peculiar pleasure in the novelty of being in "Yankee land," and it was with no unpleasant emotions that I found myself upon the banks of the beautiful Delaware, awaiting the arrival of the train which was to bring dear friends from whom we had been so long parted, to the meeting at Kingwood. And it was with no less delight, that, in company with those friends, I surveyed the beautiful panorama of hill and vale from brother L. Horton's mountain home, while I could scarcely realize that I was, at last, looking upon the Highlands of the Hudson.

During a ride I took through the Greenwood, that beautiful "city of the dead," I was strongly impressed with the sacred solemnity of the place, while I was constantly reminded of the mortality of all earthly things. Though my visit in Brooklyn was a pleasant one, and we are much indebted to the kindness of Mrs. Vreeland, yet I would like to have gone to Fort Lafayette and to the sea shore, as we at one time intended. After parting with your daughter at Jersey City, we had a pleasant ride by the night express through to Baltimore, where we remained a few days with Dr. John Thorne's pleasant family. The weather being very warm I could not visit all my friends while there. On my return home, I could but mark the contrast to the beautiful and thickly settled country along the route from Philadelphia to Jersey City, so desolated and deserted an appearance does our portion of the country present. From Alexandria to Warrenton there is scarcely a habitation to be seen, but all is one continued scene of desolation, with here and there portions of breastworks and fortifications overgrown with grass, rusty canon balls, and other vestiges of war. A solemn silence reigns where once was heard the rattle of musketry, the clash of arms, and the roar of artillery, even over the

"bloody plains of Manassas" a peaceful quiet rests, while there is nothing to obstruct, or mar the beauty of its scenery. But if times of war be not yet over, may we dwell safely "in the secret places of the Most High, until the indignation be overpast." In this day of dire confusion, may Zion indeed be "a quiet habitation, a city of solemnities," and while contentions are rife amongst men of the earth, may we continue in the fellowship of the gospel, realizing "how good and how pleasant it is for brethren to dwell together in unity;" for, "as the precious ointment which was poured upon the head of Aaron," and "as the dew which descended upon the mountains of Zion," so is peace, love and good will amongst the people of God. I fear the troubles we have seen with regard to our country, and to civil liberty, are only the beginning of sorrows. With regard to the meeting which we proposed holding here, I have not yet ascertained, satisfactorily, whether we can succeed with it or not; but as soon as I can I will let you know, brother Beebe, so that you and other ministering brethren may call on us on your way to the Southern Associations. I hope the brethren will come on who spoke of coming South in October. But if I should not see any of you before, I hope to meet you all on the Eastern Shore in October, as I expect to attend the Salisbury Association, and should like, if I could, to be at the Juniatta, as it is the principle enjoyment I have. With kind regards, and an affectionate remembrance of the attention we received from you and your interesting family, I bring my tedious letter to a close. Please remember me to the friends at New Vernon and Wallkill, particularly to our desponding, but very dear sister, Mrs. Gabriel Horton, with whom I deeply sympathize. With the prayer that Israel's God may protect and sustain us through every evil, I remain your unworthy sister,

VIRGINIA F. WALDEN.

JEFFERSONVILLE, Ind., April 30, 1865.

MR. GILBERT BEEBE:—It has often been my desire to write a brief account of some of the meandering of my mind since I first became concerned about my future and final happiness, and in order to be more explicit I may refer frequently to the meanderings of my body. When I was in boyhood I had few serious thoughts relative to my condition as a sinner, unconverted, unreconciled to my God, unregenerated by his Spirit. And really, when I did think of being saved, I believed I could save myself by some good works, such as joining the church, submitting to the ordinances of the church, and living in obedience to the moral laws that were to govern the children of Israel; and being unconscious of my true condition, I rested quietly in my sins, not knowing I had within me such a sinful heart. Oh, what vain delusions darken the eyes of the unregenerated soul of man, that he should lie down in his sins with such firm convictions that he is not as bad as some of his neighbors. Why should it not be surprising to see the difference between the conscious and the unconscious sinner? the one drinking down sin as the ox drinketh the water; the other loathing the sinfulness of his own

heart which has so lately manifested itself deceitful above all things, and desperately wicked.

At the age of seventeen years I first became seriously concerned about the prospects of my future happiness. Ah! how well do I remember when first I felt the weight of my sins, my cruel sins; they bore me down as a cart beneath many sheaves. I first fled for refuge to the law; I read the bible; that requires faith and repentance. But the same bible told me that the soul that sinneth it shall die. Then came the question, What should I believe? Believe that the soul that sinneth it shall die, or that by repenting and believing I should be saved? O what a dreadful state that is for a man to know that he is a condemned sinner, and not to know Christ as his Savior. I, like all others I suppose, tried to initiate myself into the favor of God by good deeds. I first tried to govern my evil temper, and treated my brothers and sisters with a little more respect and kindness, and resolved to pray to God for the extension of his mercies. I had selected a peculiar spot to offer my prayer once every evening, which no one but myself ever knew; but the more I worked the poorer I became. It soon became evident that I should pray oftener, so I resolved to pray when I went to bed, as well as every evening at my secluded spot, and to evade the suspicion of my father, or any of the family, I would retire early or wait until my brother would go to sleep, as we both slept in the same bed, and kneel beside the bed and pray to God to have mercy on my poor soul, until the memorable night that I realized the truth of the declaration of the apostle Paul, that "when I would do good, evil was present with me." I went as usual to bed, supposing my brother was asleep, thinking that no eye but that of Jehovah saw me. I knelt beside the bed to offer my usual prayer, being in that position some time. I was surprised to hear my brother ask: "What are you doing, Will?" My answer, without hesitation, was, I am trying to untie my shoe, when the truth was I had not so much as thought of my shoes until he spoke.

Pen cannot portray, nor tongue express, neither can any understand but the experimental christian, the anguish of my soul when I reflected of what I had done. It then appeared to me with force that if I sung sin would mingle in my voice; if I would pray sin was there. Oh! what mockery, to pray to God with sinful emotions of the heart. If I would seclude myself in the darkness of midnight's hour, and there alone with none but God near, a wicked heart would suggest something repugnant to the word of God and contrary to the teachings of his holy Spirit. Sin was mixed with all I could do. I would then sometimes think that I would give worlds, if they were mine to give, if I could only have a clear conscience; but all, all was lost. I was left to mourn with bitterness of soul the sins I had committed. The idea of a sinner praying to God to make him a christian, and stopping in the midst of his prayer to tell a lie. Think of it! Did it ever occur with you, my dear reader? If so, you can have some idea of my feelings afterwards, which were equalled only once in my life, and that was a few weeks afterwards,

when I had almost died of despair, that I had a dream of standing before the judgment bar of God; was condemned by his laws, and doomed to everlasting punishment. When upon waking, there seemed to be a light whose brilliancy exceeded that of a noon-day sun, and in one corner of the room stood the form of a man clothed in white, from whose face proceeded the light, and a voice from his mouth saying, "Peace be unto thee." I gave one struggle and came fully to my senses, but the light had gone; the room was dark, for it was not yet day; but I felt that I was relieved of some great weight that pressed my mind so heavily when going to bed. After due consideration I found my heart had ceased to pain me, and was fluttering with joy which was "unspeakable and full of glory." I thought when I got up I would tell my father what great things the Lord had done for me in relieving me of my load of guilt, and revealing himself to me as a Savior of sinners, of whom I thought I was chief. When the sun arose, instead of being veiled with a dark haze and shining dimly, as it had for several months, it shone out with renewed brilliancy, and all the rays of light seemed to be just so many lines of poetic praise to God and his Son Jesus. The sunbeams seemed to be harping in strains of melody the praises portrayed in the rays of light; all the trees seemed to be refreshed; all the leaves that heretofore had been draped in mourning for my lost soul, were now fluttering joyous praises and thanksgiving to God for his wondrous love and matchless grace in the scheme of redemption, which is hid from the wise and prudent and revealed unto babes. Well could I have joined with the poet and sung:

"Amazing grace! how sweet the sound,
That saved a wretch like me!"

But what was I doing? Standing amazed and wondering why I had not seen Christ as a Savior before! I had heard that he was the Savior of sinners, but could not see it thus before. The plan seemed so plain to me that I thought it was easy to tell it to all the world around, what a dear Savior I had found. But alas! what was next to learn? I had a light heart, a clear conscience; but the third enemy to battle with made its appearance; it was a doubting mind. I began to cry, Vain delusion! crazy superstition! the day of miracles is past. I then began to search for my load of sins and guilt, which left me when in my sleep; but where I left them I never could find, and sometimes think when brightness enters my heart, and gloom departs, that they are blotted out; and before I could see my father, I was restrained from telling him anything about it. In fact, I had only escaped from the clutches of the giant despair, and in my flight had fallen within the walls of a doubting dastle; or in other words, being lifted by my Savior above the reach of the giant, when he let me go, I fell again in a different locality, and have had to encounter a doubting heart, which being thwarted in its attempt to confine me to the law, by Christ revealing himself to me as a complete Savior of his people, now suggests continually that I am not one for whom Christ died. But, thanks be to God for the blessed assurance that, "whereas I once was blind, I now see;" and praise be

to his holy name for the little cord that binds me to my Savior. Though my sins are as scarlet, and innumerable as my offenses are, and heinous as my crimes may be, my hope is "as an anchor to my soul, both sure and steadfast, and enters into that within the veil, whither the forerunner for us has entered, there ever to make intercession" for my poor soul.

In 1856 I left my father's and went to Scott Co., Ky., where I attended the Old School Baptist church at Georgetown, having attended all the denominations extant in that State, I concluded to go and hear brother T. P. Dudley, who, to my surprise and gratification, told me all the things that I had seen, heard, and done, and pointed out the Savior in such beautiful terms, as a whole and complete Savior, that I felt like I was at home, and determined to offer myself to the church as a candidate for baptism; but when I would resolve to go forward, something would say, You will not be received; you are too sinful; don't mock the church of God. I went to two or three meetings before I could go up and meet the church as a candidate for baptism, and when I did go, I could not help going, my soul was so anxious. O, had I but known what a rich season was awaiting me, I would have been much more anxious, but time is a great revealer of secrets, and I had to await its development to realize the blessed peace of mind and joy of heart which I felt when my conscience said that I had performed my first great christian duty, of following my dear Savior down into the liquid grave, and arising into a newness of life. I was baptized by brother T. P. Dudley, in the Big Spring Branch, at Georgetown, Ky. After that my mind was somewhat enlightened, and I felt that it was my duty to tell others what great things the Lord had done for me, in speaking peace to my troubled soul. My first subjects were two sons of Remus Payne, of Scott Co., Ky., who seemed to be very social and kind to me, and I had the kindest feelings for them; but God had separated us. My sins seemed so fully atoned for by my Savior, who was brought to view in such unmistakable characters, that I thought one only had to be told, to see and realize the truth of what I had experienced. So my work seemed to be easy, and I began with a will. My young friends seemed to listen at first with a serious interestedness, but as I neared the object of my discourse they began to laugh, and turned it off with a joke. This stunned me. I then realized the truth of God's word, that no man can come to God but by his Son Jesus Christ; that the christian does not become one, of his own will; but by the will of God he is what he is. Good works are not the producers of christianity, but to the contrary. We cannot see the kingdom of God unless we are born of the Spirit, or born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. "Not by might, nor by strength, but by my Spirit, saith the Lord of hosts." That one attempt to convert sinners convinced me that God alone could save the souls of men, and raise their bodies from the sleeping dust. My next move was to try to find my true position. I have ever been unsettled in my mind, but have not done my whole duty. Sometimes I think

wo is me if I preach not the gospel. Then again I think surely God has not called me to preach, or I could preach with more clearness and less embarrassment; but I never go to meeting and come back fully satisfied without partaking in the services of the church; and when I aid in conducting the services, it seems so poorly done that I am ashamed to hold my head up for fear some one may see who has tried and failed. After being baptized by brother Dudley, I joined the church at Georgetown, and remained there about six months, and finally went to Platte County, Missouri, and united with the church at Unity, Platte county, Mo. I lived in attendance of the church there about four years, when at the outbreak of the war, I took up arms under the Governor of the State, in defence of that sacred doctrine to the South of State Rights. Then my trials became more complicated. I was a soldier in a rebel army, fighting for a doctrine, just or unjust, that has been disregarded and totally trodden down by the iron heel of fate, for some purpose best known by Deity himself. After 18 months hard service under Price, Vandorn and Pemberton, during which time I had many trials and some seasons of grace, in which I had sweet communion with Christ the Savior of sinners, I was at one Old Baptist meeting in Mississippi, where I heard the voice of God's servant proclaim the unsearchable riches of Christ in its purity. Sometimes I would while on guard get to meditating upon the goodness of God and the wickedness of men, and stand in one position till my time would expire, not conscious of the speedy departure of the few moments allotted to me to watch the safety of my comrades in arms. At the battle of Champion Hill, Mississippi, it occurred to me: "What are you fighting for? this is not your place; go home and rest assured that your work is yet before you and you cannot avoid it." I then turned around and left my command in the midst of the battle where the blood of my countrymen was pouring out upon the ground in every direction. It was strange that in the midst of battle I should act thus, but I was not thinking of the North or the South, but it was that ever-trying, admonishing visitor who was suggesting to me that this is not my field of labor—to preach the gospel of the Son of God to falling humanity. I resolved to go, but how to go was the perplexing question. Go North, go South, go East, go West, go wherever I may, I had untold difficulties to surmount, untold enemies to face, unthought of privations to endure, unconceived dangers to encounter, but something said, and repeatedly said, go to your work, the Lord will be with you. On the hill known as Champion Hill, Miss., I stood for four long hours and watched the movements of the contending armies, to see if the battle would turn in favor of either, when about one hour by sun the Rebel forces all fled from the field, hotly pursued by the Union forces. I kept myself in the Rebel lines till the next day, when I left them at Big Black River Bridge, and just as the bridge was burning I was going out of sight, never to return while the war lasted. I struck the Mississippi river opposite New Carthage, Louisiana, at which place I constructed a raft of a few old boards lashed to a wash tub. I took advantage of the current and launched my flotilla at dark, which was very insufficient for such a voyage, and while in the water to my arm pits, with nothing to support me but an ordinary wash tub lashed to a few old boards that would have sunk had they been in the water by themselves, I had a refreshing from the Lord with assurances that my career was not yet ended; my work was still before me. I then ceased to steer against the current, and composed myself by singing my favorite hymns. O, could I but realize such a season of happiness now. But God in his wisdom only imparts grace sufficient unto the day. After all my privations I was brought up the river as a prisoner of war to this State, but having been out of prison nearly two years, the most of which time I have lived in this city, I have, by mere accident, found a church of faithful christians in Portland, Ky. Have been there at their two last meetings, and find the most of them take the "Signs of the Times." Brother Beebe, do with this as you think best, and all will be right.

Yours in hope of eternal life,

W. W. POLK.

ANDES, July 18, 1865.

HIGHLY ESTEEMED BROTHER BEEBE:—

Having finished the business part of my letter, I still have room for a few words, which with your permission, I will address to the editor and contributors of the "Signs of the Times," by way of expressing my gratitude to them for the rich repasts and luscious morsels, of which I with many others, have partaken from time to time, which have indeed been to us as a feast of fat things, of wines on the lees well refined. Besides the able editorials, and the sermons of those old veterans who stand as beacons on Mount Zion, as well as the younger and lesser luminaries, all of whose names are becoming household words, each number contains pieces from newly discovered brothers or sisters of our Father's family, in whose writing we see reflected so much of the image of our divine Master, that we feel like saying, as did Peter: "Of a truth God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is accepted with him." The communication of sister Burch, in the last number of the "Signs," was highly interesting to me. I consider it a very choice production, and if the Lord wills it, hope she may be enabled to write again for publication; for I do not believe in a lighted candle being placed under a bushel, but on a candlestick that it may give light to all who are in the house. She has indeed passed through sore afflictions, which together with her present state of health, tends to wean her thoughts and affections away from the vain and transient enjoyments which pertain to earth, to the more enduring joys of that celestial city, whose builder and maker is God. There are few, if any, of God's children, in my opinion, who have grown to be adults, that have not, either from weariness, sickness or sorrow in some of its hydra headed forms, felt a strong yearning for that home in heaven, "where the wicked cease from troubling and the weary are at rest," where sickness, sorrow and death are

known nor feared no more. Hence they are led to exclaim:

"I would not live alway, I ask not to stay,
Where storm after storm rises dark o'er the way;
The few lurid mornings that shine on us here
Are surrounded by shadows or clouded with fear."

Notwithstanding, I rejoice that sister Burch's trust is in the Mighty God of Jacob, for there is security in none other, and he has promised to be the widow's God and portion, that because he lives we shall live also, and finally, that we shall be brought off conquerors and more than conquerors through him that hath loved us. These are exceeding great and precious promises for the heirs of immortal glory, and I sometimes venture to hope that even I, with all my imperfections and weakness, have an interest in that inheritance which is incorruptible, undefiled, and that fadeth not away. It will be three years next month since the Lord enabled me to take up my cross and follow my Savior in his appointed ways, and although I feel that I have enjoyed his presence a greater share of the time since, yet I have passed through some dark seasons when the burden of my song would be:

"Where is my Savior now,
Whose smiles I once possessed?"

Still the Lord in his own good time and manner has always been pleased to reveal his smiling face, to dispel the gloom and send peace and happiness to the heart again, and such peace as he alone can give. I need not attempt to describe it, for those only could appreciate it who have known it by happy experience; and I now feel strong in the faith, and rejoice in believing that he is able to keep that which I have committed to his care; that he will bear me safely in his bosom till the storms of life are over, and then with all the dear brethren who love his appearing, shall be among that number robed in white with palms in our hands, whose employment around the throne of God will be to sing "salvation to our God which sitteth upon the throne, and unto the Lamb."

Brother Beebe, these imperfect lines I have penned at interrupted intervals while teaching, and now consign them to your better judgment. Do with them what you think proper. With much love to the sisters and brothers, I remain yours in the hope of eternal life.

JULANA H. O'CONNOR.

LONG ISLAND, N. Y., July 5, 1865.

BROTHER BEEBE:—One year has passed away since my last earthly parent was laid in the silent tomb, and you was here with us to pay the last tribute of respect to our dear father, Elder Henry Hait, who was well known to many of your readers. We were glad to see you, and to hear you speak of Christ as the way, the truth and the life, although the occasion was so painful. Yet it was that which we can not avoid, for we are of the earth earthy, as children of the first Adam, and it is appointed unto men once to die, and the places which now know us, will soon know us no more forever.

Eld. Hartwell has been here, and we are constituted a branch of Hopewell church, or of the church of Christ, and I trust we are as a branch united to Christ as the true and living vine. We are but few in number, but we are spoken of in

the scriptures as a remnant according to the election of grace. The Lord has said, Where two or three are gathered together in my name, there am I in the midst; and we felt that his assurance was verified. We had an excellent meeting, it was comforting to our souls, to hear the word of truth spoken to us by one of his servants who shuns not to declare the whole counsel of God, without any mixture of the isms of the day. I have been wandering around some time, but now I am in the fold again with those whom I esteem the excellent ones of the earth. Yes, I am now identified with those who rejoice and have no confidence in the flesh. I hope you will remember our lonely condition, for we have long wintry seasons. But as the shining of the natural sun causes the plants of the earth to thrive and grow, so the Sun of Righteousness shining in our hearts, makes us rejoice in God, the Rock of our salvation. O, brethren and sisters, be not weary in well doing, for ye shall soon reap a glorious reward. The plan of salvation, and the promises of God are truly comforting to my soul; and we who believe in God to the saving of our souls, have indeed entered into rest; and we rest no where but in the eternal God who formed all things; who said, "Let there be light, and there was light." The same God has shined in our hearts and dispelled the darkness of our minds, causing us to rejoice with joy unspeakable and full of glory, and has given us that peace which the world cannot give nor take away. We stagger not at his promises, but we believe that he will accomplish all in his own time, without the aid of weak sinful men. Men may boast of their ability, but they cannot make one hair white or black. When we have such meetings as we have just had, we feel to sing;

"Blest be the tie that binds,
Our hearts in christian love."

If one drop from the fountain makes us so rejoice, what will it be when we come to drink deep at the glorious fountain above? Truly we can say, we will be satisfied when we awake with the likeness of Christ. It is a glorious thought that our life is hid with Christ in God, beyond the reach of the fiery darts of Satan. It would gladden our hearts to see you, if you could, like Paul, visit Long Island, and "come and see how we do." But we know you have many, very many cares, and labors. Well, go on; you will soon be discharged; your warfare will soon be ended, and your treasures enlarged. Cheering tho't! This world is not our home. God has chosen us out of the world, and will finally take us to himself; and we rejoice to know when the earthly house of this tabernacle shall be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. And our hearts are gladdened to know there will be no more parting, and all tears will be wiped away. No more going out forever, but we shall dwell forever with our Lord.

HANNAH E. SMITH.

WORTHINGTON, Ohio, March 5, 1865.

VERY DEAR BROTHER IN CHRIST:—Remembering your kind admonitions while visiting with us, to write often, I will now try to tell you the reason of my hope in Jesus. It is a solemn, yet a precious privilege—solemn to think one so

unworthy as I, dare claim an interest in a Savior's love, and precious because it is all of the goodness and mercy of him who doeth all things well. For a long time I felt a strange uneasiness. The thought of death was terrifying. After attending a funeral or hearing of a death my mind would be troubled, and I would resolve to do better, but as soon as the fear would wear off my resolutions would be forgotten. In the summer of 1846, it pleased the Lord, as I humbly hope, to show me my lost and ruined condition, by nature, "having no hope, and without God in the world. I would try to pray, but my words would fall at my feet, and it did appear to me every time I tried to pray that I was engaged in solemn mockery. My prayer was, "Lord have mercy," "Lord save, or I perish." I thought there was no hope for me; my doom for ever sealed. I felt the sentence just, and would say with my whole heart:

"And if my soul were sent to hell,
Thy righteous law approves it well."

My prayer was:

Yet save a trembling sinner Lord,
Whose hope still hovering round thy word
Would light on some sweet promise there,
Some sure support against despair."

I have never yet been able to find words to express the anguish of my heart. For two days and nights hope was gone, and I could see no way to escape the awful doom which awaited me. My cry was, Lord, if it can be in accordance with thy holy will, have mercy, O have mercy. The third evening while under these impressions, I thought I was beside an awful pit. I could see no bottom or side except where I was. In it was rolling the thickest and blackest smoke. O, dear brother, it was an awful scene—hope all gone and my portion fixed in that awful place. I was insensible to all around me. How long I remained thus I do not know. While here my burden was removed and Jesus spoke peace. My heart was filled with praise, and I rejoiced with joy unspeakable and full of glory. I had no text given me, but a most glorious view of Jesus as my Savior. It was in January, the ground covered with snow, yet everything looked cheerful, even the snow was singing songs of praise. I thought my troubles over, but a few short days brought disappointment, and I feared all was delusion. I united with the Methodists and thought I would always live with them. Their doctrine of perfection troubled me. There was an old lady living near my place of boarding who professed perfection. I set a number of times to go and ask her how she lived without sin. I was very anxious to learn. I knew I did not, and wondered how she could, but each time something hindered. I thought I never would be an Old School Baptist, but I hope the Lord in infinite mercy led me in paths I had not known, "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord." I commenced to read the Testament, and while reading the 3d chapter of Matthew I found an example for baptism, and another in the 8th chapter of Acts. As I read I could plainly see the doctrine of election taught, but could not understand it, neither could I love it. One morning while reading my mind became so distressed I closed my bible, and laid it down with the resolution that I never would open it again.

How long I should have kept my resolution I do not know. I was rather compelled to read. I was attending school, and my teacher required the scholars to repeat a text each morning in answer to their names, so I would read until I found a text to suit my mind, and you know, dear brother, what they were, as I noted them down at the time and showed them to you when you were here last. My daily prayer was, Lord give me an understanding heart to understand thy word, and lead me in the way I should go. In January, 1848, I requested my name taken off their class book, not having united in full fellowship. In March, a few days after returning from school, you visited us, and while conversing with my sister you turned to me and remarked: You may think this hard doctrine. I replied I had thought it very hard, but did not feel so much so at present as I had done. That day passed very well, but in the evening while you were preaching I thought you meant every word for me. The next day at the school house was a day I shall long remember. All objections were removed, from my mind, and I could rejoice in the doctrine and see its beauty. I could truly say: "Whereas I was once blind, I now see." The Saturday preceeding the first Sunday in May, 1848, I went to the Bethel church. I said very little, but was received, and through your kindness was baptized at home the following Monday. Since then it has been my lot to meet many doubts and fears, but in my darkest moments I have never doubted the truth of eternal personal election, but have often inquired, Am I one of that happy number that shall hear the joyful sound: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yours in hope of eternal life,

MELISSA HARD.

ORDINATIONS.

ZIONSVILLE, Boone Co., Ind., June 10, 1865.

At the request of the Eagle Creek church, the following named brethren met with that church for the purpose of consulting in relation to the propriety of ordaining brother Aaron Wood to the work of the gospel ministry, to wit:

From Mt. Carmel church.—Elders G. S. Weaver, T. Martin, and brethren J. Hanger, J. Cook and W. Jackson.

From Bethel church.—Elder A. B. Nay, and brother C. W. Parr.

From F. of L. B. Creek church.—Brother J. Cochran.

From Little Flock church.—Elder T. Swaggard.

From Eagle Creek church.—Elders W. Baker, B. Jones, and J. Kemper, J. Haslet, licentiates.

The council organized by choosing Elders T. Martin Moderator, and A. B. Nay Clerk, after which the following named brethren from sister churches were invited into the council, to wit: Elders D. Candel, B. M. Zion, P. K. Parr, (licentiate,) and brethren N. Yount, J. Schank.

The council requested brother Wood to give a relation of his christian experience, call to the ministry, and of his views of the doctrine and order of the gospel, after which the council retired for deliberation, which resulted in a vote that they

were satisfied, and an agreement to proceed to the ordination, as follows, viz:

Elders G. S. Weaver, T. Martin, D. Candel, B. M. Zion, T. Swaggard and A. B. Nay formed the presbytery—laid hands on brother Wood.

Ordination prayer by Elder G. S. Weaver. Elder T. Martin delivered the charge to the work of the gospel ministry.

T. MARTIN, Mod.

A. B. NAY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1865.

BROTHER BEEBE:—Please give your views on Mat. xxv. 30, "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." J. ARMSTRONG.

REPLY.—The parabolical instructions and admonitions of our Lord, recorded in the twenty-fourth and twenty-fifth chapters of Mathew, were addressed especially and exclusively to his disciples. A careful examination of these two chapters will show that all which they contain transpired at a private interview which the disciples of Christ sought for and were favored with, on the mount of Olives, "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them," (namely, to his disciples) "Take heed that no man deceive you," &c. Then follows the answers which he privately gave to their enquiries, extending to the xxvi. chapter and 2d verse, inclusive. All his admonitions contained in his reply to their enquiries, were solemnly enforced by appropriate parables, which the disciples undoubtedly perfectly understood to apply to themselves; especially and primarily in regard to their exposure to temptations, deceptions, and their liability to be deceived by others, or involved in disobedience and tribulation by their own want of vigilance, and inattention to the solemn warnings he had given them, in regard to the dreadful trial and sore temptations they should endure while waiting for and at the time of the fulfillment of what he told them in regard to the destruction of Jerusalem. The fact that Jerusalem should be destroyed, and not one stone left on the top of another of all the splendid buildings of the temple; and, that all these things should be fulfilled before that generation should pass away, was no less certain; for "Heaven and earth shall pass away, but my words shall not pass away," Yet certain and irrevocable as was the decree that all this destruction should take place in their day and generation, yet the day and the hour was not a matter of revelation; it was known unto the Father only. God had purposely concealed the precise time, the day and hour, of the accomplishment of this terrible judgment from all men, his saints not excepted, and with a special design to try the faith of his children. For if the good man of the house had known in what hour of the night the thief would come, he would watch and not suffer his house to be broken up. "Therefore," said he, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh;" that is, he cometh to execute these judgments upon

Jerusalem. And he adds, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and to drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.

In what we have called attention to, as contained in the twenty-fourth chapter, we have presented the admonitions, to more fully and solemnly enforce which, the three parables in this twenty-fifth chapter are given. "Then," at that very time, when the faithfulness of the good, and unfaithfulness of the evil servant, shall be proved, "shall the kingdom of heaven be likened to ten virgins," &c. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And to one he gave five talents, to another two, and to another one;" &c. Two of the servants in this parable sustained the character of good and faithful servants, and were applauded by their lord on the day of reckoning; but the third was found wicked and slothful, and was condemned and punished. Of his sentence and punishment brother Armstrong enquires. We have deemed the foregoing review of the whole subject necessary in opening the way to a clear understanding of this, and to every other part of the whole.

We will now devote a few remarks to that part contained in the verse proposed; in which the sentence of the wicked servant is given. The parable of the talents represent the faithful servants, who in the absence of their lord were diligent in the occupancy of their trust, approved, promoted, and generously rewarded for their fidelity in the day of special trial; and the faithless and slothful servant cast out and consigned to darkness, weeping and gnashing of teeth. Such being the bearing of the parable, we are to look for its application to the disciples of our Lord, who are recognized as his servants, and by his will as the servants of his church. In the divinely authorized interpretation and application of the parable, the man, or lord of the servants, represents, the kingdom of heaven.

The servants in the parable, are those invested with gifts, to rule the Lord's household, and give to those of his household their meat in due season.

The good and faithful servants, represent the faithful servants in the church, in the ministry, who shall be found of their Lord giving meat to those of the household of God, in due season; and who in the faithful discharge of their duty "have purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus," 1 Tim. iii. 13.

The slothful servant, represents the servant of the church, who is intrusted with a gift for feeding the flock, who buries

that gift in the earth, and with the people and things of the earth becomes intoxicated, and infatuated, smites the men servants and the maid servants of his Lord's household, when they disturb his sluggishness, by application for their meat in due season; leaving the care of the flock of Christ, for the vanities of the world, associating with the drunken fanatics of the world, to the annoyance, discomfort, and distress of the saints; they shall in the day of reckoning receive of the temporal plagues and judgments which are held in store for the ungodly. Observe:

1. These three invested according to their lord's judgment with gifts or talents according to their several ability, were all equally his servants. His property. For a servant in a scriptural sense, is one who is not his own, but is bought with a price, who therefore owes obedience and fidelity to his owner, or lord. Such were the servants in Abraham's household, born in his house, or bought with his money, according to God's law upon that subject. Lev. xxv. 44-46. Thus the term servant is always used in reference to the servants of God, and of the church, always signifying the master's right of property in them. The reason given by the apostle why "ye are not your own," is that, "ye are bought with a price," consequently the property of him who has bought you; owing to him all your powers to serve. Upon no other principle could the slothful servant have been held accountable to his lord for neglecting to improve his talent; for if the lord had no right of property in him, he could no more have demanded obedience from his servant then could the servant from his lord. It must be remembered however that all of God's servants whom Christ has bought with a price, are also children of God, and it is as children, not as servants, they are heirs of God, and joint heirs with Christ. As sons their inheritance of immortality is secure, being incorruptible, undefiled, and fading not away; but as servants, if they know their master's will and do it not, they shall be beaten with many stripes. The gifts or talents bestowed on the ministers or other servants of Christ and his church, are committed to them as servants, and stewards. So the apostle has settled the matter. For, says he, "We preach not ourselves, but Christ Jesus, the Lord, and ourselves, your servants, for his sake." "And this treasure," talent, or gift, "we have in earthen vessels, that the excellency of the power thereof may be of God, and not of us."

The peculiar labor obligatory upon the servants of the kingdom of Christ, is set forth in connection with this cluster of parables, to be, first, to take the oversight of the flock; he is made ruler over his Lord's household; to give them meat in due season. But as *rulers*, they are not lords over God's heritage, nor are they to make rules for the household, nor smite or abuse either the men-servants or maid servants; but simply to administer the rule which Christ himself has laid down for the government of both pastor and people. The obligation of the church or household to recognize these servants whom he has commissioned to take the oversight of them, is found in Hebrews xiii. 7 & 17. "Remember them

which have the rule over you, who have spoken unto you the words of God, whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, and to day, and forever." The word of God which they have spoken to you is the rule, and the only rule which they have, or are allowed to have over the household of God; and if they do not speak the word of God unto the church, they are not invested with any legitimate power to rule; nor are the saints or churches at liberty to follow their faith unless the end of their conversation be Jesus Christ, the same yesterday, and to day, and forever. If they show such credentials as are here indicated, on their peril let not the churches or the saints despise them. "Obey them that have the rule over you, and submit yourselves;" that is to the *rule*, to the word of God which they have spoken unto you, for that is the rule, "for they watch for your souls, as they that must give an account; that they may do it with joy, and not with grief." As watchmen, they are still servants and must give account, to their Lord and Master. Now in administering the law of Christ, the word of God, as the rule, the servants of Christ and of his kingdom, are also required to "Feed the church of God, which he hath purchased with his own blood." Acts xx. 28. "In feeding the church of God, they are to give to those who are of the household of faith, both, men servants, and maid servants, babes and fathers, sheep and lambs, their meat in due season." There are regular and stated times for meals, in all well regulated households; if the family do not receive their meals regularly, they may suffer from hunger, and become disorderly. Paul, indeed has charged Timothy to "be instant in season, and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv. 2. As the children of the household may become hungry between meals, the servants in charge are to attend instantly to their necessities. "For," the apostle adds, "the time will come, when they will not endure sound doctrine; but, after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned to fables." In all such cases, the servants of the Lord will be required to be seasonable with their reproofs, rebukes, exhortations, long-suffering and doctrine. They must not wait until the wolf has entered the fold and began to devour the flock, before they give warning; nor delay serving the wholesome food of the "good word of the Lord until they see the children fainting; but they are required, as good stewards, to deal out such food from the word, whether reproof, rebuke, exhortation, or encouragement, comfort, and consolation, in due season: that is just as the peculiar circumstances of the family require it. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

"But, and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken." How striking the contrast! The servant whom Christ approves, is watchful, faithful, and diligent, in the most darksome and trying times; but the

other, like an eye servant, assures himself that his lord delayeth his coming; chooseth for himself a course of self gratification and ease, at the expense of the household over which he has been called to watch. In the trying hour when the conflict becomes intense and violent between the church and the world, or anti-christ, in regard to the "promise of his coming," in the execution of long predicted and impending judgments; the slothful servant, recreant to his trust, disloyal to his master, and treacherous to his fellow servants, falls to beating them, and unites with their enemies; eats and drinks with the drunken. But the scene will soon change, the coming of the day of the Lord will not be delayed. He that is to come will come, and he will not tarry. And at his coming judgment shall prevail. The faithful servants of our Lord will be approved, but the wicked and slothful, will not only be exposed, and condemned, and speechless, unable to utter a word in justification of his course; but will be compelled to share with the enemies of God and truth in the temporal judgments which shall consume the adversaries. His sentence is already written. "Take therefore the talent from him, and give it to him which hath ten; talents." Depose him from the ministry, and let the privileges and gifts pertaining to his position be given to those who will improve them. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." The execution of this order seems to be given to the church, who in the faithful execution of the discipline of the house of God, shall disown, depose and withdraw support, countenance and fellowship from the wicked and slothful servant, and in doing this they shall cast him into outer darkness; there shall be weeping and gnashing of teeth. Outer darkness is the opposite of inner light. The light, joy and peace of the people of God are realized in the church of God, "For the glory of God doth lighten, and the Lamb is the light of it."—Rev. xxi. 23. Expelled from the privileges of the church of Christ, and from the fellowship of the saints, the excluded, if a servant or child of God, is cast into outer darkness, and utter wretchedness. "Cut asunder," or as the margin reads, "Cut off," his portion no more with the saints in sweet communion and fellowship, but he takes a miserable portion with hypocrites, with those whom he has been eating and drinking, and a sad portion it must be to one who has ever known the inner joy and blessed light of the house of God. No wonder it is said there shall be weeping and gnashing of teeth. For while the poor banished servant from his Master's house must weep bitterly when he remembers Zion, the hypocrites into whose society he is cast, has no consoling words of comfort, but railing, reproaches and blasphemies. Like salt that has lost its savor, he finds himself good for nothing, but is cast out of the church to be trodden under foot of men.

We are aware that many have understood that this unprofitable servant is designed to represent one who has never been a true servant of God, or of the church of Christ. But the whole connection shows that he was. The man in the parable called *his own servants*,

and delivered to them his goods, and to every one, according to his several ability. What part of the gifts of the church, goods of the spiritual household of God, or talents for feeding the church of God, has our Lord ever bestowed upon graceless hypocrites? Or what punishment would it be to cast out of the society and fellowship of and orderly church into the society and communion of hypocrites, one of their own stamp, who in reality never knew the Lord, and never saw the inner light and glory of the church of God? The character here presented is a servant, equally bought with a price, and equally bound in duty to obey his master, with those who received the ten and the two talents. If the disciples were not themselves liable to temptations, and slothfulness, and to the consequences of rebellion and disorder, why were these parables spoken privately to them? In Rev. xviii. 4. John says, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This voice was heard speaking to those who were unquestionably God's people, yet they are admonished that if they partake of the sins of Babylon, they shall also receive of her plagues. Of course, the plagues spoken of are her temporal judgments: and so also in the case of the destruction of Jerusalem, to which all these parables primarily referred. Those who were admonished that when they should see the signs of Christ's coming to destroy Jerusalem, they were to flee to the mountains, or participate in the temporal calamities which were to be poured out upon her.

And so it is at this very day in which we are now living, the cup of anti-christ is nearly filled to its brim; she has slaughtered her hundreds of thousands, and her clergy are still as blood thirsty as before, and still crying for carnage; and some of God's servants who hold a commission to preach peace on earth, and good will to men, are even now evidently eating and drinking with the drunken, and in their mad intoxication, are smiting their fellow servants, who cannot join them in their murderous howlings, in consigning their fellow men to the sword. The admonitions of these parables, in thunder tones, are addressed them: admonishing them, that the time of her judgment is very near at hand; but from their association's with the drunken, infatuated fanatics of the day; they are still assuring themselves, that The Lord delays his coming; and are crying Peace, and safty, now while sudden destruction is near at hand,

"On wings of vengeance flies our God,
To pay the long arrears of blood."

The talent of the infatuated and slothful servant, though it be but one, is buried in the earth or in earthly speculations, delusions, and infatuations of the present times; and many have turned away their ears from the truth, and are turned to fables. But as surely as we have correctly understood the fearful import of these solemn warnings, the day is not distant when they shall call for rocks and mountains to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. The measure which they are now meteing to others, shall soon be meted to them again; in

full measure, heaped up and running over. Let those of God's children who can, put far from their thoughts and apprehensions the evil day, and fortify themselves with their delusions, nevertheless—

"That awful day will surely come,
The appointed hour makes haste,
When they shall stand before their Judge,
And pass the solemn test."

We do believe, however much God's redeemed people may have to suffer with the ungodly world, for their complicity with anti-christ, they shall finally all be saved, yet, so as by fire, for however far they may go in wickedness, and deeply suffer in consequence thereof, their spiritual life is hid with Christ in God. Yet while here in the flesh, it is equally certain that they that sow to the flesh, shall of the flesh reap corruption. "For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God." Rom. viii 13, 14.

Our friend, Armstrong, will understand us to consider the unprofitable servant in the parable, to mean an unprofitable servant of Christ, and his punishments to be a suspension of the comforts and privileges of the church, and a participation with hypocrites in the temporal judgments to which they are doomed. And farther that this solemn warning was given privately to the disciples of Christ, in special reference to the judgments at that time impending over Jerusalem, and that a record of the same is preserved as an admonition to the servants of Christ, in all subsequent time until the end of the world; and what Christ has said to those servants privately on the mount, he says also to all his own servants throughout all time, "Watch!" "Watch, and be sober," "Take heed that no man deceive you." "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safty; then sudden destruction cometh upon them. Therefore let us not sleep as do others; but let us watch and be sober. For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v.

A day is now most evidently upon us, in which the faithful and unfaithful servants of the kingdom of Christ whom he has commissioned to minister to those of his household, and to give them their meat in due season, are being called to a strict reckoning; and the line is now being drawn between those who shun not to declare the whole counsel of God, even at the peril of their lives, and those who prefer to eat and drink with the drunken; and to smite the men-servants, and the maid-servants who remain at their posts. And it will be made fully to appear that those who seek to save their lives, by withholding the truth, and conniving at error, shall lose their standing as ministers of Christ, and be driven into outer darkness, where shall be weeping and gnashing of teeth; and they who will lay down their life for Jesus' sake, shall find it. Servants of the kingdom, Beware! Spread your banner fearlessly, in the name of your God. Bury not your talent in the earth. Stand boldly forth and contend earnestly for the faith which was once delivered to the saints; and

count not your lives dear unto yourselves, that ye may finish your course with joy, and the ministry which ye have received to testify the gospel of the grace of God.

Obituary Notices.

DIED—On Sunday, the 20th ult., in Middletown, WILLIAM SPENCER, infant son of Dea. Wm. Inman, aged 1 year and 7 months.

DIED—In this town, August 9th, after a very short illness, SPENCER MURRAY, infant son of brother Mahlon S. Beakes, aged about 14 months.

DIED—In Thompson's Valley, Tazewell Co., Va., NATHANIEL JOHNSON, son of Elder J. F. Johnson, of Anderson Co., Ky., in the 27th year of his age. Though he died far from home and the land of his birth, yet his kind and engaging manners, his upright bearing won for him friends who did all that mortals could do for his recovery, and when all hope had fled, they smoothed his fevered pillow and breathed hope and comfort into his dying heart. And ere the grave closed on him forever, we feel it a duty to speak one word as a grateful tribute of respect to his memory. As a citizen, he was honorable, upright and enterprising; society lost a useful member. As a friend, he was steadfast and true; but above all, religion warmed his heart, and he gave up life here in the hope of a better and brighter existence beyond the grave. Though time itself cannot assuage the deep sorrow we feel, this thought will always be a consoling balm to our wounded hearts. The roar of battle has now passed away, and nothing shall disturb thy deep repose in the green valley where he lies. The gurgling stream that ripples gently by, the chirp of the wild bird, the whistle of the tameless winds, will chant his requiem, while the amaranth of love and affection will bloom on his grave.

BROTHER BEEBE:—Please publish the following notice:

DIED—At Warwick, Orange Co., N. Y., on Friday, the 11th day of August, 1865, STEPHEN CASE, son of brother John B. and sister Hannah Case, aged 20 years. Thus was cut off in the very morning of life a youth whose quiet, peaceable disposition, correct moral deportment, and industrious habits endeared him to the family circle, and secured the respect and esteem of the community. His disease, which was of a most painful nature, was borne with great patience and resignation until his spirit passed from earth to God who gave it. His funeral was attended at the Baptist meeting house, on the ensuing Sunday, by a very large audience of sympathizing friends, and a sermon preached by Elder L. Cox, Jr., from the words: "Hear the rod, and him who hath appointed it." W. L. BENEDICT.

ELDER BEEBE:—Please publish the obituary of my dear uncle, EDWARD MORELAND, who died June 25, 1865, at his residence, in Stewart Co., Tenn., in the 85th year of his age. He was born in Craven Co., N. C., in 1780. Professed religion in 1803; was baptized by Elder John Beasley; emigrated to Rutherford Co., Tenn., in 1806; joined the church at Overall's Creek, where he lived until 1823; then moved to Stewart County, and joined the church at Cubb Creek, where he lived a consistent Old School Baptist until his death. He bore with christian fortitude his protracted illness from November until June. He had often prayed that he might enjoy the presence of God at his death. He told his friends not to pray for him to live, but for the Lord's will to be done; for he was ready to go when the Lord should call him away. He sustained in life the character of a truthful, sober, honest citizen, an affectionate husband, and tender father. And he has lived an exemplary life of sixty-two years, and acted as Church Clerk fifty-one years, and died in hope of a blessed immortality. We sorrow not as they who have no hope, for if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. May the Lord sanctify this afflicting dispensation to the good of mourning relatives and friends.

EDWARD W. MOORE.
CARTHAGE, Ohio, August 10, 1865.

ELDER BEEBE:—Please publish the following obituary:

DIED—In Jefferson, Schoharie Co., N. Y., July 28, of croup, ERVIN AMENSO, son of Eber and Catharine Hicks, aged 4 years, 2 months and 22 days. Elder L. P. Cole preached on the occasion from 1st Thessalonians, iv. 13, 14.

Rest, little sleeping sufferer, rest,
Thy white hands folded on thy breast;
Thy young voice hushed, thy bright eyes closed,
Thy pain racked form in death composed.

Thou'rt safe, dear lamb, in his kind care,
Who leads his flock through pastures fair,
And guides them to the waters bright,
Which gleam and shine in heaven's own light.
'Tis better thus we feel it so,
For now thou art free from pain and wo—
Art free from all earth's sinful wiles,
With which the older hearts beguile.

And when the days of toil are done,
And night brings all the household home,
We'll miss thy sweet and loving face,
And mourn to see one vacant place.

When morning calls us from our sleep,
We oft in silent tears must weep,
To hear thy brother's voice of cheer,
And think there is no Erve here.

Farewell, dear child, thou canst not come
To gladden more our earthly home;
But may we hope through God's deep love
To join thee in his home above.

B. HICKS.

JEFFERSON, Schoharie Co., N. Y.

DEAR BROTHER BEEBE:—By request I send you for publication in the "Signs of the Times" the obituary of Mrs. OLIVE GOODNOW, daughter of Azel and Sophia Macomber, who died at her residence, in Jay, Me., Sept. 13, 1864, aged thirty-seven and a half years. The subject of this notice never made a public profession, but she gave good evidence that she was a quickened person. Having conversed with her on several occasions, I found her well grounded in the doctrine of grace. Her father and mother are Old Baptists in principle, her mother by profession. Her health was not good during the summer season. She was confined a few days before her death. She expressed a conviction that she would not recover. Death was disarmed of his terrors in her case. She leaves a husband, a large family of children, and numerous relatives and friends to mourn her loss. May God in mercy grant them all wisdom, patience and understanding, and prepare them for every event in life, and for death. Affectionately yours, R. TOWNSEND.
WILTON, Me., August 7, 1865.

DEAR BROTHER BEEBE:—I had intended, some time since, to send you for insertion in the "Signs of the Times" the following obituary:

DIED—In Scott Co., Ky., on the — day of April 1865, JAMES B. LEACH, in the 87th year of his age. Brother Leach and his wife were received into the fellowship of the Particular Baptist church at Elizabeth, Bourbon county, Ky., more than forty years since, where they continued members, enjoying the sweet fellowship of their brethren and sisters, until death released them from their earthly cares, and they were called, as we confidently trust, to join the church triumphant, where sorrow, sickness, pain nor death, are feared or felt no more.

Our much beloved sister Leach received her discharge from her earthly warfare more than twenty years since. Our dear old brother "rested from his labors" in the month of April last, without, as is believed, a struggle or a groan. Brother Leach enjoyed the unshaken confidence of his brethren, and has by their choice officiated as Deacon of the church between thirty and forty years. He was a man of strong mind, nice, discriminating judgment; and there were very few who would sooner detect error, or more faithful in opposing, and so far as an opportunity served, in exposing it than he was; but he has gone to his reward, and has left a vacant place in the church where his usefulness was appreciated. He leaves many brethren and friends to mourn their loss, which we doubt not is his gain. Most truly and affectionately, your friend and brother in tribulation, THOS. P. DUDLEY.
NEAR LEXINGTON, KY., Aug. 9, 1865.

Donations and Subscription Receipts.

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Total..... 50

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Yearly Meetings.

YEARLY MEETING—Brother Beebe:—

Please publish that the Old School Baptist church of Columbia, Jackson Co., Mich., will hold her Yearly Meeting, the Lord willing, commencing on Saturday before the second Sunday in October, 1865. Elders Lewis Seitz and Powell are expected to attend. Brethren and sisters generally are invited to attend, and we hope a goodly number will come.

Those who come by railway should be sure and be at Napoleon on Friday before the meeting, and they will be met then and there by brethren with conveyances. By order of the church, THOMAS SWARTOUT.

Associational Meetings.

LEXINGTON, N. Y., will be held with the South Westerlo church, in Albany Co., N. Y., beginning at 10 o'clock, a. m., on the first Wednesday in September, 1865.

Please give notice that the Lexington Association will meet with the Baptist church of South Westerlo, on Wednesday, the 6th day of September next, and those coming to the meeting by public conveyance up or down the river, will please take notice that carriages will be in attendance at Coxsackie on Tuesday preceeding, to convey them to the meeting. We would give a general invitation to our brethren and sisters to meet with us, and especially would we request our ministering brethren to attend. SAMUEL MABEY, Church Clerk.

LICKING, KY., will meet with the Elizabeth church, in Bourbon Co., Ky., on the second Saturday in September, 1865, and two succeeding days.

SALEM, Ill.—The Lord willing, the Salem Association of Regular Baptists, will hold their 30th annual meeting with the Bethel church, commencing on Saturday morning, at 10 o'clock, a. m., before the second Sunday in September, 1865, and continue the two succeeding days, on or near the road leading from Carthage, Hancock Co., Ill., to Quincy, seven miles south of Carthage, and about the same distance north of Chili. As we desire the attendance of our brethren from a distance, we will say to those coming by railroad from the east or south, they will leave the cars at Denver Station, and those coming from the west will leave the cars at Bentley Station, about three and one-half miles from the place of meeting. They can call on brother Jeremiah Slusher. Those stopping at Denver may call on brother Thomas Wristen. There will be teams at each place to convey the brethren to the place of meeting. J. G. WILLIAMS.

WESTERN IOWA, to be held with the Middle River church, near Winterset, Madison Co., Iowa, to commence at 10 o'clock, a. m., on Saturday before the second Sunday in September, 1865.

SALEM, IND., to be held at Walnut Grove meeting house, Lynnville, Warrick Co., Ind., commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September, 1865.

MAD RIVER.—The Mad River Association will be held with the Sugar Creek church, Putnam county, Ohio, on Friday before the first Sunday in September, and continue three days.

Brethren and friends coming by railroad will be met at Lima, on Thursday before the meeting, with teams to convey them to the meeting.
DAVID GANDER.

KEHUKKEE, N. C., will be held with the Kehukee church, N. C., beginning on Saturday before the first Sunday in October, 1865, with the same church with which she was organized just one hundred years before.

THE SPOON RIVER ASSOCIATION of Regular Predestinarian Baptists will be held, the Lord willing, at the Union church, Middletown, McDonough Co., Illinois, five miles south of Colchester, on the Chicago & Quincy Railroad, at which place all the brethren coming by railroad will stop, commencing on Saturday before the first Sunday in September, 1865, at 10 o'clock, a. m., and continue the two following days.
R. M. SIMMONS.

MAINE O. S. BAPTIST ASSOCIATION, will be held in Whitfield, Me., September 8th, 9th and 10th, 1865.

MAINE O. S. BAPTIST CONFERENCE, will be held at North Berwick, Me., on the 15th, 16th and 17th days of September, 1865.

KANSAS.—The first Regular Old School Baptist Association called Kansas, will be held at or near brother John Miller's, in Jefferson Co., Kansas, two miles east of Winchester, on the second Saturday in September, and two succeeding days. Those coming by the river at Western or Leavenworth, will come to Elder Wm. F. Jones, two miles west of Eastern. Those crossing at Atchison will call on brother A. Sparks, six miles south of Atchison, on Friday night before the meeting.
A. M. TOWNSEND, Clerk.

JUNIATA, Pa., will be held with Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Sunday in October, 1865.

SALISBURY, MD., will be held with Fishing Creek church, at the Church Creek Meeting house, at brother W. Woolford's, in Dorchester Co., (Eastern shore) Md., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1865.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
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6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurren here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA,

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Crommer and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

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designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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PRICE.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

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Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

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Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:—
One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

pertaining to God, to make reconciliation for their sins, and being made perfect, through suffering, in that he himself hath suffered, being tempted, he is able to succor them that are tempted, for whose deliverance he was crowned with glory and honor. For their deliverance he became incarnate; was made flesh, was tempted in the flesh, in all points as his people are, and finally was put to death in the flesh, and through death destroyed him that had the power of death, and all for the deliverance of his people who were in bondage through fear of death. This deliverance from death, he has accomplished by his resurrection from, and triumph over death. Having abolished death, and brought immortality to light. He is the Resurrection and Life of all his members, and in him is a perfect and complete deliverance from death, and from the fear thereof.

This triumph over death and fear, like all other blessings in Christ Jesus, is only received by the faith of Christ in his people. Faith triumphs over fear, over death, hell and sin.

Although the triumph of Christ is complete, and the deliverance of them who were subject to bondage through fear of death, is secure in Christ, and our risen and exalted Redeemer holds in his hand the keys of death and the grave; still so far as relates to the mortality of our earthly bodies, the last enemy that shall be destroyed is death. Therefore, as long as we are in these vile bodies, the saints do groan within themselves, waiting for the adoption, to wit, the redemption of our body.

We would say to sister Culy, there is nothing strange nor unusual in her case. All christians are subject to the same trials in regard to death. God has given us assurances that his grace is sufficient for us, and, As our days so shall our strength be. This assurance is enough for our faith, but will not satisfy our unbelief. Our faith is the fruit of God's spirit, but our unbelief is the fruit of our carnal mind which is enmity to God, and cannot be subject the law of the spirit of life, which is in Christ Jesus. It is our carnal nature that rebels, discredits, distrusts and finds fault. Faith tells us that, "Sufficient for the day is the evil thereof," but the carnal, or fleshly mind, even of the christian, demands to have to-day the grace which shall be required and supplied to-morrow. The special grace and faith of assurance, which shall be required in the hour of our departure, is not needed until that hour shall come; at that hour it shall be supplied. Faith is willing to trust the promise, and rely on God; but our flesh is weak, and our reason and sense are distrustful, unbelieving and therefore unreconciled to God. The evidences on which we rely are revealed by the Spirit to our spirit not to our flesh; to our faith, not to our judgment or reason; and this is needful for us, that we may trust in God, and walk by faith and not by sight. Our flesh does now, and probably will, as long as we remain in this tabernacle, dread "Death's chilling tide." But our spirit will groan within us, earnestly desiring to be clothed upon with our house, which is from heaven.

It need give us no concern, as to when, where, in what manner, or under what circumstances we are to lay off these vile

bodies. God has charge of all that, and he will help us, and that right early. Christ has promised to raise us up again at the last day. Be assured then, dear sister, that, though you walk through the valley and shadow of death, your Shepherd will be with you, and his rod and staff shall comfort you.

MIDDLEBURG, Loudoun Co., Va., Aug. 1865.

MY DEAR BROTHER BEEBE:—I cannot express how much I desire to see you, and other brethren at the north with whom I have enjoyed so many pleasant seasons in time past. I have heard from you occasionally in the last four years, and I see by an occasional number of the "Signs" that you have heard somewhat of me. O the agony of mind and painful tribulations I have endured within that time. Although at no time and in no sense a participant in the unholy strife that has drenched our soil in blood and brought weeping and wailing, desolation and ruin to so many households, I have suffered the loss of very nearly all my worldly substance and been confined in a most loathsome prison. My dwelling having been burned I was a wanderer upon the earth, not having where to lay my head. In this extremity I found my way to the eastern portion of the state of N. C., where I abode just one year; preaching and enjoying the society of the kindest of friends and brethren, whom I hope I shall ever remember with emotions of the deepest gratitude, and indulge the hope that my labours were not in vain among them. I did not know before how much my brethren loved me, and however much I feel unworthy of their love, I feel the more stimulated to spend and be spent in their service. I hope to attend the Salisbury Association in October, and there meet with you and other brethren I desire so much to see.

During a recent visit to Alexandria I saw the "Signs of the Times" for the 15th of this month. Your editorial in that number expresses my views precisely. I have never been able to reconcile the teachings of the gospel with carnal warfare, and have said on more than one occasion, "If all men were christians there would never be another war." Yea, I have gone further and said, "If all men were Old School Baptists the result would be the same." But the same could not be said of any of the various protestant sects in the land. So far from their religion, having any tendency to ward off such things, they are the most active promoters, and even now seem thirsting for more blood. It would seem as though all thinking persons ought to see by this time what Old School Baptists have seen all the time, (viz.) that all the plans a schemes of arminians, embracing infant sprinkling, Sunday Schools, Tract and Bible Societies, protracted meetings front benches, theological seminaries &c., together with the grand missionary schemes, gotten up and practiced with the avowed purpose of evangelizing the world, have proven an entire failure.

The people were told some forty years ago that if they would contribute freely of their money to support these things, that they would soon have the world evangelized and the Millennium ushered in. There has been no lack of contributions. They have seemed to have the

world in a sling. The only opposition they have had to encounter from any quarter so far as my knowledge goes, was the few weak and in their eyes contemptible Old School Baptists. There never was a grand experiment tried under more favourable circumstances, and yet no sane man will say that the condition of mankind is in any respect improved. Whilst thousands are compelled to acknowledge that it is infinitely worse. I should perhaps be saying too much if I should say that the above named measures brought on the awful and wicked war from which we have just emerged, but I will say that they had no tendency to avert or to stop it when begun. The conviction is deep rooted in my mind that there is no curse to any nation so great as false religion, and that there is no nation more cursed with it than North America. All the erroneous systems of religion, (especially Protestantisms) are founded in the mistaken idea that man by nature possesses all the faculties necessary to make him a christian if they are only given the right direction and properly educated. Such a theory obviates the necessity of being born again and is a palpable contradiction of the apostle Paul, who says "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." Men may, it is true, be taught religion, but it is a kind they would be better off without. And if they would see the kingdom of God they must be born again. This birth is not of the flesh, nor of the will of the flesh nor of the will of man, nor of blood, but of God. *It is not an improving, altering or changing that which was natural, into that which is spiritual.* But the impartation of that which was never before possessed, and that is spiritual. I once heard a professed Old School Baptist preacher say that in regeneration there were no new faculties imparted but new qualities. I suppose he borrowed the expression from some arminion. But no matter if it was original the reverse is true. We cannot preach men into regeneration or preach regeneration into men, all we can do is to exhibit the evidences that those who are born of God may have hope. Believing that all that God does in the world, is done with special reference to the interests of his church, I have watched the progress of the war with the expectation of witnessing some grand development religiously as well as naturally. But while I still believe that the interests of Zion are somehow wrapped up in the clouds and darkness that envelop the throne of God, I have not yet seen delusion banished or truth any more triumphant. The world still seems to be wondering after the beast and the name of God is still continually blasphemed. It is true there seems to be a falling of faith among the people in reference to those grand schemes for evangelizing the world, and they seem to be beginning to see, that those who make such a boast of piety and benevolence are not the most trustworthy, but I confidentially expect some greater results than have yet appeared, and am well assured that the Lord will hasten it in his time.

I am at present located here, and as we have a post office and mail facilities again, I wish you to send me the "Signs,"

and I suppose your former subscribers in this section generally will renew their subscriptions as soon as they can raise the necessary funds. I am profoundly thankful to you for your kindness to my nephew while mutilated and in prison. He is now at home and in good health, and we hope to be able to repay you some day. My love to your family and all the saints. Yours with undiminished love,

R. C. LEACHMAN.

PATOKA, Ind., July 4, 1865.

DEAR BROTHER BEEBE:—Through the kind providence of God, I am yet a favored object of his tender mercy; and when I look around over this once peaceful and happy land and view the awful distress and mourning with which a very large portion of the inhabitants thereof have been for the last four years so seriously afflicted, and from which they are just beginning to merge, I am made to exclaim, O how thankful I, together with all others similarly situated, should feel to our indulgent Lord for his unbounded goodness to such ungrateful worms of the dust as we are; and yet O how ungrateful for such great blessings. But such seems to be his amazing grace and tender mercy bestowed upon his unrelenting children, accompanied with his long forbearance and loving kindness. The powers of iniquity, through the reign of anti-christ, seem to have let loose their shafts and brought dire calamities upon this once happy country of ours, and deluged it with blood, with death and destruction in the land; yet this part of God's footstool has been preserved, in a great measure, from those great evils being perpetrated within its borders, or the awful consequences connected therewith. O how grateful we should be for such blessings. As it is written, it does indeed seem that "darkness has covered the earth, and gross darkness the people." But notwithstanding all this, the Regular Baptists in the pocket of Indiana, whom we esteem as the people of the Lord, have been the highly favored ones with his unbounded mercies and goodness. In addition to the above exemptions, the Salem Association of Regular Baptists have up to this time been blessed with a sound ministry, with but few exceptions; yet I must confess I fear the future, but hope for the best. She has so far been preserved by the power and grace of God, to a very great extent, from the curse of the hypocritical allurements and delusions of the anti-christian clergy and their menials, of occupying a place within her walls, as has been the case with many others. And by the favor of Zion's King his people therein are still enabled to enjoy the happy fruition of that christian union and fellowship which exhilarates the children of Zion's kingdom, many of whom seems to be bathing in that "river the streams whereof shall make glad the city of our God." Many of the churches thereof are being blessed with the stately steppings of Prince Immanuel, and Zion is made to rejoice and blossom as the rose, to travel and bring forth her children, with songs and praises to Christ their Savior for his redeeming love and unmerited grace. To some four or five of the churches thereof, there has been within a year from thirty to sixty additions thereto; new converts publicly acknowledging Jesus by follow-

ing him into the watery grave and being buried with him in baptism, and raised in newness of life, who I hope will honor the cause they have espoused by a chaste walk and godly conversation, thereby proving a blessing and consolation to the household of faith, or of God's elect. Not many of Salem's members have ever been captivated, or led captive into Babylon, by the mother of harlots, or any of her daughters composing the anti-christian hosts that are infesting the land with their enchanting delusions. As God said to Israel of old, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Equally so will the saying as truly apply to spiritual Israel under the gospel dispensation, who being brought out of Egyptian darkness and the bondage of sin and death, in which they were securely housed and kept by the devil at his will, where his goods were in peace, until the Savior by his irresistible spirit came upon him and overcame him, and took from him all his armor wherein he trusted and divided the spoils. And again, Jehovah has said, "Though shalt worship the Lord thy God, and him only shalt thou serve." And further, "Ye shall make you no idols nor graven images; thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon their children to the third and fourth generations of them that hate me." "But if ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field give their fruit; and I will give you peace in the land, and ye shall lie down and none shall make you afraid, neither shall the sword go through your land." Yet in view of all these commands and promises made by the Lord of hosts to his chosen people, many of them have been deluded by the nations round about Zion's borders, which have combined and fused together for the destruction and overthrow of Zion's kingdom; they have set up their idols. If they are not just like Aaron's calf, they are nevertheless idols, to which they have joined themselves, as Ephraim of old joined himself to his idols, in the worship and service of which they are devoting much of their time and substance, as well as desecrating their sanctuaries and synagogues to immortalize and adore their greatness, exclaiming, "Great are the gods of the legalists," which they have set up in a most unholy crusade against Zion. Most truly and justly did the incarnate Lamb of God reproach their proto-types, the Scribes and Pharisees, for their hypocrisy, when he applied to them the saying of the prophet of old, thus: "Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me, and in vain they do worship me, teaching for doctrines the commandments of men." The Lord will most assuredly punish them for their wickedness and idolatry, though it may be after much patience and long forbearance, nevertheless it will certainly come.

But O! the happy contrast with those who are the loved ones of Jesus, those

who love the Lord and keep his commandments, who have the mark of circumcision in their hearts, who are in the pales of Christ's kingdom, who are under the power, dominion and influence of the Prince of Peace, clothed with his righteousness, led by the benign influence and teaching of his holy spirit; those who manifest their love to and interest in the Redeemer's kingdom, by a well ordered walk, and godly conversation, discarding everything like idolatry or self aggrandisement, in their religious devotion, but who diligently worship God with true devotion. Such are the highly favored people of the Lord, who often enjoy his presence and smiles, "for his eyes are over the righteous, and his ears are open unto their prayers." Jesus will feed them with that heavenly food, that whosoever eateth of shall never hunger, and shall lead them unto flowing fountains of living waters. O, what a happy theme to contemplate, for God shall wipe away all tears from their eyes. Brother Beebe, my creed is that the whole human family in a natural state are dead in trespasses and in sins, without will or power to extricate themselves therefrom, they are subjects of spiritual wickedness, sinners against God, and under the curse of a holy, just and good law, being corrupt and depraved in every part, and more than that, they are led captive by the devil at his will, carnal sold under sin, with blinded eyes and hardened hearts. And so with the objects of God's love, who are by nature the children of wrath even as others, under the captivating influence of the prince of the power of the air, the spirit that now worketh in the children of disobedience. "But God who is rich in mercy for his great love wherewith he hath loved us," hath quickened us together with Christ, dead sinners as we were. Yes, the very same life, spirit and power that brought again our Lord Jesus Christ from the dead, is still engaged in quickening and making alive the dead members of his body with him, saving them by grace, converting them from the love and practice of sin to the love and practice of holiness. "We love God because he first loved us." Thus God converts his children and saves them, because he loves them even when they were sinners, and not to make him love them, for God is love. He kills them to sin, and makes them alive to Christ, raises them up and causes them to set together in heavenly places in Christ Jesus, showing forth the exceeding riches of his grace in his kindness towards them, glorifying himself in them, while they are completely happy in him, just doing therein what he eternally intended to do in the premises, without the aid or help of men, or any other power, or the great efficiency of preaching, or any other service which is by some so much boasted of, as being efficacious in the work and help of the Lord in bringing his sheep into the fold of God, unless the same should be accompanied with the life-giving spirit of the Lord; which is not under the control of men or mortals at their pleasure.

Brother Beebe, having to write to you on business, I have scribbled considerable, very imperfect indeed, with which of course you will do as you please. And hoping that you may still be permitted to remain on the watch tower of Zion in

your declining years, to cry, "What of the night?" I continue to be your true friend and well wisher,

JOHN HARGROVE.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1865.

CHRIST THE BLESSED AND ONLY POTENTATE.

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. viii. 5, 6.

Admitting all that can be claimed by principalities and powers, either in heaven or earth, to us, that is to those who are the called, quickened, and spiritually instructed, there is but one supreme ruling power, transcending all the powers which are put under him. He is the only wise God, our Savior. His name is called **THE WORD OF GOD**. All the powers in heaven acknowledge his majesty, and all the angels of God are commanded to worship him. The four beasts, (or living creatures,) and the four-and-twenty elders, which represent all the principalities and powers in the heavenly places in Christ Jesus, acknowledge him to be the Head over all things to his church, which is his body, the fulness of him that filleth all in all. And He himself declares his supreme power over all flesh, which he must needs possess, that he might give eternal life unto as many as the Father hath given him. When by a commission from him, his apostles were seated upon thrones of judgment, to judge and administer to the twelve tribes of his spiritual Israel, and the keys of the kingdom of heaven, (that is the direct inspiration of the Holy Ghost, with which they were baptized on the day of Pentecost) was given them, expressly to make binding on earth, all their apostolic decisions, they were distinctly informed that the excellency of all this power was of God, and not of them. "He came and spake unto them saying, All power is given unto me, in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 18-20.

In asserting the absolute supremacy of our Lord Jesus Christ over all beings, all events, and all worlds, we design in this article to show that in ascending his Mediatorial throne, all temporal as well as all spiritual authority was vested in him. The apostle in showing what is the exceeding greatness of God's mighty power to his church-ward, who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," adds: "And hath put all things under his feet," and in all this fulness of power over all things in heaven and earth, in this world and that which is to come, "gave him to be the head over all things to his church,

which is his body, and the fulness of him that filleth all in all."—Eph. i. 19-23. We will notice first his supreme power in the heavenly places, and secondly, his supreme authority over all the principalities or departments of power in this world.

First. Christ is supreme, blessed and only Potentate in his spiritual kingdom, the departments of which are called Heavenly Places, wherein are set thrones of judgment; the thrones of the house of David."—Psa. cxxii. 5. There are no thrones of legislation; for not even the apostles were allowed to enact any law, or amend, annul, or alter any part of the law of Christ. His princes shall sit in judgment. They shall sit in judgment over his chosen tribes, giving judgment and decision on every part of the law of Christ, and their judgments and decisions are authoritative, for they sit on thrones, and thrones signify places of imperial power. Thus in setting forth the principalities of the heavenly places, the apostles are first brought to view, endowed with power from heaven to administer the laws of Christ, to set in order all that belongs to the organization and travel of the church of God. What they have written by inspiration of the Holy Ghost, makes up a full, perfect, and complete directory for the observance of all the children of God throughout all time. The man of God is perfectly and thoroughly furnished to every good work. The primitive church was organized on and in the apostle's doctrine and fellowship, and only so far and so long as we abide in the doctrine of the apostles, can we continue in their fellowship. What they have bound on earth is bound in heaven; also, what they have loosed on earth shall be loosed in heaven.

Next to the apostles in authority are the prophets which God has placed in the church, having gifts from the Lord for the edification of the saints. Thirdly, teachers, in a more general acceptance of the word, as this principality embraces, as we apprehend, all the gifts, or all those to whom God has given ability to teach the doctrine, order, and ordinances of the house of God. The same gifts which are simply called *teachers* in 1 Cor. xii. 28, are in Eph. iv., called evangelists, pastors, and teachers. Next to these in their order come the gifts of healing, of helps, governments, tongues &c., and all for the edifying of the body, the church. None of them to be despised or unappreciated, for these all being established as principalities in the heavenly places of the church and kingdom of Christ are to be regarded as thrones of power which Christ himself has set. They are to teach, exhort, reprove, and rebuke with all authority! That is with all the authority by Christ invested in them, and that is to be determined by his word. These principalities cannot be disregarded without violation of our loyalty to Christ; for he has said to his servants, "He that receiveth you receiveth me; and he that receiveth me, receiveth him that sent me."—Matt. x. 20. The Pharisees were astonished at Christ's doctrine, for he taught them as one having authority, and not as the scribes; and it is a distinguishing mark of a servant of Christ now, that they, and only they, have divine authority for what they teach. Jesus said to Nicodemus, "We speak that we do know, and testify

that we have seen." But we should remember that it is only when the servants of God speak as the Lord Jesus has authorized them, that they speak or teach with authority. Now all these principalities and powers which Christ our King has set in the heavenly places of his kingdom are in subjection to Christ as the Blessed and only Potentate. He is exalted not only above, but far above all principality and power, and every name that is named, both in this world, and that which is to come. They are only his servants, acting by his authority, having none of their own. He is the Head, and they the members of his body—and to him they constantly ascribe all power, might, and dominion; saying, "for thine is the kingdom, and the power, and the glory, for ever and ever, amen."

Should any one therefore attempt to introduce into the kingdom, or to bind any obligations upon the saints which our Lord Jesus Christ has not authorized, whatever their position may be in the church or in the ministry, their effort should be firmly resisted. Even the apostles are to be followed only as they follow Christ. And if Paul or an angel from heaven should teach any other doctrine than that which the apostles have preached, let them be accursed. To hold Christ as the blessed and only Potentate, will not allow us to receive from any of his servants, or professed servants, aught in doctrine or order that does not bear the broad seal of his Holy Spirit. All the power or authority any of his apostles, prophets, evangelists, pastors or teachers can have, or that the church has a right to regard or obey is the power and authority of Christ himself, as he is the Only, as he is the Blessed Potentate. And it would be treasonable in any of his subjects to bow to any other sovereign or potentate in his kingdom.

Secondly. The principalities and powers of the earth, as well as all those of the heavenly places, are subordinate to him, whose name and titles are written upon his vesture and upon his thigh: King of kings, and Lord of lords. The boundaries of his government in providence, are from the rivers to the ends of the earth. The heathen are his inheritance, and the uttermost parts of the earth are his possession, and all legitimate powers, governments, thrones, and dominions of or over the tribes of mankind are from him; and no power can be exercised over men except by usurpation that comes not from him. He as God of the whole earth has instituted human governments, set up kings, governors, rulers, and judges, limiting their rights to govern within such bounds as to be a terror only to evil-doers, and a praise to them that do well. Paul gives this as the reason why every soul shall be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. This applies alike to all degrees of power or authority, by special ordinance of God, whether it be vested in kings, governors, presidents, judges, husbands, parents, masters, or wherever it exists, and for the limitation, regulation, and duration, Christians are to examine the ordinance of God in which all these several powers are authorized. The powers are widely different in degrees; the parent or the

master has not the power which God has given to kings; but their respective powers to the extent provided in the ordinance is as legitimate in the one as in any of the other departments of human power, and in every case Christians are to respect all these powers and authorities, simply because God has ordained them; not because one man of himself has more right to rule than another. The Christian is to "honor all men, love the brotherhood, fear God, and honor the king, upon the very same principle that servants are commanded to obey, or be subject to their masters with all fear, because it is God's ordinance, and our obedience as children, as servants, and as citizens of states and nations, is, so far as Christians are concerned, that thereby we honor and obey God."

This motive for the submission and obedience of every soul to the higher powers or authorities is urged alike in regard to every grade or degree of authority which God has ordained and enjoined. Children are exhorted to obey their parents, because God has commanded it. It is the first commandment with promise. Servants are commanded to obey in all things their master according to the flesh; "not with eye service," as though it were only from fear of man; "as men-pleasers; but in singleness of heart, fearing God; and to do it heartily, as to the Lord, and not unto men."—Col. iii. 22, 23. Obedience to kings, governors, judges and magistrates, is by special command of our blessed and only Potentate, to be faithfully rendered, because God has commanded it. Not merely because men have enacted the laws, or kings have decreed them, with pains and penalties, but in the fear of God and in obedience to him. "For rulers are not a terror to good works." That is those whom God has invested with power, and who are his ministers to us for good. The extent of all power given of God to rule, is that they shall be a terror to evil doers, and a praise to them that do well. They are ministers of God, in the civil department of his government, to protect the law-abiding in all their rights, and to punish those who infringe upon the lawful rights of others—hence the power to be recognized by Christians, although ministered by rulers and judges divinely appointed, is none the less the government of our Blessed and Only Potentate. And all kings, governors, and rulers of the earth, are as firmly bound to rule in the fear of God, observing the limitation of all their powers, as their subjects are to obey them, as the ministers whom God has put in authority over us.

A careful examination will show every candid and honest enquirer after truth, that the obligations of subordination, submission and obedience, enjoined on Christians to all the principalities of the heavenly places; that is in the church of God; and their obligations to obey all men who are divinely invested with authority over us in the flesh, as kings, rulers, parents, husbands, masters, and all other institutions of power, to the full extent of the power thus given to them over us, rests alike upon the recognition of the divine power, and should be cheerfully rendered in obedience to our Blessed and Only Potentate, as unto God, and not unto men. It is then as disloyal to our

Potentate, for a child to dishonor or disobey his parent, a servant to dishonor or disobey the lawful commands of his master, as it is for a citizen to disregard, dishonor, or disobey the wholesome laws of the state or nation where he owes his obedience.

No man on earth is invested by any ordinance of God with unlimited power or authority. Some have indeed usurped and exercised such power for a season, making the monarch's will the supreme law. Such were the pretensions of the haughty king of Babylon, when commanding all his subjects to worship his golden image; but God rebuked him, and drove him from the society of men to eat grass with the beasts of the field till he confessed the supremacy of the God who rules over all. No earthly government has any divine right to judge the saints in religious matters; nor has any saint a right to be judged by them in meats, or drinks, or holy days, new moons or sabbaths. Nor has any husband a right to dictate the religious faith of his wife; nor has a parent a right to command his child to disobey the laws of God or men; nor has the owner or master of a servant a right to require of him anything that God has forbidden, or that would be in violation of the legitimate laws of the land.

In this view of the subject, we bow our knee, and swear allegiance to our Blessed and Only Potentate, as the King of kings, and Lord of lords, "and whatsoever we do, do it heartily, as unto the Lord, and not unto men."—Col. iii. 23.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.
Let every kindred, every tongue
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

GENERAL AGENT.

Elder Silas H. Durand, at present traveling extensively among the churches and associations of our order, has kindly consented to act as general agent for the "Signs of the Times." He is duly authorized to transact any business for us, in procuring subscriptions, collecting payments, settling accounts &c., for the "Signs," or for our Hymn Book. Any business which he may do for us, will be the same as though it were transacted with us personally.

GILBERT BEEBE.

Obituary Notices.

DEAR BROTHER BEEBE:—The following biography and obituary notice of one of your patrons, our brother, WILLIAM JONES, was handed me with a request that I should send it to you for insertion in the "Signs of the Times," by one of the survivors of the family. Most truly and affectionately as ever yours,
THOS. P. DUDLEY.

WILLIAM JONES was born in Berks county, Pennsylvania, January 25, 1784. His parents were members of the Episcopal church, and were held in high esteem for their virtue, piety and worth as members of the same, by whom he was instructed in the principles and taught to observe the rules of the Episcopal church, and for which he often expressed a high regard. The influence of good parental counsel was exhibited by him in all his future life; in no single instance was he ever known to commit an act that could cast a shade upon his good moral character. He was married to Miss Mary Bell, his first and only love, on the 10th day of November, 1805, a lady every way worthy of a good husband. He removed to Scott county, Ky., in the fall of 1806. His occupation was that of a farmer and mechanic; his industry, fidelity and punctuality in business was

known and admired by all who knew him. On the second Saturday in April, 1869, he with his wife, united with the Baptist church at Dry Run, Scott county, Ky., then under the pastoral care of Elder Joseph Redding, who was for years a useful and prominent member of the Licking Association, and for whom he had high esteem. As a man Mr. Jones was calm, quiet, diffident and unassuming in all his intercourse in life; few have surpassed him in justice, punctuality and fidelity. Having been actively engaged in business for a period of fifty-four years, declining health admonished him to retire. He removed to Georgetown in March, 1860, where he met with the loss of his wife, who died on the 28th day of June, 1863. From the weight and gloom of this sorrowful bereavement he never recovered, having lived fifty-eight years with the wife of his choice, in all the enjoyments of conjugal felicity, he could but continue to look back upon that loved one which had so often brightened his joys and soothed his sorrows. Perhaps few men have more fully discharged the varied and multiplied duties of life growing out of their relation to each other, as a citizen, husband, parent, master, neighbor and friend. As a Christian, he had a firm conviction of the mercy and sovereign will of God in the salvation of man. In this faith he lived and died. His trust in the merit of Jesus for salvation never wavered. As his length of days and increasing disease bore heavily upon him, his thoughts and mind contemplated the meeting of the final messenger, and as he seemed to leave in sight, from whom the world would gladly flee, his hope and confidence in the mercy of God through Christ, remained steadfast. His oft repeated prayer was, "Lord have mercy on me, a poor helpless sinner."

In conversing on the subject of death and its sequel, he never expressed a doubt of his final salvation through the mercy and favor of God, nor did he ever murmur at any earthly loss or bodily pain. Such was his resignation to the will and providence of God, that he passed through his final conflict unto death without uttering a single word of complaint or regret.

Thus passed away this good man, Wm. Jones, on the 26th day of June, 1865, aged 81 years, 5 months and one day, from his earthly tabernacle, as we believe, to a mansion in the paradise of God.

Death is the path that must be trod,
If man would pass from earth to God;
Clap the glad wing and fly away
To join the bless'd in endless day.

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Associational Meetings.

KEHUKEE, N. C., will be held with the Kehukee church, N. C., beginning on Saturday before the first Sunday in October, 1865, with the same church with which she was organized just one hundred years before.

SALEM, Ill.—The Lord willing, the Salem Association of Regular Baptists, will hold their 30th annual meeting with the Bethel church, commencing on Saturday morning, at 10 o'clock, a. m., before the second Sunday in September, 1865, and continue the two succeeding days, on or near the road leading from Carthage, Hancock Co., Ill., to Quincy, seven miles south of Carthage, and about the same distance north of Chili. As we desire the attendance of our brethren from a distance, we will say to those coming by railroad from the east or south, they will leave the cars at Denver Station, and those coming from the west will leave the cars at Bentley Station, about three and one-half miles from the place of meeting. They can call on brother Jeremiah Slusher. Those stopping at Denver may call on brother Thomas Wristen. There will be teams at each place to convey the brethren to the place of meeting.
J. G. WILLIAMS.

MAINE. O. S. BAPTIST CONFERENCE, will be held at North Berwick, Me., on the 15th, 16th and 17th days of September, 1865.

SALEM, IND., to be held at Walnut Grove meeting house, Lynnville, Warrick Co., Ind., commencing at 10 o'clock, a. m., on Friday before the fourth Sunday in September, 1865.

JUNIATA, Pa., will be held with Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Sunday in October, 1865.

SALISBURY, Md., will be held with Fishing Creek church, at the Church Creek Meeting house, at brother W. Woolford's, in Dorchester Co., (Eastern shore) Md., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1865.

Those coming by public conveyance will take the steamboat Tuesday morning at 7 o'clock, from Light Street wharf, Baltimore, for Cambridge, where they will be met and conveyed to the meeting. The ministering brethren, brothers, sisters and friends are very cordially invited to attend. **WHITFIELD WOOLFORD.**

Yearly Meetings.

YEARLY MEETING—Brother Beebe:

Please publish that the Old School Baptist church of Columbia, Jackson Co., Mich., will hold her Yearly Meeting, the Lord willing, commencing on Saturday before the second Sunday in October, 1865. Elders Lewis Seitz and Powell are expected to attend. Brethren and sisters generally are invited to attend, and we hope a goodly number will come.

Those who come by railway should be sure and be at Napoleon on Friday before the meeting, and they will be met then and there by brethren with conveyances. By order of the church, **THOMAS SWARTOUT.**

YEARLY MEETING—Brother Beebe:

Please publish the following notice in the "Signs of the Times":

The Old School Baptist church of Broome have appointed a Yearly Meeting in their church, to be held at the Methodist meeting house, in Plattekill, (the same place where we held our meeting last year,) on the 7th and 8th days of October next, to commence at 10 o'clock, a. m., of each day. Brethren and sisters of other branches of the Zion of our God are cordially invited to meet with us, and our ministering brethren in particular. By order of the church, **BARNARD COLE,** Church Clerk.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurren here, our friends will oblige us by sending "United States Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE HISTORY OF PROTESTANT PRIESTCRAFT

IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII, Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanatisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, enclosing payment, **G. J. BEEBE,** Middletown, Orange Co., N. Y.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be

designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than what at the time of ordering them shall be equal in value to the foregoing prices in gold. As in the fluctuation of the value of U. S. legal tender notes compared with the gold standard, U. S. notes have advanced considerably, we will, for the present, supply our common bound books at \$1.50; blue, gilt edge, at \$2; imitation of morocco, very handsome style, at \$2.50; and our best Turkey morocco, at \$3.

DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address **Mrs. P. A. BEEBE,** Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. **A. BIGER.**

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., **JOHN SHAHAN.**

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, **MARY GRIFFEN.**

DONATHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint, for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. **SARAH PALMER.**

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success. Your obedient Servant, **JAMES JOHNSON.**

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y. Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y. Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas. Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to me will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., OCTOBER 1, 1865.

NO. 19.

Correspondence of the Signs of the Times

MARION Co. Oregon, July 20, 1865.

DEAR BROTHER BEEBE:—I believe I promised when I gave my views on Heb. vi. 4, 5, 6, in answer to the request of sister Martha E. Price, of Iowa, that if my life was spared I would subsequently give my views through the "Signs" on Heb. x. 26-29, which reads as follows: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." I now seat myself to try to redeem my promise. And on attempting to give my views on so deep and mysterious a subject as the above scripture at first appears to be, I shall differ in opinion from many good brethren who (I frankly acknowledge) are much wiser in spiritual things than I am. Still it is possible for even wise men to err sometimes. Some are of opinion that persons may receive a knowledge of the truth and be sanctified through the truth, and still not be regenerated and born again, which like the stony ground upon which some seed fell, and sprang up quickly, but when the sun was up, because it had no depth of earth it withered and brought forth no fruit; and that to this class the apostle had reference when he penned the above passage. So far as my knowledge of the Baptists of England goes, they all entertain the above opinion, and I have been a constant reader since 1859, of the "Gospel Standard," a monthly periodical, edited by John C. Philpot, and published by John Gadsby of London, son of the late Wm. Gadsby, author of the "Everlasting task for Arminians." And although in general I am well pleased with the "Gospel Standard," and believe it sets forth sound Baptist principles, still in this particular I differ from the views therein set forth. But in order to reconcile that part of our text which reads: "And hath counted the blood of the covenant wherewith he was sanctified, an unholy thing" &c., with the Predestinarian Baptist doctrine of particular redemption, they have to overleap all sense of language and say that the personal pronoun *he* refers to the Son of God, making the passage read thus: "And hath counted the blood of the covenant wherewith the Son of God was sanctified, an unholy thing" &c., when it is as clear as words can express that the per-

sonal pronoun *he* was sanctified, refers to the same person that "Of how much sorer punishment, suppose ye, shall *he* be thought worthy" does. Surely persons holding the above idea must read the text unconnected with other portions of the epistle. In order to get a proper understanding of the text, it is necessary that we in the first place ascertain who the apostle was addressing, and secondly what subject he was treating upon.

1st. He was writing to the Hebrew brethren.

2nd. He was teaching them truths which they were slow to learn, "Seeing" (as the apostle said) "ye are dull of hearing. For when, for the time, ye ought to be teachers, ye have need that one teach you again," &c.—Heb. v. 11, 12.

One lesson the apostle was teaching them was the superiority of the priesthood of Christ over that of Aaron. And another was the abrogation of the law for all true believers; and the insufficiency of the Levitical priesthood to ever have accomplished the eternal salvation of one sinner. It being only "a shadow of good things to come, and not the very image of the things, can never with these sacrifices which they offered year by year continually, make the comers thereunto perfect. For then they would have ceased to be offered, because that the worshiper once purged, should have no more conscience of sins. But in these sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." These truths they as Jews were slow to learn, having been long accustomed to the practice of these Jewish rites, and having been taught from infancy to depend upon them for salvation; they still clung to them with a tenacity unbecoming a profession of Christianity which they had made; they having not as yet entered into the gospel sabbatical rest, which the apostle exhorted them at the commencement of his epistle to enter into, and to cease from their own works as God did from his. And the apostle saith in chap. iv. 3, "For we which have believed do enter into rest," i. e. we who have been stripped of every tattered shred of law righteousness, or any righteousness of our own, and have fallen into the arms of Jesus, and have no other hope, know no other refuge, and desire no other, save Jesus Christ and him crucified, "do enter into rest." But if there is the smallest thing imaginable for us to perform in order to our eternal salvation, or to make the blood of Jesus effectual in our eternal salvation, then we cease to enter into the gospel rest. The apostle after a rehearsal of the law-covenant in chapter ninth, speaks of it thus in verse ninth: "Which was a figure for the time then present, in which were offered

both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good things, to come by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us." So that other sacrifices would be useless, seeing the last sacrificial offering completed to a certainty the eternal redemption of all for whom it was made; which were all the election of grace; all for whom Christ beforetime entered into covenant engagement to redeem. Consequently, "There remaineth no more sacrifice for sins," neither is other sacrifice necessary, seeing that "Christ by one offering hath perfected forever them that are sanctified," or set apart unto eternal salvation, "being chosen in Christ Jesus before the foundation of the world, to be holy and without blame before him in love." So then they who have received the knowledge of this truth cannot sin wilfully so as to need another sacrifice to be offered for sins. But to return. Verse 13th reads thus: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," (for it was by the observance of these Jewish rites they were externally cleansed and had the promise of earthly inheritance in Canaan. Therefore the apostle argues thus.) "how much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." The Levitical priesthood having now expired or died, all its works of external performances and temporal ordinances died with it at the bringing in of the priesthood of Christ, just as the moon ceases to give light upon the rising of the sun; so the law being a mere shadow like the moon, loses its feeble rays at the effulgent brightness of the rising of the Sun of Righteousness. Yet these believing Hebrews were still seeking the living among the dead; were seeking light amidst the shades of eternal night, and grasping after the shadow after it has flown forever away. They being dull of apprehension, and being conscious that they had committed new sins after they believed, were tenacious of observing these law rites, or dead works, as the apostle calls them, in order to make the blood of Christ effectual in the expiation of those after sins; forgetting or having never known that "the blood Jesus Christ cleanseth from all sins, past, present and to come; and that by one offering he hath perfected

forever them that are sanctified." The apostle in the 9th verse of the chapter containing my text saith, "Then said he, Lo, I come to do thy will" (or covenant) "O God, he taketh away the first" (covenant) "that he may establish the second. By the which will" (or covenant) "we are sanctified through the offering of the body of Jesus Christ once for all," for all sacrifices, or forever. The apostle in our text makes use of a supposition, "For if we sin wilfully," &c. As though he had said in order to illustrate, Suppose we could sin so as to again incur the wrath and vengeance of Almighty God after we had received the remission of our past sins, there remaineth no more sacrifice for sins. "For every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins."—Verse 11th. They could not take away sins in the days in which they were offered, much less could they now expiate those after sins, seeing their days have departed for all time and for eternity. "And Christ being raised from the dead dieth no more; death hath no more dominion over him, for in that he liveth, he liveth unto God."—Rom. vi. 9, 10. Then we cannot crucify the Son of God afresh and put him to an open shame to appease the wrath of God the second time for us, or as often as we sin. See Heb. vi. 6. "Therefore there remaineth no more sacrifice for sins; but a certain and most fearful looking for of judgment and fiery indignation which shall devour the adversaries." But the apostle uses this illustration only to show them the folly of returning to those weak and beggarly elements that by so doing they virtually reject and despise the sacrificial offering of Christ, which is all-sufficient for sins of every name and nature for all time, for those who are the partakers of the holy calling; for the apostle after telling them that the offerings which the priests offered under the law never could take away sins, saith, "But this man" (Christ) "after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sins." By one offering their sins are all gone, blotted out, carried away, forgotten, and remembered no more forever. No sins remaining to need another sacrifice. No wilful

sinning here; Christ's white unsullied robe of righteousness is sufficient to cover over and forever hide all their sins. No certain fearful looking for of judgment here, it is Christ who died and rose again for their justification. No fiery indignation now; Christ's blood has quenched the Father's wrath and indignation, and dried up all their sins so that they can no more be found. But instead of a certain fearful looking for of judgment, the apostle adds, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart in *full assurance* of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering, for he is faithful that promised."—Verses 19–23. Not turning back again to the law-ordinances in order to make the blood of Christ effectual in our salvation, seeing that his blood, and it alone, is sufficient to expiate forever all our sins, past, present and to come, let us not waver seeing he is faithful to perform all his promises, for they are not yea and nay; but "yea and amen to the glory of God." For he hath said, "I will never leave thee nor forsake thee, so that we may boldly say the Lord is my helper, and I will not fear what man shall do unto me."—Heb. xiii. 5, 6. Then let the end of our conversation be "Jesus Christ, the same yesterday, and to-day, and forever."—Verses 7, 8. "O," says the Arminians, "You had better give up your idea of a sure salvation, your text teaches only a possible salvation. A person may become converted to God, accept of offered grace, and be changed from a child of the devil to a child of God, and enjoy religion for a time, and apostatize, fall from grace, and again become a child of the devil." But Stop! Stop! friendly Arminian, if the text teaches that, it proves too much for you; for you say that God still offers mercy to the apostate sinner, and invites him to come to Christ upon the same condition that he came at first, which is to accept of the provisions of the gospel and be saved, not with an everlasting, but with a possible salvation effected by the blood, not of the everlasting, but of a conditional covenant; not ordered in all things and sure to all the seed of promise, but made possible to the whole world upon conditions of their accepting it; and that he has the same chance to be saved now that he had before he apostatized or fell from grace; whereas the text says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." And in chap. vi. 4–6, "It is impossible if they shall fall away to renew them again unto repentance." To renew again signifieth to bring them again into the same state they were before they fell away, seeing it would crucify the Son of God afresh, and put him to an open shame, which can never be accomplished "for he having died unto sin once, dieth no more; death hath no more dominion over him," consequently there remaineth no more sacrifice for sins. And

the blood that was shed on Calvary's cross, and the Sacrifice that was offered up looses its virtue and becomes ineffectual by the Son of God being trodden under foot; the blood of the covenant counted an unholy thing, and despite being done to the spirit of grace. So you see, friendly Arminian, that the text leaves you in a worse predicament than it does me; for your possible salvation is made an impossible salvation; for falling, they fall to rise again no more. But the apostle in chap. vi. 9, 10, saith, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Though we have for the sake of illustration supposed you could fall away after having been enlightened and tasted the heavenly gift and were made partakers of the Holy Ghost and tasted the good word of God and the powers of the world to come, so as to loose your interest in the blood of Christ, that all the blood that ever was or ever will be poured upon Jewish altars can never reinstate you. No, not even the blood of the Son of God which was poured out on Calvary could reach your case, could such a case exist. It would require another Christ to be offered up, crucified and put to shame for you. Yet we are persuaded that you cannot fall away so as to need another sacrifice, "For God is not unrighteous to forget your work and labor of love which ye have shewed toward his name in that ye have ministered to the saints and do minister." Here are fruits which must remain (for God hath ordained they shall) as evidences of regenerating grace. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself saying, Surely blessing, I will bless thee; and multiplying, I will multiply thee. And so after he had patiently endured he obtained the promise." So we see that this promise was fulfilled to the letter in the birth of Isaac, the child of promise, and type of the church which is a certain pledge for the spiritual birth and safe arrival home to glory of all the children of promise, for would God be more faithful in the fulfillment of his promise concerning the type, than he would concerning the anti-type or church; certainly not, for the apostle adds, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as anchor to the soul both sure and steadfast and which entereth into that within the veil whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchisedec." O, is it not truly consoling to the sheep and tender lambs of Jesus' fold, and especially such poor, weak, sickly, blind and lame sheep as the writer of these feeble lines, to have such exceeding great and precious promises made by that God who cannot lie, and to know assuredly that he is able to and will accomplish every promise made in love to his children? O, did he not promise his dear Son that when he should make his soul an offering for sin he should see his seed.—Isa. liii. 10. And did he not see it? O yes, he saw every little

weak and feeble babe and they were made his special care and charge. O those blessed words! "And the pleasure of the Lord shall prosper in his hands." Why, if only one of the most feeble of all his little babes could fall away so as to be lost, the pleasure of the Lord could not prosper in his hand. But the promise goes on, "He shall see of the travail of his soul and shall be satisfied." Not one of all that innumerable train of children for whom his soul travailed in pain but shall be delivered, shall be born into his everlasting kingdom, not one ever has or ever shall miscarry. For saith the eternal God, "Shall I bring to the birth and not bring forth." And the Savior saith, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." "And this is the will of him that sent me, that of all which he hath given me I should loose nothing but should raise it up again at the last day." And I believe that that will or pleasure shall prosper in his hand, so that they cannot sin wilfully to need another sacrifice to be offered for them.

JOHN STIPP.

[TO BE CONTINUED.]

KINDERHOOK, Pike Co., Ill., Aug. 15, 1865.

ESTEEMED BROTHER BEEBE:—I send you the copy of a letter which I wrote in answer to one I received from my cousin in Ohio. If you think I have erred in the sentiments which I have expressed don't hesitate to tell me. Let the righteous smite me; it shall be a kindness, and let him reprove me; it shall be an excellent oil which shall not break my head. In copying I have somewhat abridged the original, that I may not tax your time and patience too severely; or occupy too much room, should you think it worth publishing. Your unworthy sister,

SARAH C. DODDERER.

KINDERHOOK, Ill., July 27, 1865.

DEAR COUSIN HENRY:—You say you read a letter that I wrote to Adaline, in which I stated that I had seldom the privilege of hearing gospel preaching, and that I do not like to hear political preaching. You ask what I mean by *gospel*, and what by *political* preaching. I will try to give you my views, although I feel my inability to do so as intelligibly as I could wish. In attempting to answer your questions, permit me to take the scriptures for my guide. Paul has said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." When Jesus sent forth his twelve apostles to preach to the lost sheep of the house of Israel, he said to them, "And as ye go, preach, saying, The kingdom of heaven is at hand." Again, he said unto one whom he had called, "Let the dead bury their dead; but go thou and preach the kingdom of God." We do not find that this kingdom which they were commanded to preach had any connection with earthly kingdoms or governments. When our dear Redeemer stood before Pilate, he declared, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Again, he said, "I came

down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which sent me, that of all which he hath given me, I should loose nothing; but should raise it up again at the last day." He said, it was his meat and his drink to do the will of him that sent him, and to finish his work. And with his dying breath he cried, "It is finished!" Here we have the Savior's own words to prove that he had finished the work which his Father had given him to do, which work was to save his people from their sins. The angel said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." Again Jesus said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." In John xvii., we read, "Then Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Yet, notwithstanding all that our Savior has said, the popular preachers of the present day tell us that he has not finished the work of redemption; that he has only done what he could, and left it for the sinner, dead in trespasses and sins, to finish by reforming their lives and exercising saving faith. That is not what I call gospel preaching, for Paul has said, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." A minister of the gospel should preach Christ, and him crucified, as the way, and the truth, and the life. As the only way of salvation to lost perishing sinners; for no man can come unto the Father but by him. Paul said to the Corinthians, that he was determined not to know any thing among them save Jesus Christ and him crucified. Again, he said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. When Jesus appeared to his disciples after his resurrection, he said unto them, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." Paul said in his letter to Timothy, "Be not ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us, and called us with a holy calling; not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ; who hath abolished death, and brought life and immortality to light through the gospel." While the gospel of Christ embracing all its doctrines, its order, its ordinances &c., it has also its own peculiar spirit—the spirit that characterized the ministry of Christ and his apostles. It is called the "Spirit of the Lord God." The gospel confronts the tempest of strife with a voice of peace.

Dear cousin, I entreat you not to believe every spirit, but try the spirits, whether they be of God. We have an infallible standard by which to try the spirits. Our Savior has said, every tree is known by its own fruit, and Paul says, the fruits of the spirit (of the gospel) are these: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Those to whom a dispensation of the gospel has been committed, who are called to proclaim it, should manifest the spirit of the gospel. "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth!" The apostles had no disposition to stir up strife among men unless the preaching of Christ did it; but, on the contrary, they desired to lead quiet and peaceable lives. As followers of Christ, they were to preach the gospel wherever, whenever, and before whomsoever God in his providence should call them. They were often persecuted, imprisoned, stoned, beaten with many stripes, and forbidden to teach in the name of Jesus, but they replied, "We ought to obey God rather than man. The gospel teaches us to love our enemies, and to do good to them that spitefully use and persecute us, and forbids that we should render evil to any man, friend or foe, saint or sinner. Christians are commanded to 'follow peace with all men, and holiness without which no man shall see the Lord.' And, as much as in them lies, to do good unto all men, 'If thine enemy hunger, feed him; if he thirst, give him drink.' 'Be not overcome of evil, but overcome evil with good.' We are strictly commanded to lay aside all malice, and all hypocrisy, and envies, and evil speaking. Christ has left us an example that we should follow in his steps. He did no sin, neither was guile found in his mouth: when he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him who judgeth righteously. Peter said, 'For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.' Can we possess the spirit or mind of Christ, and still desire the destruction of those we deem our foes? Let us remember that, 'as many as are led by the spirit of God, they are the sons of God,' but 'if any man have not the spirit of Christ, he is none of his.' Our dear Redeemer when hanging on the cross, prayed the Father to forgive his murderers. And we are taught to forgive, as we hope to be forgiven. 'For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.'

In what I have written thus far, I have tried to give you a sketch of what I believe the gospel, and gospel preaching to be.

You also ask me what I mean by political preaching? I will tell you. When a professed minister of the gospel of Jesus Christ desecrates the pulpit by discourses on national affairs, and such as might be appropriate for the stump, such I call political preaching. Yet I think I am not right in calling it preaching; for preaching is sermonizing on a religious subject.

Perhaps you may think I use harsh lan-

guage. But how can they, in view of their ordination and solemn dedication to the ministry of the gospel of the Son of God, I ask, how can they leave the gospel fields which are ripe and ready for harvest, and engage in political strife? Jesus said to one, "Let the dead bury their dead; but go thou and preach the kingdom of God." Again, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." I do not find that the apostles ever attempted to dictate in regard to earthly governments, knowing that God is the sole Arbiter of all events, and controller of all things. We have no proof that Christ ever authorized his apostles to take part in the formation of earthly governments. They were commissioned to preach the gospel. When therefore any servant of God attempts to change any passage of scripture from its true meaning to sustain what he views as a just political principle, that moment he ceases to preach Christ and him crucified. As a citizen, he has an undoubted right to his views of laws; as a servant of God, he is to deal with existing forms of law. I believe there are ministers of justice in the civil governments of states and nations, divinely authorized to bear the sword, and to be a terror to evil doers, and to maintain the peace and safety of the righteous; but they belong to the department of state, not church. And even their authority is limited. If they transcend their bounds, God will judge them; for his authority is far above all principalities and powers, thrones or dominions.

Again, you ask me, if preachers must not say anything about *bigamy*, *robbery*, *murder* and *drunkenness*, because they may perchance become political questions, and you say you think that is teaching men to do unto others as they would that men should do unto them? They must teach what is right and what is wrong. I think you will find that the apostles gave moral instructions of what is right and what is wrong, specially to the professed followers of Christ. Paul said to the Corinthians, "I wrote unto you an epistle not to company with fornicators, yet not altogether with fornicators of this world, or with the covetous, or extortioners, or with idolators, for then ye must needs go out of the world; but now have I written unto you, not to company, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat. For what have I to do to judge them also which are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." Christ's sermon on the mount was addressed to his disciples, not to the multitudes. He said to them, "Ye are the salt of the earth," and "ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Christ is our light, and to let our light shine before men, we must obey his precepts and follow his examples. He says, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." A minister of Christ should deal faithfully with those who professing god-

liness, walk not after the spirit, but after the flesh. Some of the works of the flesh are these: Hatred, variance, wrath, strifes, envyings, murders, drunkenness and revellings. It is no difference to the minister whether these sins, or any others, are made political questions or not; with that he has nothing to do. He must reprove, rebuke and exhort with all long-suffering and doctrine. He must also feed the flock of God, taking oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock. Paul charged the elders at Ephesus, to "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."

Dear cousin, I hope you will peruse and answer this in the same affectionate spirit in which it is written. I sincerely desire more knowledge of the true meaning of the scriptures of divine truth, and hope you will deal as plainly with me as I have with you. If you think I have erred, tell me wherein, and give me scripture authority for your decisions. From my knowledge of you, I am confident you would not defend that which you do not believe to be right, and I trust you have the same confidence in me. I would like to have Thomas and Adaline read this, and tell me if they think I have erred, and wherein. Write soon, and believe me as ever, yours truly,

SARAH C. DODDERER.

THE WALK IN THE LIGHT.

(CONTINUED FROM PAGE 74, VOL. 33.)

To say that there is in man's nature a moral principle that hates the immoral propensities that are also within man, and that loves and practices the moral for its own sake,—that indeed is in itself good, is not to deny man's total depravity. Man's total depravity consists in a hatred not of the moral, but of the spiritual. By the term spiritual is meant, of course, that which proceeds from God, the Spirit. —John iv. 24. This very moral principle in man, pure and good as it is in itself, belongs to that "carnal mind" which "is enmity against God." —Rom. viii. 7. Let us ever discriminate between the moral and the spiritual, or in other words, between the natural and the spiritual.

Let us expect then that the very best of men by nature, if the Spirit dwell not in them, will not only have naught but inconsistencies of the character of the organized church of Christ, but also that they will manifest enmity towards it when it is represented or described. And this is simply because there is absent from them that *spiritual assurance* which assures of spiritual things.

In the maze of religious theories and traditions and talk there is after all but one truth, and that is found in "Christ in you." If you have not this you won't love the church and will be repelled by the church; while if you do love "Christ in you," you will love the church and will be drawn to it. Not however without searching the scriptures. The scripture's voice, Christ and his churches, and spiritual assurance finds therein its confirma-

tion, its doctrine, reproof, correction and instruction in righteousness

Religious assurance may draw one to a false church. *Spiritual assurance* may look upon a false church, and may see among its ill-looking features some that appear to be spiritual, and may by means of these apparent spiritualities be drawn into professed fellowship; but there the believer's first impressions gradually wear away and all the ill-looking features increase and multiply until at length spiritual assurance has scarcely aught left to hold on by, and finally is quite baffled in its efforts to show the believer that he is in the true church. Let but the true church then rise upon his view. It manifests itself all glowing with the marks of God. And the false church,—what of that then? Stamped with the image of the Beast, it remains as a means alone of earthly not heavenly prosperity. The point is then to "seek first the kingdom of God and his righteousness," trusting in the promise that "all those things will be added to you."

One thing should be ever remembered; the organized church is made up of *believing sinners*. While then you look for belief in and practice of the truth together with scriptural organization, don't look for *perfection*. God seems to have willed that imperfections should co-exist with the church and should not break up the church. It is *corruptions*, not imperfections, that break up the church. Believers enter upon church fellowship *professing* deadness to the flesh and the world, but through weakness are quite sure to mar their profession by some manifestations of the sinfulness that they carry ever with them in their "body of death." This body they don't drop;—their professed object is to "keep it under and bring it in subjection," and this object they through weakness but imperfectly carry out. Don't, then, say the church is false because you chance to see one of the professors angry, or two of the professors quarrelling. These things ought not to be, but they don't make the church false. You see in the world and in false churches a grasping selfishness which will keep down or tread down others in order that it itself may shine. Expect to find this in the true church also. Bear with it for truth's sake. Be still. If it should seek to crush you, wait for God's action. Besides, look for repentance. If there comes in the profession no repentance, then does there exist in him no true faith. Look for human imperfections, and obey God. The church is composed of believing, though not all condemned sinners. But here is one thing to guard against. Don't be a fool in hasting to say there is no sin, for the sin may consist only in an attempt at the deliverance of oneself from sin. And in spite of a believer's conclusion that a church composed of imperfectionists can't be the true church, yet will his spiritual assurance keep on assuring him that it is true,—and his spiritual assurance should be his guide.

But there is righteousness of action in the true church. Spiritual assurance demands it as a mark of the true church, and finds it. Here expect to find brotherly love that hides in a brother a multitude of sins, and makes the church appear as a loving family. Expect to find all the fruit of the Spirit, love, joy, peace,

long-suffering, gentleness, goodness, faith, meekness, temperance. If you find these not, then have you not found the true church.

Indeed there is in every seeking believer, more or less vividly clear to him, an ideal picture of the true organized church, which the scriptures describe, and which includes the manifestation, among the members, of human imperfections as well as of moral and spiritual righteousness, the latter *characterizing* the picture.

In the ideal there is embraced the view of the gifts to the church, all working harmoniously for the edification of the body, the foot, the ear, the eye, the hand, the head, apostles, prophets, teachers, helps, governments, the word of wisdom, the word of knowledge, the discerning of spirits,—a “multiplicity in unity.” And in the true church the ideal finds the real. The seeker rejoices when he beholds it. Entering at God’s call he shall find peace. His spiritual assurance shall say, This is home. It shall seek no other place, but ever feed upon what it here beholds. Here shall the believer rest.

W. W. TUFTS.

(TO BE CONTINUED.)

SALISBURY, MD., August 20, 1865.

“Boast not thyself of to-morrow, for ye know not what a day may bring forth.”

The importance of taking heed to the instructions given in the above passage of scripture, quoted from the writings of Solomon, no enlightened mind can with the least degree of propriety doubt. The world is filled with evidences of the fact, that all created beings are mortal and must pass away, and that death will sooner or later terminate the career of all created beings here below. Not a single day is permitted to pass away but what brings us, dear reader, many evidences of this important fact. Do we not see our fellow creatures fall on our right and on our left? and while we thus observe the doings of the King of Terrors, may he not be permitted to come, or commissioned to do so, for as much as we know within our own dwellings, and empty our houses one by one very soon? Not only do we discover the ravages that death makes upon the human family, but we discover that the material world itself is growing old. The face of nature undergoes many changes, and the winding up of all things shall result in this earth’s being purged and purified by the refining fire of the judgment morning.

Dear reader, seeing these things which are coming against us, if we are indeed the children of our blessed Master, what manner of persons ought we all to be in all holiness and godly conversation? walking as children of the light, in all the paths which our dear Redeemer has marked out for us; receiving nothing as worth our notice in comparison to the Bible, and the doctrines of no one except they be in strict conformity with that blessed book.

“Boast not thyself of to-morrow,” then, my dear reader, for ere the morning sun shall rise you may have fallen a victim to the grasp of the iron hand of death. The mighty enemy of our race is ever on the alert, and who will fall next no one can tell. It takes thousands to make a meal for this King of Terrors, and then his gluttonous appetite is not satisfied.

He is the conqueror of all created beings. Like a staunch murderer, steady to his trust, pursues us closely through every narrow lane of life. The sudden palsy of the prating tongue, the sinking back of the sparkling eye, and the sudden stopping of the throbbing heart bespeak the secret workings of his mighty power. His dominion extends as far as human feet have marked the soil; nothing escapes his blighting influence. He flaps horribly his wings in the tempest, and rides triumphantly victorious upon the wings of the wind. He comes upon us unperceived, and steals into our bed chambers on the gentle breathings of the summer’s evening air. His onward march none can stay, his time none can tell. The king on his throne and the peasant in his humble cottage are alike subjects of his relentless power. Death like the wasting hand of time, crumbles the temple and the tower into one common ruin, sweeping uncontrolled every vale of human life, thereby causing lamentations and weepings to be heard wherever he goes. But to those that have a better hope than this world can afford—those whom God, even our Father, hath called out of darkness to behold his marvelous light, and those who have been quickened by his spirit, and have tasted of the good word of God, and of the powers of the world to come, and are partakers of his divine nature, the idea of death, to a considerable extent, looses its terrors. It is true, there is a principle implanted in our natures which causes us to cling to earth, which principle we have inherited by virtue of our first parents transgression in the garden of Eden; yet we know if it is the will of our blessed Master to remove us hence, to be no more among men, to exchange our mortal existence for an immortal state of infinite happiness and glory in the upper and better world, that for us it would be far better to depart, and to be with Christ would be gain.

Beast not of to-morrow, because the present is all we can claim. And let us hearken to the suitable admonition of scripture which says: “Be ye also ready, for in such an hour as ye think not, behold the Son of man cometh.” Watch and pray lest ye should enter into temptation.

Boast not thyself of to-morrow, ye that dwell in tenements of clay, neither boast of your ability to perform anything good in the sight of a holy God, or to atone in any way for the many sins and crimes which you daily commit. Your best works are as filthy rags in his sight, and nothing but his blessed spirit’s influence shed abroad in your heart will enable you to appear acceptable before him in love. Lean not upon earth; it will pierce you to the heart; a reed at best, but oft times a spear. Neither trust to your own good works in any way, but trust your case to the all-sufficient atonement of the blessed Jesus, who has wrought out a perfect righteousness for his people; such a righteousness as the poor children of God could not procure by their own selfish works. He has obtained for them by the obedience which he has rendered to the offended law of Jehovah a complete atonement.

Now, dear christian reader, since we have seen that our very best works are

only as the fig leaf righteousness of Adam, and that we, when left to ourselves, can accomplish nothing more than he did when he sewed fig leaves together for the purpose of making a covering to hide the shame of his nakedness from God, a knowledge of which he had obtained by eating of the fruit of the tree in the midst of the garden, of which God had said, Thou shalt not eat. Let us therefore stand fast in the liberty and freedom of Christ’s righteousness, and rejoice in him, always having no confidence in the flesh, looking unto Jesus, the author and finisher of our faith.

Dear christian reader, I will not weary your forbearance much longer at present, but before I close let me add; seeing that all terrestrial things must come to a speedy close, and that there remaineth a rest, a blissful and everlasting rest for all the people of God, let me and you, and all that name the name of Christ, who are too fondly attached to any present enjoyment or satisfaction of earth, earnestly pray the Lord to give us a will to withdraw our attachment from this world and its deceitful pleasures, and concentrate our affections firmly upon things above. Weaned then from what is temporal—all things that shall pass away—may we maintain a superior indifference for each transitory enjoyment; but long, long earnestly for the mansions that are above, the paradise which the Lord hath planted and not man. Thither may we, dear reader, by the will and help of God, transmit the chief of our conversation, and from thence expect the whole of our happiness. Let this be the sacred, powerful magnet which may ever influence our hearts and ever attract our affections. There are such transcendent glories as eye hath not seen; there are such transporting pleasures as ear hath not heard; there are such fulness of joys as the thought of finite intelligence never can conceive of, held in reversion for those who obey the mandates of our dear Redeemer, who are the called according to his purpose.

Now, dear reader, if these reflections correspond with your desires and emotions, and you in truth have tasted of the good word of God, and of the powers of the world to come, and know beyond a reasonable doubt that he has given you a new heart, toil on patiently through this wilderness of wo, and in your patience possess ye your souls, and ere long the Master will call his children home; call us to put our armor by and dwell with Christ at home. May it be your happy lot, and mine, through the riches of grace in Christ Jesus, to dwell for ever and ever with God, angels and the spirits of just men made perfect in heaven, is the prayer of your unworthy brother, if a brother at all.

RUFUS K. TRUITT.

STARKS, Somerset Co., Me., July 30, 1865.

DEAR BROTHER BEEBE:—I have been reading the number of the “Signs” for July fifteenth this morning, and although I am almost always comforted and edified by the many excellent articles which I find in its columns, yet this number seemed especially interesting and comforting to me. And while reading I felt impressed to also cast in my feeble and perhaps worthless testimony with the others.

There is nothing that rejoices my heart more while reading the soul cheering correspondence and the able editorials than the spirit of love and unity which pervades and animates them all. Throughout the whole I have not been able to discover a single point of disagreement. All are united in saying that salvation is of the Lord, and in ascribing all the honor and glory in the salvation of his people to him. And I have been led to ask myself the question, from what springs all this love and unity? I look all around me, and everywhere I see strife and discord. No other people are so united and so well agreed as this people. These all speak the same language. And why is it? It is because they have all been taught the same things by the same spirit. And what are those things that this people are taught? They are taught that man in his natural state is totally vile and corrupt; that he is not capable of doing one thing to bring himself into favor with God; nay, more, he cannot think one good thought; all is vile and corrupt. They are taught that God’s people are chosen through sanctification of the Spirit and belief of the truth; that their life is hid with Christ in God; that the blood of Christ alone cleanseth from sin. And finally, each one is taught to see himself the vilest and weakest of mankind, and the most unlike the great Head of the church in his life, both inwardly and outwardly. This people all learn of Christ. They desire to follow him, to be like him. The Lamb of God was meek and lowly, so also they all desire to be. He loved and does love all his Father’s children, so also they love each other, and that spirit of love binds them all together, and binds them to their living Head. Among those who love each other truly there can be no spirit of strife and controversy. Hence arises that unity in this scattered people which is so entirely different from the unsettled and discordant elements of the world. Again, as they desire to be like Christ and to follow in his footsteps, they use no carnal weapons in contending against the opposing elements of the world. They rely upon the sword of the Spirit. They trust in the God of Israel. They believe that in his own good time and pleasure he will scatter all opposing elements—will bring light out of darkness, and finally bring them off conquerors over all these things, and bring them into that land of eternal bliss, there at the right hand of the Majesty on high to reign for ever, and around that bright and shining throne to sing the high praises of him whom they have loved and served while here. Thus then, as much as in them lieth, they live peaceably with all men; when reviled they revile not again; when spit upon and spurned they taunt not back again; and even when persecuted, tortured and put to the rack, they take not up carnal weapons, and fear only him who, after he has killed the body, has power to destroy the soul. How very different is this meek, submissive and trusting spirit from that spirit of anti-christ which has been and always will be in the world until the man of sin is fully developed. This last is full of bitterness and vengeance. It carries a sword and wields it against all its opponents. It is intolerant, and instead of being meek and lowly is haughty and proud; and when

undertaking to carry through any of its hideous purposes, has almost always made great professions of piety. By their deceitfulness and craftiness many of the dear children of God, even for a season, have been deceived. And for a while they in their wickedness have triumphed; but the triumph of the wicked is short. That being who controls the destiny of all the world has declared there shall be an end to these things, and has given his children the promise of a brighter inheritance beyond the grave. To this inheritance the children of God look forward with love and trust, believing that God is not slack concerning his promise, and although long suffering and patient, will yet bring a day of reward both to the just and unjust. Thus, while storms may gather and black clouds may hang around the weary, toiling pilgrim, and the mutterings of the dismal tempest are heard in the distance, still he looks up with never failing trust and fear; far ahead he sees an opening through the gloom; he feels the storm will spend its fury in vain, and that soon rest will be his, and with glad rapture he presses on, strengthened and buoyed up by an unseen arm, till death releases him from his toils and bids him go home to rest. Then shall he know the whole length and breadth and depth of that boundless love which the Father has manifested towards them that are his children. Then shall they know the excellency of that being who has saved them, and there shall they see as they are seen, and know as they are known. How blessed, how soul cheering the thought, that the promise of these things is sure; that God, who cannot lie, has spoken it. May he help us to realize it and trust wholly in him.

Brother Beebe, I have thus hastily written down a few scattered thoughts, with which you may do as your better judgment may dictate, and all will be well with me. From your unworthy brother in Christ,

FERRIS A. CHICK.

P. S.—When you have leisure, will you please give your views, through the "Signs," upon Isaiah, twenty-eighth chapter, ninth to thirteenth verses inclusive, especially the thirteenth. F. A. C.

CLINTON CO., MISSOURI, July 1, 1865.

BROTHER BEEBE:—I send you some verses which were not intended for publication, but yielding to the request of friends, I send them to you, submitting them to your candid criticism. If in your judgment they breathe the spirit of the gospel publish them, along with the obituary I sent you some time since, as the origin of the verses was a dream, about forty days after the death of my son. I think I spent hours with him in the most delightful conversation. I cannot remember anything he said to me, but I was sensible of a heavenly influence, and I think his conversation was on the wonderful wisdom, love and power of our heavenly Father, in the great plan of salvation, in our Lord and Savior Jesus Christ. On awaking my joy was unspeakable, and I repeated the first two lines which I was repeating to him. The remainder was only removed from my mind when they were placed on paper. After reading them carefully I find I have expressed in them my own faith in

substance, which may have produced the dream. Be that as it may, it is all the hope I have for myself or any of the fallen sons and daughters of Adam. As to the christian experience of my son I can say nothing but as expressed by him, the ardent desire to be a christian. I could say much, and would like to do so. My mind is even now crowded with precious remembrances, but this communication is already lengthy, and I agree with you, that obituaries should be short, and I relieve my mind by submitting the propriety of its publication to you. If you fully approve of what I have written, you are at liberty to publish it, as the mirror of the mind of a sorrowing, hopeful, uncomplaining mother.

Your sister in hope of eternal life,

T. M. TURNEY.

TO THE MEMORY OF MY SON, JOHN W. TURNEY.

Oft have I raised my eyes up unto heaven, And asked of him whose power alone controls, That you, my John, by grace might find forgiveness,

Through faith in him whose spirit thus unfolds.

Whose robe unfolding as my faith increases, Whose ample width with wonder I behold, Extending on through time, and still embracing Each ransomed wanderer from his Father's fold. The robe of righteousness wrought out by Jesus, Whose very name glad tidings to us brings, The angel thus announced his name to Mary, "For he shall save his people from their sins."

Go now in peace, my John, your mother's with you,

For grace hath given my spirit to behold, The robe that Israel's God has given to you, Your Resurrection and your Life behold.

Although your body's dead, my John, and buried, Our life is hid with Christ in God, in him Is light, and life, and righteousness, and merit; Our life preserved in him, to us he'll bring.

We'll hear his voice, the graves give up their dead, Christ's members joined unto their risen head; Changed their vile bodies, fashioned like his own, Will bear his image, wear his robe alone.

Presents his children round his Father's throne, Not one is missing; lo! God's will is done; And then the buildings done, the temple all complete, And Satan's vanquished put beneath his feet.

Each living stone on sure foundation placed, The last key stone proclaims the builder's grace, And then the Mediator's work is done, His members bear his image, all are one.

All the opposing powers are slain beneath his feet, Our God is all in all, his glory is complete; His ransomed millions robed in white, all doubt's And fears have fled, Eternal day, eternal life! and death itself is dead.

Circular Letters.

The Elders and Messengers of the Lexington Association convened with the church at South Westerlo, Albany Co., N. Y., Sept. 6th and 7th, 1865, to the churches whose messengers we are, send christian salutation:

DEAR BRETHREN:—The dreadful conflict which has raged among the people of the United States, and the consequences which must necessarily follow, lead us to contemplate that kingdom which the Savior refers to when he says, "My kingdom is not of this world."—John xviii. 36. And Daniel said, when explaining the dream of Nebuchadnezzar, that "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now every kingdom when complete has a king invested with power to administer and enforce the laws of the kingdom over which he reigns. And the Spirit spake

by David, saying, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain."—2 Sam. xxiii. 3, 4. And then David spake of the everlasting Covenant which is ordered in all things and sure; of which he says, "For this is all my salvation, and all my desire, although he make it not to grow." And the Lord, by David, has referred to it, saying, "I have made a covenant with my chosen; my mercy will I keep for him forevermore; and my covenant shall stand fast with him." "I have laid help on one that is mighty, I have exalted one chosen out of the people. His seed I will make to endure forever, and his throne as the days of heaven. And I will beat down his enemies before his face, and plauge them that hate him." But why repeat these portions of scripture, when the whole covenant contained in them is also written in the hearts of his children, or shown to them? For, the secret of the Lord is with them that fear him, and he will show them his covenant. Or, in other words, "I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord! for they shall all know me from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer xxxi. 31-34.

Note, this character is an Israelite indeed, or a Jew that is one inwardly; circumcised in heart, not in the letter, but in the spirit, whose praise is not of men, but of God. "And the king shall reign in righteousness, and the princes shall rule in judgment. For the Lord is our Judge, the Lord is our law-giver; the Lord is our King; he will save us." Therefore, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken. But there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby." Thine eyes shall see the king in his beauty. Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive, of a stammering tongue, that thou canst not understand.

And, who are this people who are subjects of this blessed king, and citizens of this glorious kingdom? They are the redeemed family of God; and this is the High Way of Holiness, that is cast up for them to walk in. No unclean thing shall pass over it, but it shall be for those, the way-faring men, though fools, shall not err therein." And the redeemed shall walk there. This same king was named by the angel who told Joseph, "And thou shalt call his name JESUS; for he shall save his people from their sins." Before any man can see this kingdom, or its King, or God, whom to know is life eternal, he must be born again; for that which is born of the flesh, is flesh;

and that which is born of the spirit, is spirit. Of the subjects of this kingdom, it is written in the prophets, "They shall all be taught of God. Therefore every one that hath heard and learned of the Father, cometh unto the Savior." And Jesus says, "All that the Father giveth me, shall come unto me; and him that cometh to me I will in no wise cast out." "He came down from heaven, not to do his own will, but the will of him that sent him, and this, said he, is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing; but should raise it up again at the last day. And that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." This kingdom is not of this world. Jesus, the king is from heaven and not of this world; neither are his subjects of this world; for Christ has chosen them out of the world. They have not chosen him, but he has chosen them, and all the laws for the government of this kingdom, and all the ordinances thereof are given to its subjects by their king. And he that keepeth Israel neither slumbers nor sleeps; he will never leave nor forsake them. They are graven on the palms of his hands, and their walls are continually before him. They have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation that keepeth the truth may enter in. All the promises of God will be fulfilled in due time. God will call his chosen ones, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. No weapon formed against them shall prosper, and every tongue that riseth against them in judgment, they shall condemn. Their Redeemer was delivered for their offences, and raised again for their justification. He has thereby redeemed them from all iniquity, and has purified to himself a peculiar people, zealous of good works. He has entered into heaven, there to appear before God for us, as our Advocate, and all his people are justified through him from all things from which they could not be by the law of Moses. And he will present them to himself without spot or wrinkle, or any such thing unblamable and unreprouvable in his sight.

ISAAC HEWITT, Mod.

JOHN T. BOUTON, Clerk.

AHAZ COLE, Asst. Clerk.

Corresponding Letters.

The Lexington Old School Baptist Association, in session with the church at South Westerlo, Albany Co., N. Y., to our sister associations, and other meetings with whom we correspond, grace, mercy and peace be multiplied:

DERALY BELVOED IN THE LORD:—We feel that we have abundant reason to praise and adore our God, for his loving kindness to usward. It has been his good pleasure to preserve us as an association, and we are permitted once more to attend upon the things of that kingdom which is not of this world; and we are blessed with the happy assurance that "he that keep-

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1866.

REMARKS ON I TIMOTHY, VI. 1-5.

eth Israel, neither slumbers nor sleeps; and that he will arise for our help, and that right early. Our faith and hope are in him who created the heavens and the earth, at whose bidding nations rise and fall.

In consequence of the dreadful calamity with which our nation has been visited, our correspondence with many of our very dear brethren in several of the states, has been cut off; but we now hail with joy the returning opportunity and privilege of sending our epistles of love and fellowship to our brethren throughout the length and breadth of the land. And we sincerely hope, notwithstanding all the strife and excitement which have been abroad in the earth, that nothing has occurred to impair our love and fellowship one for another, which fellowship, if pure, is with the Father, and with his Son, Jesus Christ, and one for another, floods cannot drown nor flames devour it.

May the Lord enable us so to live that all may be constrained to say of us, Behold how they love one another. There is nothing that can separate us from the love of God which is in Christ Jesus our Lord. If God hath so loved us, ought we not also to love one another?

So far as we know, our churches are at peace among themselves. We value the presence of your messengers and letters of love very highly, and wish for a continuance of this mode of christian correspondence.

Our next meeting, if the Lord will permit, will be held with the church of Olive and Hurley, in Ulster Co. N. Y., beginning at 10 o'clock a. m., on the first Wednesday in September, 1866, and continue until the Thursday night following, when and where we will be glad to receive your messengers and communications.

ISAAC HEWITT, Mod

JOHN T. BOUTON, Clerk.

AHAZ COLE, Asst. Clerk.

GENERAL AGENT.

Elder Silas H. Durand, at present traveling extensively among the churches and associations of our order, has kindly consented to act as general agent for the "Signs of the Times." He is duly authorized to transact any business for us, in procuring subscriptions, collecting payments, settling accounts &c., for the "Signs," or for our Hymn Book. Any business which he may do for us, will be the same as though it were transacted with us personally.

GILBERT BEEBE.

Inquiries after Truth.

BROTHER BEEBE:—I was pleased with your editorial on the subject of taking the foxes. I will submit to you two queries in reference to it.

First. Are all characters of the Diotrephes breed foxes that require to be taken?

Second. Are all those instances where our Vine has been spoiled of its tender grapes the work of foxes?

Yours in the truth,

E. RITTENHOUSE.

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of our God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are faithful and beloved partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

In the discussion of the subject matter of this text it is our design to address our remarks especially and exclusively to the saints of God, and to the church of our Lord Jesus Christ, as to them who are redeemed from the tribes of the earth, and called out of the world into that kingdom which is not of this world. With the political strife of the potsherd of the earth we have nothing to do—nothing to say. We are not responsible for the policy of human governments, nor are they responsible to us. God will hold them to a strict account who rule not in his fear. But while we shall cautiously avoid as far as possible alluding to the political controversy and strifes of the kingdoms and governments of the world, we design to shun not to declare all the counsel of God to his saints, and especially such portions of the sacred scriptures as Christ, our blessed and only Potentate has, through his apostle, commanded his ministers to "teach and exhort." Our mission is to the saints, and our paper is devoted to the Old School Baptist cause, and by the example of the apostle, and the precepts of Christ, we are forbidden to keep back anything that is designed to be profitable to the children of God. The laws of Christ and the doctrine of the apostles are only applicable to the children of God; they were not given for the government or instruction of the kingdoms of this world; therefore, although they may conflict with the policy of human governments, they are nevertheless to be religiously observed by the disciples of Christ; and if any of them are repudiated by earthly legislation, that fact affords no license to the subjects of Christ's kingdom for disregarding them. Much of the apostles doctrine, on which the church of Christ was organized on the day of Pentecost, and in which the primitive disciples continued steadfast, was repugnant to the laws, ordinances and usages of the earthly governments of that period, and brought the apostles and early disciples into frequent collision with kings, councils and human authorities, and they were frequently incarcerated in dungeons, and cruelly punished for the tenacity with which they adhered to their allegiance to Christ as "the King of kings, and the Lord of lords," for they counted not their own lives dear unto themselves,—they loved not their own lives to the death.

The peculiar circumstances surrounding the saints of God upon the subject presented in our text, the great strife which has recently been witnessed, and the disposition made of the subject by the

secular powers, when considered in connection with the divine injunction which commands the children of God to submit to every ordinance of men, for Christ's sake, makes it the more vitally important at this very time, that we carefully, prayerfully, and in the fear of the Lord, investigate the subject and seek to learn from the instructions of the inspired word, the decisions of the apostles whom Christ has seated on thrones of judgment over us, what course we are required to take as disciples and followers of our Lord Jesus Christ, and nicely to discriminate between the things which belong to Cæsar, and those which belong to God.

A careful examination of our text, (1 Tim. vi. 1-5,) compared with Col. iii. 22-25; Titus. ii. 9, 10; 1 Pet. ii. 18, and all other passages treating upon the same subject, clearly presents to us the three following propositions, viz:

First, That the relationship of servant and master, with all the relative obligations of both, is an institution of God, in harmony with "the name of Christ, and the doctrine which is according to godliness."

Second, That Timothy and Titus, and all other ministers of Christ, are commanded to teach and exhort its recognition and observance by all the church of God.

Third, That all who teach otherwise, and consent not to these wholesome words of our Lord Jesus Christ, are to be put away from our fellowship; or in the words of our text, "From such withdraw thyself."

1st. Without going back to the record of the ordinances in the Old Testament, instituting the different grades of human governments, we find enough embodied in the instructions of Christ and his apostles in the New Testament to sustain our position upon this subject. Indeed in the absence of all other testimony, the five verses at the head of this article are abundantly sufficient for our purpose. Can it be supposed that the apostle Paul, inspired as he certainly was by the Holy Ghost, would enjoin on Timothy as a minister of Christ to teach and exhort the members of Christ's kingdom to observe and practice what God has not approved and enjoined upon them? His commission was only to "teach them to observe all things whatsoever Christ had commanded." See Matt. xxviii. 20. And if it be admitted that Paul spake and wrote by inspiration of the Holy Ghost, then what he has said on this, as on every other subject, is said and written by God himself. To the apostles were given the keys of the kingdom of God. And what they bound on earth was bound in heaven, and what they loosed on earth is loosed in heaven. How then can we possibly avoid the conclusion that what the apostle has here bound on the church, is ratified in heaven, and binding on the saints throughout all time? It would be trifling with the holy scriptures to suppose that Paul, as an apostle, solemnly enjoined on Timothy, Titus and others to teach and exhort the churches to recognize, and exhort the saints to practice what God has not authorized, much less what God disapproves. The apostle in this text not only recognizes the institution as of divine appointment, but says distinctly that it is

presented in the wholesome words of our Lord Jesus Christ, and according to the doctrine of godliness. And still farther, that to fail to observe, and teach, and exhort these things, is to expose the name and doctrine of God to blasphemy.

Again, as an institution appointed, approved, and enjoined on the saints by God himself, it is classified with other unquestionable ordinances, or laws of God, such as that of marriage, and all grades of human government and human subordination to be observed by the children of God. In almost every place where the relationship of master and servant is named in the apostles' instructions to the churches, it is placed in connection with the relations and corresponding obligations of parents and children, husbands and wives, kings and subjects, governors and governed; and with all these institutions in view, the apostle exhorts most solemnly that every soul shall be subject to the powers (authorities) that be. The soul of the child, of the servant, the wife, the citizen, and even the king or governor, in their turn are to be in subjection to the higher power of him who holds his throne "far above all principalities and powers, and every name that is named, not only in this world, but also in the world to come."

No man, in our understanding of this subject, can loose what the apostles have bound upon servants to honor and obey their masters, without also loosing the obligation of children to obey their parents, wives their husbands, citizens their kings, governors, magistrates or rulers. These relative positions are all classified together by the apostle in Rom. xiii., and the saints are informed that these powers which are, are ordained of God, and who-soever resists them, resists the ordinance of God. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear, honor to whom honor." Among those to whom honor is due, the apostle in our text recognizes the master, and commands that as many servants as are under the yoke shall count their own masters worthy of all honor. Dare any servant who fears God disregard this command, and refuse honor and obedience to his own master, or deny that the institution by which he is held under the yoke is of God, or say it is wicked and sinful, and ought not to exist? Peter goes still farther, and commands servants to be subject to their masters, with all fear; not only to the good and gentle, but also to the froward. And this rule we presume also applies to all others in subordinate positions. Children may have ungodly parents, wives may have tyrannical husbands, and citizens may have oppressive rulers, yet they are, as christians, commanded of God to honor them in all cases, and to obey all their lawful commands; that is, all their commands which do not conflict with their obligations to obey God rather than men. The different degrees of power or authority invested in men to rule in any of these positions, as parent, master, husband, magistrate, governor or king, is to be determined by the christian child, servant, wife or citizen, by the extent of authority expressed or implied in the ordinance of God by which such power is invested; for all the powers

that be are ordained of God; for there is no power but of God. That is, as christians, we have no right to recognize any authority but that which God has given. Neither parents, masters nor kings, have any legitimate power to require those over whom they rule to disobey God. Indeed, the obligation resting on all christians to obey parents, masters, governors or kings, is simply because God commands them to do so. Hence they are commanded to render this honor and obedience in the fear of God; "as unto God, and not unto men."

2d. That Timothy was commanded to teach and exhort these things, is expressly stated in the most unequivocal terms that human language can afford. "These things teach and exhort." And as Titus is also commanded, in chapter ii. 9, to "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Savior, in all things." And as similar instructions are contained in nearly, if not all the epistles, we infer that what Timothy and Titus, as ministers of the gospel, and as pastors or bishops of churches were to teach and exhort, all the other ministers of Christ, and pastors and teachers of the churches must also teach and exhort. Here are two duties devolving on the faithful minister First, to *teach*; secondly, *exhort*.

I. Teach these things, as the disciples are to be instructed in word and in doctrine; for a disciple means a pupil, a learner; and the minister must be *apt to teach*, and according to their commission they must teach the disciples to observe all things whatsoever Christ has commanded, and these things, among all other things which he has commanded. And if Paul or an angel from heaven shall teach less or more than what Christ has commanded them, Paul says, Let him, or them be accursed. To teach is to expound, to explain, show the authority of God on which these obligations rest, and how and in what manner they are to be obeyed. Timothy must teach servants how they are to honor their masters, and that their adherence to his instructions is required, that the name of God, by whose authority they are required to observe these instructions, and the instructions or doctrine be not blasphemed. Titus is told also that they are not to purloin, or steal anything from their masters, but to please them well in all things; not to be disrespectful, impudent or saucy, but reliable, honest and faithful. Peter adds to the instruction given, that if they have bad, or severe, or froward masters, still they are to bear it for their heavenly Master's sake; for this is thankworthy, if a man for conscience towards God, endure grief, suffering wrongfully, &c.

II. In their exhortations, the ministers of Christ are to faithfully admonish servants to discharge all the duties devolving on them in the position and relation which they occupy, in the fear of God; exhort them to do their duty faithfully because it is the command of God that they should; and that they cannot fail to do so without disobedience to God; that is in special reference to the will and law of God which requires fidelity of them, and not merely as men-pleasers.

Thirdly. We come now to our third and last proposition: The duty of the ministers of Christ to withdraw themselves from those, if any there be, who teach otherwise, and consent not to wholesome words. Here are two points involving fellowship, or companionship. First, If any man *teach otherwise*. Secondly, If any man consent not to wholesome words, &c.

Any subject involving christian fellowship demands a serious and careful investigation; for all the saints are required by the laws of Christ to "Eadeavor to keep the unity of the spirit in the bonds of peace." Yet to extend expressions of fellowship beyond the limits which are set by Christ and his apostles would be unjustifiable, and tend to disorder and confusion. The precise limitation of fellowship, or at least of companionship, on the subject under consideration, is so distinctly marked by the apostle in our text as to leave no discretionary power. Neither our feelings nor personal interest have any lawful bearing on our decision. The stakes are unalterably planted by divine authority.

The questions arising on which we are to judge and decide are: What is it to teach otherwise? and who are they that will not consent to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness?

First. We would not, and perhaps, should not include with those who teach *otherwise*, those whose minds have not been drawn to the subject; for although it is the duty of all the saints to search the scriptures,—to prove all things, and hold fast that which is good; there are those who are weak in the faith, whose burdens we are to bear; and those who are lame and must not be turned out of the way. But by *teaching otherwise*, we must understand those who teach that which is antagonistic to the plain instructions of our text. Those who teach that the institution itself is wicked, or sinful, and that it therefore ought not to exist. That masters have no right or property in servants;—that the relationship is oppressive, unjust, and incompatible with the gospel of Christ, and inharmonious with the doctrine of godliness, or that it is right, scriptural, philanthropic and christian like to oppose it,—that it is not the duty of the servant who is under the yoke to count his master worthy of all honor, but that he may runaway, or in any way refuse to comply with the explicit instructions of our text. They are understood to teach otherwise, from what the apostles taught, who use their influence to deprive masters of their property in servants, and who recommend and justify the use of the sword in putting down the institution, and thus of depriving the masters of their property in servants. In short, we cannot conceive it possible for a christian, or one who professes the christian religion, to be what is at this time called an *Abolitionist*, without teaching that which is clearly and palpably otherwise from what the apostle has taught in our text.

Those who teach otherwise from the instruction given in our text, are such as assume to be *teachers* and do not confine their instruction to what the apostles taught; but teach something else, and whatever else they may teach must be

otherwise from what Timothy was commanded to teach and exhort. Of this class of teachers, however few have been found among Old School Baptists, anti-christ has furnished her legions, who have made war upon the institution, blasphemed the doctrine which the apostle says is according to godliness, repudiated the plain instructions of the scriptures, and authority of Christ; and have used all their influence to stir up strife, envy, evil surmisings and perverse disputings on the subject; urging the most desperate and cruel measures for the abolition of the institution, denouncing that as unholy which God has authorized and approved. All these evidently *teach otherwise* from what Christ by his holy apostles has taught, and we are commanded to withdraw from them. We are neither to hold fellowship nor companionship with such.

They who consent not to the wholesome words of Christ, and the doctrine which is according to godliness, whether they be teachers or pupils, are those who will not regard these plain instructions of the scriptures; but set their judgments above the apostles' instructions; making themselves wise above what is written, and persistently refuse the admonitions of the word, and madly contribute their influence in opposition to what the apostle has so clearly enjoined. From all such we are commanded to withdraw.

We do not however understand that this divine rule requires that we should withdraw from such as merely, from ignorance of the teachings of the apostles, or from the prejudice of education and habit, may feel an aversion to the holdid servants as property; providing they consent to the apostles' instructions. The institution, as taught in the scriptures, requires no one who does not feel so disposed, to own or hold servants, nor does it forbid the owners of them to set them free; but the law of God does forbid that we should covet, or seek to deprive our neighbor of his man-servant, or his maid servant, or his ox, or his ass, or anything that is our neighbors. And the servant, if he *may be free*, by the consent of his owner, is allowed to choose it rather. But those who teach that the institution is not a divine appointment;—that servants are not by the law of Christ required to honor, obey and faithfully serve their masters, and consent not to, but deny these apostolic injunctions, must be put away from our society and fellowship; or, in other words, we are commanded "from such to withdraw."

The necessity for observing this rule is as important now, as at any other time or place, for heresy on this subject is full as productive of envy, strifes, railings, evil surmisings, and perverse disputings of men of corrupt minds, and destitute of the truth now, as at any former time. The fruits of *Abolition* prejudice against our Southren brethren has already been betrayed, to some extent, and now that intercommunication of brethren, which has been interrupted, is being restored, this subject must be met; it cannot be avoided. Let us meet it on bible grounds and fear not for consequences.

DEAR BROTHER BREE:—Some three weeks ago my attention was called, by Brother Symmond's, to the seventh verse of the third chapter of Romans, which reads; "For if the truth of God hath

more abounded through my lie unto his glory, why am I also judged as a sinner." And at the time, nor yet, is my mind so clear on the intention of the Holy Ghost by the apostle as I desire, and although asking much of you, I would be glad to have you, through the "Signs" give your views, especially on the first clause. Likely it may meet Brother Symmond's eye, although I cannot say he takes the "Signs." From your brother in a desire to know the truth. J. G. WILLIAMS.

REPLY TO BROTHER J. G. WILLIAMS, ON Rom. iii. 7.—According to our understanding of this text, it should be read in connection with the verse which immediately follows, and in its connection also with his general argument presented in the preceding context. God is true, though every man be a liar: that is, God is justified in all his sayings, though his sayings, are disputed by wicked men; their disputation and opposition shall show the contrast, and make the glory of God's truth more clearly manifest; as triumphing over all error. And the righteousness of God shall be commended, by contrast with our unrighteousness. Yet, although God will be glorified in the salvation of sinners; and the very fact that they are poor lost, guilty sinners, shall more abundantly show the riches of God's grace in their salvation, than it could be if Christ had come to call the righteous, and not sinners to repentance. To illustrate this proposition Paul supposes a case. All men, himself included, are liars, that is all have sinned; the saints are in no wise any better than those liars, and slanderers whose damnation is just; yet "the truth of God has more abounded through my lie." God's truth though opposed by our lies, cannot be annulled, is made more apparent, and its power and majesty is more abundantly manifested by the violent opposition it is able to encounter and to triumph over. Yet, as we all know, the effect of our lie, in it being made to commend the truth of God, does not justify us in lying. Paul does not take the position, that he is any less sinful in lying because through his lie the truth of God hath abounded to the glory of God; for if he had, it would have been no slander for their enemies to affirm of him that his doctrine was that we should sin that grace might abound. But he takes the position that although God's truth hath the more abounded to God's glory through "my lie," yet I am none the less guilty for lying; and am therefore judged as a sinner. This would not be the case, if we were justified in lying, or sinning, that grace might abound; if the end could justify the means.

"If our unrighteousness commend the righteousness of God, what shall we say?" Shall we say because God, is able to overrule our wickedness for his own declarative glory, that therefore it is wrong for him to hold us guilty, and to take vengeance on us for that which has resulted in his glory. Upon such a principle; why would Paul be judged as a sinner for telling a lie, if that lie had made God's truth and glory abound? Or why were the Jews and Romans guilty, in the crucifixion of Him who was delivered by the determinate counsel and foreknowledge of God. Were his persecuter's any less guilty of murder, because God is glorified in the death of his Son, and in the great salvation resulting from his death?

Ungodly men in Paul's day, like wicked men of our day "slandrously report," and some of them affirm, or swear, that

the tendency of the doctrine of the apostle is, that men should sin, that God may be glorified. But Paul repels the spiteful slander, and in the text, shows that although God's truth should the more abound to God's glory, by my lie, yet I am no less a sinner in lying. I am still judged, by the law which forbids me to lie, as a sinner. Otherwise, or on any other view of the subject, "How shall God judge the world?" It is true that the wrath of man shall praise God, and the remainder of wrath he will restrain." And that neither men nor devils shall ever be able to go one step in wickedness beyond the fixed bounds or limitation which God in his inscrutable wisdom ordained, yet he will nevertheless judge the world in righteousness, and hold every sinner amenable for every transgression and disobedience to his eternal law. Paul then admits, that if he lies, he is judged as a sinner, although that lie be overruled for God's glory; and why, or how could this lie, if he were required to sin, that the grace of God might abound?

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

Associational Meetings.

KEHUKEE, N. C., will be held with the Kehukee church, N. C., beginning on Saturday before the first Sunday in October, 1865, with the same church with which she was organized just one hundred years before.

JUNIATA, Pa., will be held with Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Sunday in October, 1865.

Yearly Meetings.

YEARLY MEETING—Brother Beebe.—Will you give notice of our Yearly Meeting at Welsh Tract, to commence on Friday before the 3d Sunday in October next, at 2 o'clock, p. m., and not 11 o'clock, a. m., as mentioned in our minutes. We shall expect you at our meeting as usual, and will be glad to see as many more as can come. THOS. BARTON.

YEARLY MEETING—Brother Beebe:—

Please publish that the Old School Baptist church of Columbia, Jackson Co., Mich., will hold her Yearly Meeting, the Lord willing, commencing on Saturday before the second Sunday in October, 1865. Elders Lewis Seitz and Powell are expected to attend. Brethren and sisters generally are invited to attend, and we hope a goodly number will come.

Those who come by railway should be sure and be at Napoleon on Friday before the meeting, and they will be met then and there by brethren with conveyances. By order of the church,

THOMAS SWARTOUT.

YEARLY MEETING—Brother Beebe:—

Please publish the following notice in the "Signs of the Times":

The Old School Baptist church of Broome have appointed a Yearly Meeting in their church, to be held at the Methodist meeting-house, in Plattekill, (the same place where we held our meeting last year,) on the 7th and 8th days of October next, to commence at 10 o'clock, a. m., of each day. Brethren and sisters of other branches of the Zion of our God are cordially invited to meet with us, and our ministering brethren in particular.

By order of the church,

BARNARD COLE, Church Clerk.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

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PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

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DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., OCTOBER 15, 1865.

NO. 20.

For the "Signs of the Times."

"I WILL ARISE AND GO TO MY FATHER!"

Father in heaven! to thee
A weary child, I flee,
At this still hour, the bush of toil and care;
And fain would reach thine ear
With words of suppliant fear,
And breathe my yearnings unto thee in prayer.

This burthen of unrest,
That loads my troubled breast,
These longings after peace, and hope divine,
These penitential sighs,
And panting hopes that rise,
I cannot trust to any ear but thine.

A frail and erring child,
Weak, tempted and beguiled,
Beset with sins and sorrows, cares and fears,
A prodigal, I come
To find my Father's home,
And seek his face in penitence and tears.

And can I dare to claim
A child's endearing name,
I, but a worm, a brother of the clod?
What manner, then, of love
Hath blest me from above
That I may deem myself a child of God!

Oh, may thy love divine
Reign in this heart of mine!
Send forth in me the spirit of thy Son,
That I to thee may fly,
And "Abba, Father!" cry
Saying, in all things, let thy will be done!

My way I cannot see,
But stretch my hands to thee;
Oh, lead me gently onward to thy rest;
Content may I receive
Whatever thou dost give,
And bow submissive, feeling it is best.

Remove these clogs of care,
And wing my words of prayer
With faith, that heavenward they may soar away;
A trustful mind bestow,
And give my heart to know
That thou wilt hear thy children when they pray.

Of wrong and sin afraid,
I humbly ask thy aid,
Father of Mercies! through life's thorny maze;
For every pure desire
Thy spirit must inspire,
And thou, alone, canst lead me in thy ways.

All holy things are thine!
Oh, make this heart of mine
Pure in thy sight, and thine it then shall be—
My will to thee subdue,
My soul with grace renew,
That nearer I may daily live to thee.

In dark temptation's hour
Oh, keep me by thy power,
And guard my heart when evil thoughts assail;
All holiest trust and love
Shed on me from above,
And grant me strength divine, for I am frail.

Sustain my fainting heart,
Bid all my fears depart;
Oh! like, I fain would yield to thy control;
In thee may I rejoice
And hear thy still, small voice
Speak hope and comfort to my troubled soul.

I would not have my life
All marred with care and strife,
Earth's luring vanities I fain would flee,
And with a boy's love
That looks to things above
Would consecrate, O Father, all to thee.

Earth hath no balm to heal
The maladies I feel;
No oil of joy to soothe the heart oppressed;
Thou only canst bestow
Relief from sin and woe,
And dew of healing for the wounded breast.

Here, in this secret place,
May I behold thy face
In the Beloved, smiling reconciled

Then peace and joy and love
Shall lift my soul above,
And I shall know, indeed, I am thy child.
And life's perplexing cares,
And sin's beguiling snares
Shall then no longer darken all my days;
But from my soul shall rise
The constant sacrifice
Of glad obedience, and of joyful praise.

Father in Heaven! I flee
To cast my cares on thee;
Speak to my spirit in thy tones of love;
Watch o'er me here below,
And keep me till I go
To dwell forever in thy house above.

JAMES B. DURAND.

HERBICK, Pa., September 13th 1865.

Correspondence of the Signs of the Times

BATH COUNTY, KY., July 20, 1865.

DEAR BROTHER BEEBE:—Having been much refreshed, comforted and highly pleased with the matter and style of your paper, the "Signs of the Times," for more than thirty years, and ever since I first became acquainted with it, filled as it is with the precious testimony of our dear brethren and sisters, together with your interesting, profound and encouraging editorials, I have been, from time to time, built up and edified in the truth and doctrine of Christ our Savior. I therefore feel a willingness, and that it is my duty to bear my testimony of Jesus, that he is the Savior of sinners, of whom I feel myself to be the chief.

Now may the Lord of heaven and earth take the control of me while I attempt to give a condensed relation of the way in which I hope and trust he has dealt with me, and what I hope he has done for my soul, and how I hope he has kept me and revealed himself as my only refuge—as the chiefest among ten thousand, and the one altogether lovely.

I was born July 15, 1793, in Madison county, Ky. My mother joined the Old School Baptist church when I was quite young, and lived a consistent, sound member of the church of Christ until God removed her, as I trust, from the scenes of time to that building of God which was not made with hands, eternal in the heavens. My father never made a public profession of religion, but expressed himself a believer in the apostles' doctrine as held by the Old School Baptists; for they are all one in fellowship, and in the doctrine of Christ Jesus. In giving an account of the way in which I hope the Lord has led me, I have to refer back to an early period in my life; for I had serious reflections about death and judgment, a strange, uneasy sensation at times, and gloomy forebodings, which caused me great anxiety and heaviness of heart and mind, which pressed me down in spirit; but these reflections would pass off, and I would go on as usual, perhaps without a recurrence of them for months. Yet again and again, through years, the thought would come upon me that I must

die, and that there is a God, and a state of future happiness and misery, and as I grew older, these feelings grew more intense, interspersed with some acts not approved by my conscience. So it seemed to me that all was not right; for I was moved upon by two distinct motives or influences, the greater part of the time being careless and taken up with the frivolous things of time which were transpiring around me, without any uneasiness; then at times the chidings of conscience, and that same uneasy and painful sensation of heart; and thus I continued until I was about twenty-three years of age. Then my mind became more distressed, and I saw myself a guilty sinner before God. A debt of unmeasurable magnitude almost constantly hanging over me, and what to do I could not tell. I thought there was surely something for me to do in order to extricate myself from my dilemma, still trying to cling to an imbibed notion which I had cherished to sustain my aching heart with, that all men would be saved, as the Universalists profess to believe. For I frankly and now solemnly state before God, I did not comprehend the cause of my distress. At that time I never once thought that God, who commanded the light to shine out of darkness, was giving me light to see my inbred corruptions and wretchedness as a sinner condemned by his holy and righteous law. So I continued trying, at times, to believe in universal salvation, yet trying internally to ask the Lord to have mercy on me, a sinner; for I saw myself in a hopeless, helpless and wretched case covered with sins of the deepest dye, which rose up before me as black as the tents of Kedar; yet I had done nothing for which human laws would take from me my life, liberty or property. In the spring of my twenty-fourth year, when laboring in the field, a deep and heavy sensation of distress and inquiry come over my mind, and leaning on the handle of my hoe, and for the time my poor troubled mind was quite abstracted from my work; the thought occurred to me: Perhaps this universal system may not be true; that it may not do to depend on it; and if not, I am lost forever, and without the shadow of a hope. Being much alarmed, I set about doing something for myself. To be still and not try to do something to relieve my heart from the crushing weight of guilt which pressed me down, would be as unnatural as for a drowning man to fail to struggle for relief. O, my dear brother, who can describe the anguish of soul which I felt, when shut out, so far as I could see, forever from the pardoning mercy of God, to sink into black and never ending despair? I well remember the painful reflection which would recur to my mind, when awaking from sleep, that I was not suffering enough; and when I would eat, that my distress was not commensurate with

my sins. I thought, if I could feel as bad as my sins were great, perhaps it might afford me some relief. Thus I was kept in a state of awful trepidation; and if I dared to take the name of God upon my sin-polluted lips, I only felt the more alarmed. My case grew worse and worse, and I could find no relief for my distressed soul. Ten thousand talents in debt, without a farthing in my hands to pay the mighty debt. My heart as filthy as a cage of unclean birds. Many times I would run about to hide me in the standing corn, which was now large enough to conceal me from the sight of mortals, but it could not hide me from the all-seeing eye of God. I felt that I was a mass of sin, standing constantly in the open presence of God, thus concealing myself from men, for I did not want a soul on earth to know my awful condition. I would frequently return to my house without ever falling to the earth in prayer, for it seemed to me that my every effort was only adding sin to sin; but the very breathings of my soul were, Lord have mercy on me, a guilty and condemned sinner. Lord save, I perish! In this field there was a certain stump where I often resorted to try to pray; but sometimes when I would prostrate myself upon the earth, and with trembling voice and frame, beg the Lord for mercy, anxiously desiring that I might not be forever banished from his peaceful presence. O how I longed to be delivered from my trouble, and enjoy peace of body and of mind. But I was at such a guilty distance from God that when I knelt down to ask for mercy of so holy a being, I could not place my poor vile body in a position sufficiently humble and self-abasing. It did not seem meet for me, who was defiled in every part, to place myself in the attitude of a worshiper of that just and holy God who saw and knew my very thoughts; hence my fear to take his holy name upon my sinful lips. And when, from the desperation of my case I was compelled to try to pray, I could find no language that so well suited me as: Lord have mercy on me, a sinner. At other times, when arriving at the place, I would stand a few minutes, considering my sad case, without daring to kneel down, and then go back to the house without kneeling at all. Thus I continued without hope; my condemnation seemed to be sealed; yet I could not avoid breathing my desire for mercy to God. At about this time I heard there was to be a meeting at the Long Branch meeting house, about eight miles from me, by the Separate Baptists, and when the meeting came off I attended it, and at the conclusion of the discourse the preacher invited those who desired to be prayed for to come forward. I embraced the opportunity as my last subterfuge. I arose and stepped around to the

opposite part of the congregation to avoid being noticed by my acquaintances, for I was not willing that they should know the state I was in. When I got round to the outer part of the ground occupied by those who desired to be prayed for, I fell down with my face to the earth, and lay thus prostrated until the prayer was over, then arose from the earth nothing bettered. The prayer did not effect my case in the slightest degree. I then with a heavy heart set out for home, in company with my dear father and mother. But I could not keep company with them, but felt anxious to get to the place where our roads separated, as I desired to be alone. After we parted I remember comparing my heart to a stone, for it seemed to be so hard. Then while in utter helpless despair, Jesus revealed himself to me, and for the first time in all my troubles and distresses, I had a view of him as a Savior of sinners. I had never once thought that my peace was in him, or that he had anything in store for me; for all my appeals had been to God, without one thought of a Mediator between God and me. But now, as quick as thought, I saw, by the eye of faith, my blessed Jesus on the cross, bleeding for my sins, and immediately and involuntarily I exclaimed aloud, It was not the Jews, but my sins that crucified him. O the overpowering scene. The Son of God bleeding upon the Roman cross! to wash away my sins, and to redeem me from my enormous debt, and set me free from condemnation. No tongue nor pen can describe the joy and thanksgiving of my heart. The praise of God was on my lips, and all nature seemed to praise my new found friend and deliverer. Yes, the trees and inanimate nature seemed vocal with the anthem of "Peace on earth and good will to men." Alone in the midst of the forest my delighted thankful heart leaped and bounded within me. O, my brother, the quickening power and influence of the Spirit of God, in bringing poor lost sinners to know him, whom to know is eternal life, is far beyond my limited ability to describe. Just at this time I became dead to the law by the body of Christ. I could then see Jesus as the end of the law for righteousness to every one that believes. Going on homeward from this, to me, halloved spot, my mind was at rest, and my soul was sweetly reposing on the sufficiency of my blessed Savior. How sweet and peaceful was the calm, for Jesus had hushed the storm to silence, and had given me a right mind, and a place at his feet. I hope that God, for Christ's sake, removed my load of guilt and sin, and put a new song into my poor stammering mouth, even praise to his name. When I approached my home, I tried to resume my usual countenance and appearance; for it was the custom of my dear wife, who had been an Old School Baptist about three years, to meet me at the stile; and when she met me on this occasion, looking at me, she said: Mr. Jones, what is the matter with you? I replied: Nothing more than common, for I was still unwilling for any one to know what had transpired, fearing that I might be deceived. But not many days afterward, I revealed to my wife, when we were alone, what I had passed through and my final deliverance, which affected her to tears of joy. And there in the stillness

of night our hearts were filled with joy and gratitude to God. Soon after this I was at the residence of my father-in-law, during a meeting at Bald Eagle church, and while standing on his premises, several hundred yards from the meeting house, I heard the voice of the minister, old father Richard Thomas, which attracted my attention with so much delight that I hastened to get to the meeting house. I ran until I got near, then stopped running and tried to compose myself as best I could before entering; for I still felt a backwardness to make known the interest I felt. Entering the house at the back door, I took a seat near the wall of the house, in as remote a place as I could find. But after listening a short time to the preaching, I found myself in a suffusion of tears. The words of the text were: "But it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea; in summer and in winter shall it be." The discourse seemed to be perfectly adapted to my case, and beautifully disclosed the feelings and travel of God's children. I was so much delighted with the discourse that when the services were closed, I went to my wife and requested her to invite Elder Thomas to go home with us at the next meeting, for he was engaged for this time, which she did, and obtained his promise. The time seemed long to me for the next meeting day to come round; for I was anxious for an opportunity to converse with him on this, now to me, all-absorbing subject. Well, at the next meeting Elder Thomas came, and sisters Ratliffe and Cashaw, and I was anxious for the subject to come up, that I might tell them what I had passed through; for I was now perfectly willing to tell the reason of my hope. Soon the whole company got to my house, and father Thomas asked a question leading to a disclosure of my travels, and I told him of some things here-in written. I did not however give a full account, upon which he asked these two good old sisters what they thought of my case. They replied that they could not forbid water. Elder Thomas then advised me to relate my exercise of mind to the church, as he said the mind of the Lord was in the church. At the next meeting I went forward and related in a brief manner the way in which I hoped the Lord had led me, and was received, and on the next morning at about nine o'clock I was led down into the water by Elder Thomas, and baptized by him, in the name of the Father, and of the Son, and of the Holy Ghost. Before starting for the place designated for my baptism, my wife gave me my clothes to be baptized in, and they were white; and when I arrived at the water, I was in a cold dark state; the great delight and ecstasy experienced in the forest was gone; and there I stood at the water side clothed in clean white apparel, with the watery grave before me, and I about to enter into the divinely authorized ordinance, emblematic of the burial and resurrection of my crucified and risen Savior. While in this state of reflection my apparel caught my attention, all white and clean,

and I so dark and cold within. O, I thought, that if I were only as pure and white internally as my garments appeared to be; but the contrast was so great that I was borne down with a vivid sense of my unworthiness. I thought, if the administrator and members knew what were my feelings, they would not think it meet to administer the ordinance to me. But with these feelings I was led down into the water and baptized, and as I was raised out of the water. Glory and honor, thanksgiving and eternal praise to God, for the heavenly influence and holy rapture; for my soul was instantly made like the chariots of Amiadab. All was peace; a heavenly influence seemed to reign. My blessed Jesus was there as my joy, my light and my song. He came with healing in his wings, causing my overcharged heart, which had just been so cold, to leap for joy, and bound with unmixed praise to God. I felt he had done great things for me. I was baptized at about nine o'clock on Sunday morning, October 18, 1817, which, with the exercises of my mind at the time, will live fresh in my heart as long as my memory continues. Being admitted to the fellowship of the church of God, and all the rights and immunities of the same—to a place and name to live with the saints, I felt that I was in the house of my free mother, to mingle with my dear brethren and sisters in songs of praise to him who has, as I hope, taken me up out of an horrible pit and miry clay, and set my feet upon a rock, and put a new song into my mouth. I wish to state, just here, that this natural world with all appertaining to it sinks into insignificance in comparison with the religion of Christ. O, let the inhabitants of the Rock sing, and go on their way rejoicing in God their Savior.

Now, my dear brother, I wish to state that when I was baptized, and before I left the place, I was filled with a desire to proclaim to the people what a dear Savior was revealed to me, and to talk to them about him as the way, the truth and the life; for I felt that he was to me an all-sufficient Savior; a whole and complete Savior; and that he had done all the work in my salvation. And it was with great effort that I held my peace, for I desired:

"To tell to all the people round,
What a dear Savior I had found."

"His praises filled my joyful heart,
And urged my willing tongue to start,
And tell to dying sinners there
The glories of my Morning Star."

Being thus exercised, I soon began to talk and try to tell my relatives and friends how poor lost sinners are saved, speaking to them of the scriptures of divine truth, and of the way ordained in infinite wisdom and boundless mercy for the salvation of the people of God. I thought at first that I surely could convince them of this high and holy way, of which it is said: "An highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." But I soon found that I had no ability to convince them or show them this great highway.

Still I had a desire to talk of the kingdom of Christ and to tell of his power. Finally this feeling and desire became so great that about six years after I was baptized the thought came into mind that the Lord might be operating upon me to preach Jesus unto the people. But O, my utter unworthiness and inability in every respect arose like a mountain before me. A poor scholar, of a stammering tongue, and by no means gifted in speaking. Like Jonah, I felt to shrink from the call; for I would almost rather die, if it were the will of the Lord to call me away. But I knew my course of life and destiny were in his almighty hands. So, here I stood, a poor trembling, doubting, wretched man. At about this time there was a night meeting held by the Old School Baptists, about six miles from where I lived, and I attended it, and while the discourse was being delivered, these words came with much force to my mind: "Blessed are the people that know the joyful sound." And at the conclusion of the preaching, the preacher, Elder Joseph Thompson, requested me to close the exercise; and I immediately arose, scarcely knowing what I was about, my embarrassment was so great; but I tried, for a short time, to tell the people about the joyful sound and the blessed people. From that time till now, I have, in my imperfect and feeble manner, shunned not to declare the whole counsel of God so far as light and strength have been given me by my blessed Master. And I trust he has kept me from participating in, or supporting the errors and delusions that have so much affected and annoyed the church of God in the country where my lot is cast. I am constrained to say, in grateful acknowledgement, that the goodness and mercy of God have followed me all the days of my life, however much the Lord has afflicted me. Soon after I commenced trying to preach, he saw proper, in his inscrutable providence, to take from me my dear wife, severing the earthly tie, which was a very severe stroke. But thanks be to his holy name, I trust he had before that painful event given us both eternal life, a life which is hid with Christ in God. O how happy the thought! that his children are all one in Christ. I was much bowed down under the weight of this heavy affliction. But he raised me up and administered peace and reconciliation to his divine will. I am constrained to believe that he gave to me my present loving christian wife. I hope he has led her about and instructed her in the truth as it is in Jesus, and to love her dear brethren for the truth's sake, and to love and adore her Lord and Master, and to look to him for peace and happiness in this present world, and in that world which is to come. So I hope we are all one in the glorious head of the church. I have been a member of the church at Bald Eagle, Bath county, Ky., about forty-eight years. And I have been trying to preach Jesus, to that church and elsewhere, about forty-two years. In that time there has never been a charge preferred against me in the church, touching my walk in life, up to this, my seventy-third year. But I have nothing to boast of within myself; for I hope that my walk and keeping has been, and is in the Lord, and I trust he will, for his own mercy sake, still keep me the

balance of my days, and then take me to himself, that I may dwell where he is in a world without end. May God bless and protect you, my dear brother, and all the household of faith. Farewell

SAMUEL JONES.

Our visit at Riker's Hollow, Steuben Co. N. Y., and at Herrick Pa., in August, was so peculiarly interesting and agreeable that we feel inclined to give a brief statement of it for the gratification of our readers. Letters formerly published, from sister Mary J. Eddy, of Prattsburgh, N. Y., with some extracts from a subsequent correspondence which we now propose to copy, will, as we believe, be read with pleasure by all who feel an interest in the cause of truth and righteousness. We had formed some acquaintance with this sister at the Conference of the Old School Baptists of Western New York. At the meeting at Lakeville, last June, we had the privilege of hearing her relate much of the exercise of her mind, the sore trials she had passed through and the manner in which she had been "led about and instructed" of the Lord. Her membership was then with the Presbyterians; but with them she was not "like a child at home." Yet, although her mind was drawn strongly to the Old School Baptists, her mind was not altogether prepared at that time to unite with us. But, as her letter published July 15th, No. 14, of this volume shows, her mind was enlightened and all difficulties removed. As our beloved Eld. Rector had been laid up by a paralytic stroke, so that he could not administer the ordinance, we proposed to attend a church meeting with the brethren at Riker's Hollow, and with the fellowship of the church, and by their request, administer the ordinance. The arrangement was made, and in company with Eld. S. H. Durand, we attended the meeting, and enjoyed a very refreshing season from the presence of the Lord, preaching the word, and administering the ordinances of baptism and the Lord's Supper. After which, accompanied by the candidate and sister Conley, we attended the meeting at Herrick Pa., on the Wednesday and Thursday of the same week; being joined at Smithboro by Dea. Loton Horton and wife, from New Vernon. At our meeting in Herrick we found three precious converts, ready also to follow their Redeemer in baptism; who, on giving satisfactory evidence of their faith and hope in Christ, were received by the church, and baptized during our happy meeting. The candidates at Herrick were Mrs. Mary, wife of brother John Durand, Mrs. Urania, wife of brother Warren Durand, and Miss Rosina, daughter of brother Daniel Durand. In this highly favored family and immediate connections in the vicinity are now eleven followers of the Lamb and regular members of the Old School Baptists. Eld. St. John, from Burdett, Eld. C. Schoonover, pastor of the church, Eld. S. H. Durand, and ourselves, took part in this two day's meeting. During the whole visit, and at both meetings, and other meetings on our way, the presence of the Lord was very sensibly enjoyed; and we returned to our home greatly refreshed in spirit.

We subjoin to this sketch the following extracts from letters received from sister Eddy:

PRATTSBURGH, N. Y., July 6, 1865.

MY DEAR BROTHER, IN CHRIST:—Very much to my surprise and joy, I received a reply to my poor apology for a letter, for which I beg you to accept my warmest thanks. Be assured that that reply gave me great pleasure for more reasons than one. I may say the chief reason was, that it gave me assurance of your willingness to come so far to administer to one so unworthy as I, the heavenly ordinance of baptism; a thought which I had not dared to harbor for a moment. Oh! it will be a privilege I could not ask, to have you lead me into the baptismal water. I did indeed feel that God would in his own good time and way, open the door, that I might feel that I was not over presumptuous in pressing my way. O, such peace and joy have taken possession of my whole being since I have been enabled to commit my way all into the hands of the Lord! I have had a great struggle and fearful trial, in view of "coming out and openly espousing the cause of our dear Redeemer." But I thank God, he has delivered me so far from the galling bondage of fear, that I have had a stronger, indefinable and never-failing courage since my mind was opened to receive the light, the next day after my return from Lakeville. I am beset with temptations from within and more hardly from without; for I do feel that my strongest assailants from within have been conquered in a great measure,—not that evil nature—that old man—he will be a strong man as long as I live in the flesh—but there is a "stronger than he," and I know he will deliver me from the power of that wicked one. But I have been sorely tried from without. Dear friends, those whom I dearly love, and whose friendship I prize very highly, look upon me as a lunatic, or something of the kind, and ask me sneeringly, Are you going to be an Old School Baptist? But I do rejoice that I am not (now) afraid, nor ashamed to say, "Yes," I hear my master's voice and know it and love to follow." I have seen myself crowded down to the very brink, enemies behind; unable to fly either to the right or left; the baptism of the cloud and the sea before me; and God has made the way appear through the "cloud and sea."

Here I am at the end of my sheet and yet the story "all untold." Now dear brother, if it can be convenient for you to meet me at Riker's Hollow, I shall be very glad. I could hardly think it wisdom for me to come to Middletown to unite, although it would give me exquisite pleasure to do so. I shall be released from school duties after next week; so that any time after that and within five weeks, I should be very happy to meet you there, (at Riker's Hollow.) Please let me know when it will be most convenient for you. I should be happy to have you come to Bath and from there by stage to my house, if agreeable to you, and as Mr. Conley lives between Bath and here, he might meet you at Bath and bring you up. I shall have to depend upon some of the good friends from the Hollow to come after me, and they would be happy to carry you over from here. O, it is too much! my soul is filled to overflowing with love to him whose ways are so mysteriously kind and full of mercy.

Oh, brother Beebe! if I am deceived; if I have never tasted truly that the Lord is gracious; if I have never experienced in my soul that God is a sin-pardoning God; if he has never revealed himself to me as he does not unto the world, then whence comes this peace, which like a river flows into my soul? Surely it cannot be a peace gotten up or produced by myself; for the holy word declares that the "wicked have no peace, but are like the troubled sea that cannot rest." "Great peace have they who love thy law." "Thou wilt keep him in perfect peace, whose mind is stayed on thee." "My peace I give unto you, not as the world giveth." Oh no, not as the world giveth, but like a God he giveth his beloved rest. My peace is almost undisturbed; though sometimes a cloud for a little season seems to float across my sky, yet the stream remains unruffled; it may reflect the dark cloud while it is passing, but it quickly passes over and all is light again. I would love to tell you of a sermon I heard a week ago last Sabbath. How these words came to my mind with power: "For if any man see thee, which hath knowledge, sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols?" But I must close, hoping that when I see you I may be able to tell better than write all my feelings.

Dear brother, I do feel that your prayer is answered, that "my way may grow brighter and brighter unto perfect day." O, the light, the peace, the joy! are they not unspeakable? and that love that passeth knowledge.

"My soul would ever stay,
In such a state as this;
And sit and sing herself away,
To everlasting bliss."

I have enjoyed much in life; enjoyed its dearest, sweetest comforts, love and friendship, with a heart keenly sensitive to both. But those objects I have seen riven from my embrace; I have seen the lover and friends of youth snatched away, and while my longing eyes with frenzied gaze have striven to catch the last and parting glimpse of the dear ones, I have felt that earth was indeed too poor; it had no power to charm, but all was a dreary, desolate wilderness; the world (truly named) seemed but a blank. But oh! what happiness the Saviour can impart to the soul. It seems to me, I would not exchange my present enjoyment for all the most transporting moments of my life, (of which I have had a large share,) not simply that enjoyment of bright anticipations in the future—beyond the grave—but enjoyment in learning more and more of the wondrous plan of redemption, in which I have part by the gift of faith. Believing the record that God has given eternal life to as many as believe, I put in my plea as a sinner.

Since her baptism, and return from our delightful meeting at Herrick, we have received the following very interesting letter, dated:

PRATTSBURGH, Sept. 3, 1865.

MY DEAR FATHER:—May I not address you with this endearing title? You have indeed shown all of a father's love in gratifying me beyond all I could have asked or dared to hope.

If I had not promised, I could not re-

sist the desire to write to you—to express in a faint degree by letter what I could not express by word; for my heart at parting with you was too full for words, and my utterance seemed choked with emotion. Oh, I can never tell you all the gratitude I feel toward you. May he who ever rewardeth the faithful, reward you and cause you to experience this blessed truth, "That he that watereth, shall himself be watered," and may he pour into your soul all the consolations and riches of his abounding grace. No worldly motive could have induced you to journey so far for one so unworthy as myself.

As I sit here by my window this Sabbath morning hearing the sound of the bell, and seeing Babylon's throng pressing on their eager way to worship, they know not what, my mind wanders away to the little flocks that I know are gathered here and there throughout the land, gathered under the shadow of his wing, and my very soul yearns toward them in love. I have sometimes greatly feared that the saints with our religion would be again, as in times past, driven into the dens and caves of the earth, and when these thoughts have come to me, I have felt that I could willingly and gladly leave all and find a refuge with the persecuted followers of Jesus, even in the wild fastnesses of the forest, only so my lot might be cast among them. They seem to me like little flocks of kids over whom the great Shepherd has peculiar care. Oh, he brought me into his fold a poor straggling lamb, who had for many years herded among the goats, and little difference was there between them and me, except that my soul longed to hear the Shepherd's voice, and when I heard it I knew it. Oh Lord, this is what I pant after. I would fain have done with wandering, and since thou hast brought me to thy fold, may the language of my heart ever be, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Thou art that "bread of life" that must keep alive the living principle in my soul. As I had no power to vitalize my own dead heart, no more can I by any means sustain that life (spiritual) which required the power of God himself to create. If ever I have been quickened into new life, it was the same omnific power that bade the sleeping Lazarus "come forth," that spake the quickening word "live" to my soul.

But I desire to speak of some of the delightful scenes through which we passed, after leaving my home, as we went to Riker's Hollow, and from there to attend the two days' meeting at Herrick Pa. Since my heavenly Father, in his own good time, made me willing to leave all, and endure all that I knew I must endure from near kindred and friends, knowing as I did that those of "my own house" would be my bitterest persecutors, my mind has been as calm and undisturbed as that beautiful Sabbath day, three weeks ago, on which you led me down into the "watery grave." As my feet pressed the yielding water, such a thrill of inexpressible joy ran through my whole being, as I am utterly unable to describe. I felt that my precious Saviour was with me, causing joy to spring up in my soul, and giving to me that "peace that passeth understanding." As we returned to the

church, the place now made doubly dear to me, and I listened to the sweet and cheering words of yours, when you extended to me the right hand of fellowship;—words which fell “like showers of rain on the mown grass”—my soul drank in every word, and while partaking of the emblems of our Passover Sacrifice, I felt that here was indeed one of those “resting-places,” of which Bunyan speaks, where I received at your hand, “the piece of honey, the pomegranate and the bottle of wine.”

Our journey to Herrick was a most delightful one—rendered so by the heavenly atmosphere with which we seemed surrounded—our souls seemed to breathe the very air of Heaven. Receiving at Smithboro a very happy acquisition to our company, in the persons of brother and sister Horton, of New Vernon, and being refreshed by a night's stay at that place, the next day, after a pleasant ride over hills and through pleasant vallies, we reached the quiet, yet cheerful home of brother Durand. And here among those whom I had never seen before, I was treated with the kindness and affection of long-tried friendship, and while I was made a welcome, happy guest, I really felt that I was among my Father's children. Here we “sat together in heavenly places”—we feasted in his “banqueting house, and his banner over us was love.” And we were made to feel as did the sweet singer of Israel, “Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple.”

Sabbath Morning, September 10th.

One week has passed since the above was written, and here I am again enjoying another Sabbath. I esteem it a very great privilege to have one day in seven in which I may seem to enter into the holy of holies, and hold that communion with the Father of my spirit, that the cares of this world do too much prevent during the week; although I am permitted to enjoy great peace of mind from day to day, and drink refreshing waters from that healing stream which shall never cease to flow ‘till all the ransomed of the Lord are brought home with shoutings of “grace, grace.” But I find too in my daily experience that “I am become a stranger unto my brethren, and an alien unto my mother's children.” I feel the bitterness of them that have me in derision, yet those precious words of Psalms xlv. 10, come to me as the words of my King, “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.” In this I am greatly comforted, and though my enemies would have me fall, my king shall make me stand.

You may be interested to know further of our journey. After leaving the pleasant group of friends, yourself among the number, with sad hearts, sorrowing most of all that we should see your faces no more, we had a slow but agreeable ride to Smithboro, where we found another group of warm friends, awaiting our return. Only for the company of brother and sister Horton, our stage ride would have been a tedious and monotonous one.

There could have been but little we heard or experienced, that was not reviewed and enjoyed over again during that ride. I hope God in his providence may so order, that I shall be able to fulfill a promise made to visit them and your family at some time during the coming season. Our party kept company until we reached Elmira, where brother and sister Horton left us to take the Pine Vally Road, while we went on to Bath. Here we found the little ones all well,* and so glad to see us, the light of their joyful faces more than made up for our separation. Here too we were met by Mr. Conley, and were soon on our way to his house where we enjoyed a good cup of tea, and reached my own home just at night-fall. I think I can say truly, I never enjoyed a visit more.

It has been my lot to enjoy many of the pleasures of this life. I have indeed drank deep from the fountains of earthly joy; I have been the object of most tender parental care and affection; I have had a large circle of warmly cherished friends, whose pleasure it was to make me happy; and with a heart, perhaps too tremblingly alive to both, I have enjoyed the sweetest, dearest comforts of this life; love and friendship. Lover and friends of youth are gone; other friendships I have formed and been happy in these; and though the world, from my present standpoint, seems like a wilderness, a weary waste which I sometimes long to be done with, yet I never enjoyed life more than now. I do not mean barely that happiness which has its source in the anticipation of pleasure beyond the grave, that is indeed transporting, but I enjoy life now. My love for books of taste and literature has quite passed away. I find in the scriptures the embodiment of all that is excellent and attractive, even to the finest mind, and most cultivated taste. I find there a well-spring; an overflowing fountain; from which I may drink and satisfy the scorching thirst of the soul. Its precious doctrine shall “drop as the rain and distill as the dew—as the small rain upon the tender herb.” It is a mirror in which I may see reflected all my own deceitful heart; with all its windings and subtle schemes; all its disease and death. And here I find a panacea for all the ills of human hearts. When I am sick, here I find a “healing balm;” when I am faint and weary, and am ready to halt, or fall out by the way, here is my strength, my rest, my help; in him “all fulness dwells.” When the clouds gather, here I find the bow of promise set against the dark cloud; when sin with all its treacherous train of temptations assails me, here I find “him who conquered and vanquished sin with all its hosts.” And here I learn the precious truth “that he brought life and immortality to light.” Oh, I would not exchange my present happiness for the most transporting moments of my life, even though thousands of years were added to enjoy them. The height, the depth, the breadth, the length of the glorious plan of Christ's redemption, open to my delightful perception, more and more, and the Spirit witnesseth with my spirit that I have my part in it by the gift of faith. I can look back upon those days of worldly pleasure, and see from how many delusions of my own seeking; how many snares and nets of my own

weaving; how many pits of my own digging; he has delivered me when wandering, bewildered, on temptation's ground. Oh, how wonderful that the rod was so long withheld, when I needed it so much. I had no afflictions in those days, but every pleasure lawful to be enjoyed, and natural to the heart of woman; and yet to my own shame and confusion this day, he was not, in the midst of all my idolatry, a “barren wilderness, nor a land of drought” to me. Though my heart was incrustated, and spiritual life scarcely discernable, sometimes the Lord met me, and strange to tell, not with threatenings causing terror, but with the melting “still, small voice.” I did expect affliction long before it came, and my presumptuous heart calculated upon the fruit being the peaceable fruit of righteousness, and to take away sin; but I still held on my way, “Gadding about, drinking the waters of Sihor, and the rivers of Syria, and eating the worldling's dainties.” But oh, at last it came; yes, it came. “Thou didst cut off the desire of my eyes with a stroke,” and with that made the world a blank to me. Now my voice may utter, what my soul can truly endorse, “It is good for me that I have been afflicted; before I was afflicted, I went astray.” Thanks be unto his holy name for the rod that brought me to his feet. Thanks to him who called after me, and gave me the hearing ear, the willing heart and obedient feet to run in the way of his commandments. He has brought me to his fold; Oh, that he will ever keep me in the “secret place of the Most High;” that I may abide under the shadow of the Almighty; and when I go astray, may he cause me to hear his voice, and bring me again from my wanderings. Yours in christian love,

MARY J. EDDY.

* Sister Eddy's three children which she had left with her friends at Bath.

BROTHER BEEBE:—The following letter was written by our late brother, Oliver Thurston, and addressed to the Bethlehem church, a short time before his death. Since his decease, it has been presented and read at her church meeting; and by an act of the church, I am requested to forward it to you for publication in the “Signs of the Times.”

JONAS ROBERSON.

OCTOBER 1, 1861.

To the church at Bethlehem, and to the faithful in Christ. Dear brethren and sisters, feeling that this my earthly house or tabernacle is about to be dissolved, and having my mind exercised for the last few weeks to write something about my hope in Christ, and feeling my inability to write anything for publication in a public journal that would be of any use to the saints, I take this method of telling what I hope the Lord has done for my soul.

I was born in Northumberland Co., Pa., October 1, 1802, of parents who belonged to the Old Predestinarian Baptists, before my remembrance. They took great pains to raise their children right, and they taught me, with the rest, that it was wrong to use profane language. So, when I was very young, I resolved not to swear nor use any bad words, and this resolution I have kept. As time rolled on and I grew in years, I began to look

back and see the youths of my age taking the name of the Lord in vain; and I thought, surely my case was preferable to theirs. You know where I would go to hunt for a pharasaic robe to hide under; well, so it was. Time passed on, and when I was in my seventeenth year, my father moved to this state, and brought all his family with him. And when I was in my twenty-first year my father died,—was killed by a tree, in a storm, and it was my lot to find him, by myself. He was killed about one mile from home, in the woods. It was a trying time for me. The fear of death and hell broke in upon my mind to such a degree, that I was prostrated for some time; but the Lord was not in this to give me any right views of myself. I settled down under my old robe of self-righteousness again. After a time I married, and took charge of a family myself, and things went on pretty smoothly with me until the spring of 1827, then it was, as I hope, the Lord revealed to me what a poor, helpless and hell-deserving sinner I was. Now language fails me to express the horror, and the burden that fell upon my guilty soul. This was the first time I called upon the Lord in truth. Now I could say, Lord save a poor, justly condemned sinner. When the Lord reveals to one that he is truly helpless, how natural is it for him to search for something to cover his poor naked soul. As for me, I started back to hunt up my old robe of self righteousness. But it could not cover my guilty soul; it was too short, and when I came to turn it, it was too narrow to hide my wretched deformity. Then I could say with the poor publican, Lord be merciful to me, a sinner; or, Lord, save, I perish. Thus the Lord led me along. Every day seemed to bring new grief, and I thought and felt there was hope for everybody else but me. I am the man. I have sinned against God with a high hand and an outstretched arm. Here, my dear brethren, I might dwell for hours describing the burden that pressed my guilty soul, and even then not tell the one-half; but you who have traveled the same road, know more about it than I can tell; so I will pass on, as I do not intend to write a long letter.

Time passed on until about the last of June or first of July, when it seemed to me that my banishment was forever sealed. My courage failed me, and I sank almost into despair. I came in one night from my work. I left my wife and thought I would go out once more to a paw-paw patch where I had often been to implore mercy; and so it was as before, my prayer seemed not to rise higher than my head, and after wandering about for awhile, I returned to the house; and here Satan strove hard to make me believe that I had better give it all up. But I lit a candle and took up my bible, and thought I would try to read, and see if I could find anything that would give me some hope; but alas! here I was forbidden. Something seemed to say, You shall not read. I closed the bible, and leaned my head upon my hands, feeling that all hope was forever gone. At this moment the question was asked me: What think ye of Christ? It seemed to come with such power that it startled me, and it appeared to me that I was aroused to answer, when these words came as an answer: “He is the chiefest among ten thousand.”

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1865.

REMARKS ON PROVERBS XXII. 6.

In reply to a sister who has desired our views on the text, "Train up a child in the way he should go; and when he is old, he will not depart from it."

The proverbs of Solomon are short sentences of wisdom; which, while proverbially true in their literal application, as a general thing, are more immediately designed for the spiritual instruction of the children of wisdom. Hence Wisdom is personified as giving divine instruction to her children; by whom she is ever justified. In many parts of the book of Proverbs, the address is made to "My son, my children &c." And in chapter seven, Wisdom is the speaker. "Doth not wisdom cry? and doth not understanding put forth her voice?" Our Lord Jesus Christ is of God made unto us, (his saints) wisdom and righteousness; sanctification and redemption. For in him is found all the treasures of wisdom and knowledge. To them who are called, both Jews and Greeks, he is the wisdom of God, and the power of God. Admitting then, as we must, that these proverbs are given by divine inspiration, we are to receive them as addressed to us by our divine Instructor, the Lord Jesus Christ, who says, "Learn of me, for I am meek and lowly." And of whom God's voice, in the cloud of transfiguration, said, "Hear ye him." In literalizing the proverb now under consideration, its beauty and truth does not appear; for there is no human wisdom so perfect as to secure infallibly the result which is contemplated in our text. In Solomon's own case, there was an apparent failure. His father, according to the flesh, was David, the man after God's own heart; and Solomon himself says, "I was my father's son; tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thy heart retain my words; and keep my commandments and live." And certainly Solomon was as brilliant an example of good breeding as we can find, yet we are told that when he became old, "Outlandish women caused him to err." In his old age he was led into idolatry by his strange wives. And in our day we have many sad examples of the kind. How many anxious parents have taken all the pains in their power in the discipline and education of their children, and yet those children have in many instances departed from all the wholesome instructions and judicious counsels which had been lavished upon them in early life, while instances have not been unrequent wherein children who have in childhood and youth been exposed to the most unwholesome instructions, and most pernicious examples, have risen to eminence, and in old age been found among the best citizens in the world. Although the course suggested by the proverb commends itself to the wise, it does not give assurance that human care and prudence shall always be successful.

Many experiments have been tried by the wise and prudent of this world, to improve the condition of mankind, and much discussion has been had on the question. "In what way should a child

be trained?" The ancient Pharisees boasted their superior advantages, having the law and the covenants with them; of training their children; but we are told they made their pupils two-fold more the children of hell than themselves were. And our modern Pharisees, by Sabbath Schools, infant and bible classes, and Theological seminaries, have succeeded no better. The present generation has been raised, and educated and trained under the full power of all this humanly invented religious machinery, thoroughly drilled in Sunday Schools; we have often been told that when they became old they would be pious christians, and good citizens. But what do we see as the result of all this kind of training? A more wicked, murderous, heaven-defying generation probably has never been upon the earth since the deluge. "He that sitteth in the heavens has laughed, and God has had them in derision."—Psa. ii. 4. According to his unerring word, "Evil men and seducers shall wax worse and worse; deceiving, and being deceived."

But, as we object to the use, or abuse to which our text is and has been prostituted by ancient and modern Pharisees, we will give our esteemed sister, and our readers generally, such light as we have upon its true and spiritual meaning. Understanding Christ as head over all things to his church, as personated by Wisdom, and as such set up from everlasting, or ever the earth was, as the head of his spiritual family, and Husband of his church, or his Jerusalem which is above, which is free, and which is the mother of all the legitimate children of wisdom, we shall regard the admonition and instruction of our text as addressed by him to the church, the Lamb's wife, the spiritual mother of the family, directing her to "Train up" her children in the nurture and admonition of the Lord. None can successfully dispute that this application of our text most fully and beautifully expresses the instruction of Christ to his church, in regard to the discipline of his household. The church of God is under a most solemn charge from him whom his soul loveth, to train up her sons and daughters in the fear of the Lord. She is solemnly charged to see to it that all his laws and ordinances, precepts and examples, doctrine and order, be faithfully taught, and constantly observed by all her children. And who has ever known a heaven-born son or daughter of the church of the living God, who has been trained from the infancy of their spiritual experience under the faithful administration of the word of truth, well instructed in the doctrine of Christ, and constantly habituated to take the scriptures as the man of their counsel, standard of their faith, and rule of their conduct from their first connection with the church until their heads have whitened with age, that has not become well established in word and doctrine?

In the nature of the figure, it is the peculiar office of the wife, to instruct her household to honor and obey their father and their mother in all things. And as a mother, her children are placed under her peculiar care and instruction; they are directed to look to her for succor instruction and consolation. She is an help meet for him who is the "Everlasting Father," of all her children. He bids

her, "Train them in the way they should go." To train, is to exercise, to instruct, to keep them in the practice, to drill, and accustom them to the constant practice of that in which they are to be trained.

Practically, the church of Christ, walking in all the order of the house of God, sees that sin is not suffered to rest unrebuked on any of her children. She has maternal charge as well as love for them all. She receives to her bosom the "New-born babe," as soon as it is born, feeds it with the sincere milk of the word, which flows from the breasts of her consolation. She attends to their numerous wants, hears and understands their cries for bread; or feeds them on milk, as she knows their condition and age can bear; teaches them to talk, and turns to them a pure language; that they may not speak in a mongrel, or half Ashdod dialect; instructs them how to spell and pronounce *Shibboleth*, and every other pass-word or countersign required of those who are of the household of God. She sees that not a morsel of food from the pulpit, or elsewhere, go into the mouth, that is unwholesome; she examines well that there be no wild gourds served up by young and inexperienced prophets; that there be no "death in the pot" from which they are to feed. She has a charge to see that their clothing is in good order, white and clean, unspotted from the world, undefiled and unpolluted. Her Husband has stored the wardrobe well. The garments of salvation, the robe of righteousness, garments of praise, and raiment of fine needlework are there; she is to see to it that they are seasonably put on, carefully protected from pollution, and duly appreciated. She has a special charge in training them, to keep them out of bad company; for her Husband, in one of his proverbs of wisdom, has told her that "Evil communications corrupt good manners." She must not allow them to go after *strange women*, (professed churches.) She must teach them to beware of the flattering words of the strange woman, (anti-christ) and thoroughly warn them against her subtle snares, and tell them plainly that "her house is the way to hell, leading down to the chambers of death; lest they should let their heart decline to her ways: for she hath truly cast down many wounded: yea, many strong men have been slain by her. Such are her fascinating charms and seductive devices, that many shall follow her pernicious ways; by reason of whom the way of truth shall be evil spoken of. She must therefore faithfully warn them to beware of dogs, to beware of evil workers, and to beware of the concision. She has a solemn charge to see that the discipline of the house of God is faithfully observed in all cases, and see that the little children love one another. She must in training them, see that they are well instructed in all the doctrine of God their Savior, and that they perfectly understand and walk in all the order and ordinances of his house, blamelessly and unrebukably until his coming.

Now, my dear sister, do you think, a child of God, a son of the church, brought up strictly according to the laws of Christ, and duly instructed to observe all things whatsoever Christ has commanded, from early infancy to old age, will, when old, depart from the doctrine, order or

and altogether lovely." Now, dear brethren and sisters, here my burden left me, and I could say: My Lord, and my God; and with the psalmist: "He has also taken me up out of an horrible pit and miry clay, and has put a new song into my mouth, even praise to my God." With these feelings I went to bed, and slept better than I had for some time, and in the morning I got up and a gloomy cloud was on my mind. Now I thought, Am I deceived? I searched for my burden, but it was gone! and I could not get it back again. I then implored the Lord if I was deceived, to undeceive me. And so it was, he took his own way in leading me along, step by step, giving me a glimpse of his love, at times, and saying to me: Why tarriest thou? Arise, and be baptized. And again, He that is ashamed of me and my word before men, of him will I be ashamed before my Father and the holy angels. Thus I was led along until the fourth Saturday in October, when I took courage and went forward and told what little I had to tell, and the church received me, and I was baptized on the next day by Eld. Hornaday, which was October 27, 1827. This day being my birth day, I thought I would finish my letter. By my dates you will see that I am fifty-nine years old, and if I live six days longer it will be thirty-four years since I was baptized. And now, dear brethren, a new scene opened; there was a work to engage in, a battle to be fought, and I a poor helpless creature; and now, if ever I prayed it was then, Lord, keep me. Lord guide me in the path thou wilt have me to walk in. Keep me from sinning against thee. And now, dear brethren, I can say, The Lord has been merciful to me, notwithstanding my walk has been so crooked. He has at times given me some sweet tokens of his love as I have passed along through this world of sorrow, to this present time. In the early part of my life I thought those trials were only for the young, and would vanish when I became old. But alas! I was mistaken; for I now find that, when I would do good, evil is present with me; and to perform that which is good, I find not. So, in summing up all, I must conclude that, without the free and sovereign grace of God, I am lost; for I am, of myself, only a poor helpless sinner, entirely dependent on God for everything, both spiritual and temporal. I can say with the poet:

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

And now, brethren, farewell. Live in peace, and may the God of love and peace be with you, for Christ's sake, Amen.

OLIVER THURSTON.

GENERAL AGENT.

Elder Silas H. Durand, at present traveling extensively among the churches and associations of our order, has kindly consented to act as general agent for the "Signs of the Times." He is duly authorized to transact any business for us, in procuring subscriptions, collecting payments, settling accounts &c., for the "Signs," or for our Hymn Book. Any business which he may do for us, will be the same as though it were transacted with us personally.

GILBERT BEEBE.

ordinances of his kingdom? Did you ever know such an instance?

But even the children of God, who are left, like the few Jews in Jerusalem while the tribes were carried into Babylonish captivity may forsake the law of the Lord intermarry with the children of Ashdod, became corrupted, and their very language become confused and incoherent, so that they spake neither language correctly; but a mongrel jargon which betrays their lack of wholesome training. The children of God require the care and counsels of their mother; or they are liable to become as children tossed to and fro by every wind of doctrine.

In conclusion,—esteemed sister, although you are located somewhat remote from your mother, as to the privileges of frequent social privileges in the church, and but seldom can hear the preaching of the word in truth and faithfulness, yet as God has graciously trained you himself; weaned you from the vanities of the Gentiles; led you about and instructed you; and kept you as the apple of his eye; surely there is no good thing that he will now withhold from you. Where you formerly sought a home, when you asked for bread, they gave you a stone; when hunger compelled you to ask for a fish, they gave you a serpent, and for an egg, they gave you a scorpion. But the Lord has heard your groaning, and came down and delivered you; he brought you out of the house of bondage with a high hand, and an outstretched arm, and he has brought you to his banqueting house, and over your defenceless head has he spread the banner of his love. Now we address to you the inspired admonition, which has already been brought home by the Spirit to your heart, "Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house: so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him."—Psa. xlv. 10, 11.

Circular Letters.

The Licking Association of Particular Baptists, in session with the church called Elizabeth, in Bourbon Co. Ky., to the churches composing her body, greeting:

DEARLY BELOVED BRETHREN IN THE LORD:—It has been our custom since our organization to address to you from time to time what is commonly termed a *Circular Letter*, for the purpose of encouraging, consoling and instructing you in your pilgrimage here in the flesh. We have never aimed to present for your consideration any new doctrines, but we have endeavored at all times to adhere strictly to the old landmarks which are laid down in the sacred pages of holy writ by our Lord and his holy apostles. And we have, to the best of our ability, tried to oppose the introduction of any of the new theories gotten up by men, however eminent for learning or seeming piety, which were foreign to the bible and its teachings; believing, as we do, that the scriptures are the only sure guide for the feet of heaven-bound pilgrims.

If then we take the bible as our only rule of faith and practice, as we profess that we should do, professing also, and hoping that we are born of God, and

have the spirit of revelation in our hearts, and God himself as the revealer and interpreter of his own truth, we should be ready to expose any or all of the institutions or dogmas of men which are abroad in the land which were never known or recognized by our Lord and his apostles. Otherwise we should discard all their holy teachings in every particular, and join with those who for years have been doing their utmost to get up a new bible, or at least to change the original and true one to suit their own erroneous ideas of divinity. But we, brethren, as followers of the meek and lowly Savior, believe and teach that, "Whatsoever was written aforetime, was written for our instruction;" and for our profit; and that all was written that is profitable for us to believe and teach. If the scriptures then were given by inspiration of God; if holy men of God spake as they were moved by the Holy Ghost, could there possibly have been anything erroneous recorded in them? or anything that is not profitable for us to believe? Or should we, in order to have peace and oneness in the so called world, compromise the doctrine of Christ, under the delusive idea of ushering in the so called Millennium, in which men say the swords shall be beaten into ploughshears, and spears into pruning-hooks, and the nations shall learn war no more. We have already had fearful lessons taught us in the events which have transpired in the last four years, as to the legitimate results of the teaching of those who have professed to be engaged in bringing about this happy state of things. If such results are always to follow their teachings, we pray God, they may soon cease from their labors.

When we read in the scriptures, that "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be," we do not wonder that carnal men are heaping to themselves teachers having itching ears; and that they shall turn their ears away from the truth, and be turned to fables. And that, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Therefore when they tell us it is not profitable to dwell long and loud upon the doctrine of election, we answer, "All scripture is given by inspiration of God, and is profitable." And there is no point of doctrine more clearly taught in the bible. We would rather take as truth, what God says, than all the combined testimony of the world. "Let God be true, and every man a liar."

Then, in regard to this doctrine of eternal and unconditional election of the saints in Christ, which they say is unprofitable to teach, we ask, What saint can object to it, when it makes his or her salvation sure before the foundation of the world? Who can object to having been loved in the Lord Jesus Christ even before the world began? Or to having been chosen to eternal salvation, when they now look within themselves and see so much inbred corruption, and feel themselves to be sinners of the deepest dye, all over unholy and unclean, and justly condemned by God's holy law, having no way of escaping its righteous sentence, which is, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them? They see no other way of deliv-

erence from the curse of the righteous law of God, but in the person of the Mediator, who is revealed to their faith, suspended upon the cross, bearing their sins in his own body, and putting them away forever by the one offering of himself, and bringing in for them everlasting righteousness.

What must have been that love which could cause the Son of God to leave the shining courts of immortal glory, that glory which he had with the Father before the world began, to make his advent into this sin-disordered world, take on him the form of a servant; suffer himself to be rejected of men, persecuted, falsely accused, and cruelly put to death in the flesh, for such unworthy creatures as we are. Surely not for anything good in us; for in us, that is, in our flesh there dwells no good thing. We are accounted as nothing, and less than nothing, and vanity. No; it was because we were viewed in our Mediator, in eternity, and in him loved with an everlasting love; chosen then and there to eternal salvation, therefore, now, in God's own good time and way, he makes this great work known to us, by sending forth the spirit of his Son into our hearts, crying Abba Father! Well may the poet sing:—

"O for such love, let rocks and hills
Their lasting silence break!
And all harmonious human tongues
Their lasting silence break!"

If then, dear brethren, we desire the sincere milk of the word, that we may grow thereby, we should strictly adhere to the unerring word of inspiration; and be upon our watch tower; for men, even of ourselves, as saith the apostle, shall rise up, speaking perverse things, to draw away disciples after them. We therefore exhort you to try the spirits, whether they be of God, for many false prophets are gone out into the world. "Hereby know we the spirit of God; every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Another apostle exhorts us thus, "But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Why were the apostles so uncharitable in their exhortations, that they do not bid all denominations, and all who cry, Lo here! or Lo there! God speed? Because they knew and testified that many false prophets are gone out into the world, and therefore they exhorted the saints to beware of them; knowing that they would cause disorder among them, by "Bringing in damnable heresies, even denying the Lord that bought them, and bringing up on themselves swift destruction; causing many to follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of; thereby causing strife and confusion; but when none but the children of God are permitted to come in and go out among each other, there is such concord and sweet fellowship, that were it not for those false teachers who have crept in unawares, causing divisions and animosities to the great hurt and distress of the church, we would as a body, be all united and contending for the one faith which was delivered to the saints. "Stand fast, therefore, in the

liberty wherewith Christ hath made you free; and be not again entangled with the yoke of bondage." May we be found ever abounding in the work of the Lord; filling our seats faithfully in the house of God. We beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God; which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God; knowing that ye have no abiding city here; but ye seek a city to come, which hath foundations, whose maker and builder is God, and which is eternal in the heavens. When we contemplate the joys which are reserved in heaven for them who are kept by the power of God, we are lost in admiration and love to him who hath saved us, and washed us from our sins in his own blood. And we are filled with new zeal to fight the good fight of faith, to lay hold on eternal life. O, can we not pray God to hasten the time when Jesus Christ shall come the second time, without sin, unto salvation, when he shall come in the clouds of heaven, with power and great glory, with his train of holy angels; and when the heavens, at his presence, shall depart as a scroll, and the elements melt with fervent heat; and we shall hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, dear brethren, we desire, and we are looking for that time when we shall leave this sin-disordered world to reign forever and ever with our Savior, with no sin or pollution upon us. For, when Jesus shall come to take us to himself, the bodies of the saints that sleep, must arise and come forth, changed from natural to spiritual, from mortal to immortal, from corruptible to incorruptible; for this mortal must put on immortality, and this corruption must put on incorruption. Then we which are alive and remain, shall be changed in a moment, in the twinkling of an eye, and be caught up to meet our Lord in the air: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death! where is thy sting? O Grave! where is thy victory? The sting of death is sin, the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Then, dear brethren, will our joy be complete; then shall we be led to living fountains of waters before the throne of our God, there to bathe in the boundless sea of love, and there to fall down before that pure and spotless throne and worship God forever. Will not that be enough? Will not all our desires be satisfied? Made pure and white, like our Savior, clothed in his righteousness, we shall cry, Not unto us; not unto us, O God, but unto thy name be the glory.

Now, dear brethren, Farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you. Amen.

THOS. P. DUDLEY Mod.

J. W. ROYSTER, Clerk.

Corresponding Letters.

The Licking Association of Particular Baptists, in session with the church at Elizabeth, Bourbon Co., Ky. To the associations with which she corresponds, sendeth christian salutation:

DEARLY BELOVED BRETHREN IN THE LORD:—Through the abounding goodness of Israel's God, we are spared, we trust for, and permitted to meet again in our associate capacity; and blessed with the privilege of hearing the everlasting gospel of peace and good will to men preached in its purity to us. What a blessing it is, dear brethren, that the Lord has called, qualified and sent forth able ministers of the New Testament, who will not shun to declare the whole counsel of God, to instruct and edify his saints, and to build them up in their most holy faith.

The saints of God desire the sincere milk of the word; nothing more, nothing less will do for them. And a servant of God who is properly exercised, desires, as did the apostle, to know nothing among men, save Jesus Christ, and him crucified.

Dear brethren, for the last few years it seems, the hand of God has been heavy upon us, and on looking back through that time, we recognize his hand in delivering us from dangers, seen and unseen, and we feel indeed that he is a friend that sticketh closer than a brother; and, although the afflictions of the righteous are many, yet the Lord delivereth him out of them all. Through all these afflictions we have felt to adopt the language of the Psalmist, "Though he slay us, yet will we trust in him."

Dear brethren, we are at peace among ourselves; all contending for the faith of God's elect. The difficulties of the last few years have been such as to debar us from the pleasure of receiving your messengers. Now as these obstructions seem to be removed, we hope that in the future we may be able to interchange messengers and minutes; for we hope you will continue to exchange friendly greetings with us.

Our next associational meeting, the Lord willing, will be held with the church at Bald Eagle, in Bath Co., Ky., on the second Saturday in September, 1866, and the two succeeding days; when and where we hope to hear from you again.

THOS. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

The Maine O. S. Baptist Conference, convened with the church at North Berwick Me., Sept. 15th, 16th and 17th, 1865, to the churches and associations with whom we correspond, sends love in the Lord.

DEAR BRETHREN:—Through the tender mercy of our God we have been permitted to enjoy another yearly conference. The fellowship of God's people is pleasant; their seasons of communion are delightful. Built upon the foundation which God has laid in Zion, the church of God stands as an evidence both of the almighty power and the everlasting love of Jehovah. He has said, "This people have I formed for myself; they shall shew forth my praise." "God is in the midst of her; she shall not be moved: he will help her, and that right early."

The church of God is called the house of God. It is the place where God himself dwells by his spirit, by his word, and by his providence. Here he records his name, and displays the glories of his power. He has said, "This is my rest forever; here will I dwell, for I have desired it." John declares, "I heard a great voice out of heaven saying, the taberna-

cle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." The apostle to the Corinthians says, "Ye are God's husbandry; ye are God's building." Again, "Know ye not that your body is the temple of the Holy Ghost, which is in you?" Again, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And the apostle Peter says, "Ye also as living stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Again, we would observe of the house of God. It is the place of abode of all the people of God. It is the place of their spiritual birth; for "of this and that man it shall be said, he was born there." Though by nature sinners, and rebels against God; yet he has said, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. As the place of their birth, it is the place to which their eyes often anxiously turn, even before they are brought to an evidence of their interest and right there. The language of David is this, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple."

It is in the house of God that God presides as the Father of the family, the head of the household; to rule, to govern and to direct. One has said, "Holiness becometh thine house, O God, forever." Here God displays the glories of his character, the riches of his grace. All his children, who dwell here, are washed, sanctified and clothed in the righteousness of the dear Redeemer. We sometimes speak of the order of the house of God. There is an order; a method in his grace; which is according to his own divine choice, and not by works of righteousness which we have done, but through the redemption of our Lord Jesus Christ. The apostle has set forth this order: whom he did foreknow them he also did predestinate; whom he did predestinate them he also called; whom he called them he also justified; and whom he justified them he also glorified. There is an established order in the faith of God's people, which is called the faith once delivered to the saints. There is an established order in its practice, too. In the commission our Redeemer gave to his disciples he says, "Teaching them to observe all things whatsoever I have commanded you." This as regards the ministration of his word, what his ministers are to preach, and the ordinances his people are to observe, God exercises his right as the ruler of his own house to direct and govern.

There is also an order in God's house as regards the discipline which he exercises; for he has declared if his children forsake my law, I will visit their iniquity with the rod and their transgressions with stripes. And such discipline is an evidence of sonship; for whom the Lord loveth he chasteneth, and he chasteneth

every son whom he receiveth. No worse sign can there be than that one hardens himself in a violation of the law of God's house and receives no correction. There is also order in the discipline which is to be maintained in the household. If a brother trespass against thee, go and tell him his fault alone, and in the spirit of love. Strive for the things which make for peace, and the things whereby one may edify another. Bear ye one another's burdens and so fulfill the law of Christ. Let each esteem other better than himself. Strengthen the weak hands and confirm the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Live in peace with all men; as much as lieth in you. Let the child honor the parent; the husband love the wife; the servant obey the master; the citizen be in subjection to the laws of the land; that the doctrine of Christ be not reproved; that the order of God's house may be manifested; and that thus we may seek to glorify him in one body and spirit which are his.

The house of God is most bounteously supplied with all the rich and glorious blessings of divine grace. Here are the hungry fed; the naked clothed; the weak are strengthened; the poor are enriched. "I will bless her provision abundantly; I will satisfy her poor with bread." There is no lack in the house of God. The language of our Father is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk, without money and without price." And often is the soul led to say, "If such be the sweetness of the streams, what must the fountain be? while we are brought into the banqueting house, and sit down under his shadow with delight, while his fruit is sweet to our taste. Beautiful in her situation is the Zion of God; rich is her provision; blessed are they who dwell in the house of the Lord. Pray for the peace of Jerusalem; they shall prosper who love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren, my companion's sake, I will now say peace be within thee. Because of the house of the Lord our God I will seek thy good."

Such, dear brethren, is the language of our hearts in view of the sweet season of communion we have been permitted to enjoy. Our Conference has been a season of refreshing to our souls. We have been pleased to receive your communications, and the dear brethren have come to us in the fulness of the blessing of the gospel of Christ. The glorious provision of the gospel of the grace of God has been bounteously presented, and our souls have been made glad by the blessed fellowship of the saints and communion of God's house.* We desire a continuance of your correspondence. Our next conference will be held, the Lord willing, on Friday, Saturday and Sunday, after the second Sunday in September, 1866, when we trust to meet your messengers and receive your epistles. Grace be with all who love our Lord Jesus Christ in sincerity.

WM. QUINT, Mod.

JOHN F. STAPLES, Clerk.

* Since our last annual conference, our esteemed and beloved brother, Dea. Joseph Perkins, has been called from the

labors of earth to the rest of heaven. For over thirty years Dea. Perkins and Dea. Staples were united in the office of Deacon of this church. Though we miss their counsels and their prayers, we are assured that what is our loss is their unspeakable gain.

CHANGE OF RESIDENCE.

DEAR BROTHER BEEBE:—I have removed from Seventh Street, to 834 North Eighth Street, Philadelphia, to which I wish you to direct the bundle of papers that you send me, and to make the alteration in the "Signs," of my residence, so that my Old School friends may know where to find me. This leaves me and family in our usual health, and hope it will find you and family the same. I will be glad to see you at my house at any time that you are passing this way. I remain yours &c.,

WM. H. CRAWFORD.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

SUBSCRIPTION RECEIPTS, &c.

NEW YORK—Lewis Everett 2, A. Ackerson 2, Samuel Lewis 2, Mrs. M. Wheat 2, Wm. Relph 2.....\$12 00
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MARYLAND—James Lounds..... 5 00
OHIO—Nancy A. Winans 2, B. Spitzer all right..... 2 00
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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$66 50

Obituary Notices.

DIED—At Lebanon, Me., August 17, 1865, Mrs. LYDIA J., wife of Mr. Joseph Wallingford, and daughter of brother James Staples, of this place, aged 16 years and some months. She never professed to have a hope in Christ, but while sick, the day before she died, at times, she seemed to be in earnest prayer to God, so much so, that her father and mother, with others, believe that she was a child of God.

ALSO,

DIED—At North Berwick, Me., Mr. PETER GRANT, aged 74 years and some months. It was thought that he was heaven bound years ago, but never made it publicly known, but before he died he could speak freely about it, and said that he had a hope that he should be better off when he got through with this world. He has left a kind companion, children and other relatives to mourn.

WM. QUINT.

NORTH BERWICK, Me., Sept. 7, 1865.

BROTHER BEEBE:—Please publish the obituary of my dear mother, Mrs. LYDIA ROBBINS, who died August 19, 1865, at her residence in Troy, Miami Co., Ohio. She was born in New Jersey and moved to Ohio with her parents when thirteen years old. She joined the Baptist church forty-five years ago, and walked comfortably with them until the new things crept into the church, and when the division took place, she took her position firmly with the old order of Baptists. She believed in the doctrine of free and unmerited grace. When in her usual health she was much engaged in praising her heavenly Father for his goodness to her. She was sick nearly three weeks; but was not considered in a dangerous condition until the Thursday before the Saturday on which she died. She talked but little in her last illness; but seemed drowsy. She told her physician she did not wish him to cure her; but to relieve her sufferings. Her age was 75 years and 12 days. Brother Beebe, I have lost near and dear friends; but never before, a mother; and it now seems more than I can bear. If I

could have got to see her in her last hours, I think I could feel more reconciled; but as I lived at a distance, I did not get there until she was dead and buried. O, I cannot describe my feeling. On the morning that I went to Troy, I awoke repeating the following verse, and my first thought was that it was for my mother; but O, I thought, Can it be possible that I shall see her no more?

"I heard the parting pilgrim tell,
While crossing Jordan's stormy river,—
Adieu to earth, now all is well;—
Now all is well with me forever!"

REBECCA M. ROBBINS.

DENSMORE, Ohio, Sept. 11, 1865.

DEAR BROTHER BEEBE:—You will please notice, through the "Signs of the Times," the death of our dear sister, TELITHA CARNET, who departed this life on Friday, July 28th, 1865, at her residence in Caldwell Co., Ky. Our dear sister was born April 21, 1806. She was a daughter of the celebrated Elder Jno. Tanner, well known as a Baptist preacher in the early history of the Kehukee Association, and according to Elder Burkitt's history of that Association he suffered much persecution for preaching the gospel, and was once shot for baptizing a woman. Our dear sister was raised in Kentucky, and intermarried with Wiley M. Carney May 18th 1822. She professed the religion of our blessed Lord in the year 1820, and was baptized, I think, by Elder Fielding Wolfe into the fellowship of the Old School Baptist church at Dry Fork. Sister Carney had passed through the fire of tribulation, having been confined to her bed by bodily infirmities largely over twenty years; and a few years ago she was called to mourn the loss of her husband, who was killed by his negroes; and lately her great losses in the late troubles, but she seemed to bear it with great resignation to the divine will. The day before she died she sent for me, but I was away from home on a list of appointments, and of course was unable to be with her. But, brother Beebe, I feel that one of the Lord's children has been called to enter that rest that remains for the people of God. All the brethren and sisters who knew her loved her for her godly conversation and orderly deportment. She has left but one child, a daughter, and several grand-children, with the church, to mourn her loss here on earth, but we feel to rejoice that our loss is her eternal gain. She was a subscriber to and dear lover of the "Signs of the Times," and frequently requested me when she died to ask you to publish her obituary, which I now do. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

ALSO,

By request of his son, brother Willie Moreland, I send you a notice of the death of his father, our beloved brother, EDWARD MORELAND, who departed this life at his residence, near Indian Mound, Stewart Co., Tennessee. Our dear and venerable brother was born in Craven Co., North Carolina, August 22d 1780, where he spent the early years of his life. In the year 1808 he emigrated to Rutherford Co., Tennessee. In the same date he was changed from nature to grace, and upon profession of his faith in Christ was baptized into the fellowship of Overall's Creek church under the pastoral charge of Elder Jno. Beasley. In 1807 he was chosen clerk of that church, which office he held until 1823, when he removed to Stewart county, and joined the Old Baptist church at Cub Creek, February 9, 1823, where he was again chosen clerk; which place he filled, with a little intermission, until the day of his death. In the division of the churches in this country under the influence of modern Missionism, our dear brother stood on the side of truth, and was ever uncompromising in the great doctrine of sovereign grace. As I had the pleasure of many years acquaintance with him, I can bear testimony to his high standing as a member of the church of God. Indeed, it might be said of him, "Behold an Israelite indeed in whom there is no guile." He was beloved by his neighbors as one of the most honest and upright men that was in the country. He acted for many years as your agent for the State of Tennessee, and it appeared to grieve him very much when he was cut off from the privilege of receiving them. He was prostrated by sickness some time before his death, and I am told by his son that he bore his sufferings with the most christian fortitude, and forbearance, and resignation to the divine will. Our dear brother was gathered to his fathers in a ripe old age, full of years, and of faith in the Holy Ghost. He died the 25th day of June, 1865, aged 85 years, lacking not quite two months. In conclusion, may the Lord be pleased to remember the family of our dear departed brother, and resign them to this dispensation of his providence, in the prayer of your unworthy brother in tribulation,

JNO. H. GAMMON.

Trigg Co., Ky., August 25, 1865.

Yearly Meetings.

YEARLY MEETING—Brother Beebe:—

Please give notice, through the "Signs of the Times," there will be an Old School Meeting held, the Lord willing, with the Baptist church of Olive and Hurley, Ulster Co., New York, the first Wednesday and Thursday in November next, beginning at 10 o'clock on each day, to which all our brethren and sisters are affectionately invited to meet with us, and more especially our brethren in the ministry. By order of the church.

JACOB WINCHEL.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments. &c.

[Ed.]

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
 2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
 3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
 4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
- The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency.

All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

THE HISTORY

OF PROTESTANT PRIESTCRAFT

IN
EUROPE AND AMERICA,

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers, or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Crommer and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and results of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticalisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the Banner of Liberty containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment,

G. J. BEEBE,

Middletown, Orange Co., N. Y.

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Address Mrs. P. A. BEEBE,

Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

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Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33. MIDDLETOWN, N. Y., NOVEMBER 1, 1865. NO. 21.

Correspondence of the Signs of the Times

(CONTINUED FROM PAGE 146, VOL. 33.)

MARION Co., Oregon, Aug. 15, 1865.

DEARLY BELOVED BROTHER BEEBE:—

Having finished the business part of my letter, with your permission, I will continue my remarks on Hebrews x. 26-30. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

In resuming my subject, I will notice in the first place, the personal pronoun *we*. "For if *we* sin wilfully," &c. Who was the apostle addressing? mere nominal professors? And did he couple himself with such and say, "If *we* sin wilfully after that *we* have received the knowledge of the truth?" &c. Certainly not. Was he not addressing true believers who were called by grace—called out of darkness into God's marvelous light? In order to ascertain the character of the persons addressed with whom the apostle coupled himself, we will refer to chapter iii. 1. "Wherefore, holy brethren, partakers of the heavenly calling," &c. These are the persons addressed in the text. "For if *we*, (holy brethren, partakers of the heavenly calling,) sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Now then one of two things is evident, that the apostle was either holding forth the idea that there is a possibility of holy brethren, who are the partakers of the heavenly calling, falling away and becoming apostates, and the utter impossibility of a recovery therefrom; or else he was merely speaking by supposition, the latter of which beyond all doubt is correct, for he is very particular in showing the fulness, completeness and sufficiency of the sacrificial offering of the Son of God throughout the whole of the epistle, as already quoted in my former communication, as also the entire insufficiency of the offerings under the Levitical priesthood. I will only have room to quote a few out of the many passages. "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the

order of Aaron?"—chap. vii. 11. "And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest who is made not after the law of carnal commandment, but after the power of an endless life. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest; for those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear, and will not repent. Thou art a priest forever after the order of Melchisedec; by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death; but this man because he continueth ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," &c.—From 15th to 27th verses. Seeing, then, that we have such an High Priest over the house of God, who is able to save them to the uttermost that come unto God by him, how then can they sin wilfully so as to incur the vengeance and indignation of Almighty God. They never can! never while God is God, and truth remains truth, they never can! The oath and promise of the eternal immutable God forbids it! The obedience and righteousness of the Lord Jesus forbids it! The everlasting and unchanging love of Jesus forbids it! And the blood of the everlasting covenant forbids it! "For by one offering he hath perfected for ever them that are sanctified."—Chap. x. 14.

I will next endeavor to show that those who are partakers of the heavenly calling cannot sin wilfully. Paul to his Galatian brethren saith: "Walk in the Spirit and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the good that ye would."—Gal. v. 16, 17. The people of God may and do sin daily according to the will of the flesh or Adamic nature, but not according to the will of the spirit or christian nature. For Peter saith: "Being born again not of corruptible seed," (which is sinful,) "but of incorruptible seed by the word of God, which liveth and abideth forever."—1 Pet. i. 23. And John's testimony exactly corresponds with Peter's, for he says: "Whoever is born of God doth not commit

sin, for his seed remaineth in him, and he cannot sin because he is born of God."—1 John iii. 9. So you see, dear reader, that they cannot sin according to the will of their christian nature. These two natures are called in scripture two men—the old man and the new man; the outward man and the inward man; the fleshly man and the spiritual man. Hence Paul exhorts his brethren of Ephesus to "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." I now ask the question in all candor, Can the new man sin, seeing he is created after the image of God in righteousness and true holiness? Impossible. It is the nature of God, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.—2d Pet. i. 4. It is eternal life, and can never die; it is immortal, incorruptible life, and can never become contaminated. And this is what the apostle in my text meant when he said, "For if *we* sin wilfully," i. e., were it possible for the true christian to run eagerly unrestrained into sin in all the nature which constitutes him a disciple of Jesus; that is to say, both the old man and the new man, the natural man and the spiritual man in harmony together run wilfully into sin. Were it possible for such a case as this to exist there could be no being found in heaven above, or on earth beneath that could possibly make a sacrifice sufficient to redeem or restore such a case. John might continue to weep to eternity, for no man in heaven, or in earth, or under the earth could be found; nay, even the Lamb which is in the midst of the throne, should he come down to earth and offer himself again a sacrifice for such a sin, it would be utterly insufficient to restore such a case, because in this supposed case it would be the very nature of the Son of God that would sin, consequently it would require a sacrifice in a higher nature than that which sinned to restore such a case, which could be found nowhere, either in heaven or earth. Therefore, "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." But I thank God, through our Lord Jesus Christ, that such a case never did, nor never can exist; it is only a supposed case. O, ye little trembling lambs, fear not, your good Shepherd and compassionate Redeemer will never leave you a prey to ravenous wolves. He will not leave you in the mountains to sin and be devoured. You have a mansion in his heart, a home in his bosom. If you cannot

walk, he will carry you in his bosom; and bring you home; he will not let you fall. But methinks I hear one of the little babes in the kingdom of Jesus crying, O, my leanness, my leanness! Weasels, I am undone! I am such a great sinner I fear that I have sinned wilfully since I received a knowledge of the truth, and that nothing remains for me now but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Poor thing, I know your sore trials and the anguish of your heart, and how hard you have to struggle against sin. But dear little child, these things are only so many evidences that you do not sin wilfully. If you sin wilfully why do you mourn because you sin; why do you struggle with all your might against sin. To sin wilfully would be to do as some Arminians say that they would do if they believed the doctrine of unconditional election, "Take their fill of sin." To sin wilfully would be to sin with greediness; to drink down iniquity as the thirsty ox drinks water. Even the apostle Paul, who had attained to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv. 13. Complained of and mourned on account of sin. If it any wonder then that such poor little weakly sickly babes in Christ as you and I, who are beset on every side with sin, should complain, and sigh, and groan under its burden? Hear the apostle, "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do."—Rom. vii. 14-20. So you see, dear little trembling lamb, the apostle complained of and mourned on account of sin, yet he showed clearly that he did not sin wilfully; his will was to do good, but evil was present with him, so he said that it was no longer he who did it, but sin that dwelled in him. And is it not so with you, dear little doubting brethren and sisters? Is it not your will and desire to do all the good you can, to walk in the way of the Lord, and to turn away from evil; and is it not your daily prayer to be enabled to walk worthy of your high and holy calling; to walk in good works, whereunto you were ordained; and do you not feel to hate sin, to hate your own carnal mind, which is enmity against God, and love the image of the blessed Jesus wherever you can

trace it? O, I think that every saint of God, both old and young, both great and small, both high and low, both strong and weak, of every name and nation, will respond yes. Then I bid you God speed; I hail you happy on your journey home to heaven's eternal bliss. Soon all your trials will be ended. Your doubts and fears will take their everlasting flight when you fall asleep in the arms of Jesus, or be changed in the twinkling of an eye into the glorified image of the adorable Jesus at the voice of the Archangel and trump of God. Then sin, death and hell forever gone, you will rise with your loving and lovely Jesus to the shining realms of endless day, to enter into that glorious city, New Jerusalem, transplanted from earth to heaven, where the sun shall no more be your light by day, for there shall be no night there, for the Lord God and the Lamb shall be the light of it, there to make heaven's high arches ring with the never-closing song of redeeming grace to all eternity.

I will now endeavor to make a few brief remarks relative to the two births—the birth of the flesh and that of the Spirit. And in order to illustrate we will go back to the formation of Adam, our first progenitor. When Adam was first formed of the dust of the earth, he was a lifeless body. In this condition he was incapable of acting either good or bad, being inanimate; but when God breathed into his nostrils the breath of life he became a living soul. This was good natural mortal (not immortal) life, uncorrupted, but not incorruptible. This life animated his body and caused it to act, and being good, it acted only in a good sphere, until Eve, the help meet of Adam, through the seduction of the serpent, partook of the interdicted fruit and gave to Adam, and he did eat with her. And now, in accordance with the sentence of God, that upright nature or life died, "In the day thou eatest thereof thou shalt surely die." Hence they became dead in trespasses and sins, and were now incapable of performing one good act or thinking one good thought, having partaken of an evil life of satanic nature. Hence the Holy Ghost, at a very early age of the world, testified of man saying: "And when God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts, purposes and desires of his heart was only evil continually," &c.—Gen. vi. 5. Thus all mankind by ordinary generation inherit this evil nature of satanic influence, which alone animates and causes the clay to move and act in subordination to its will. This evil nature is so completely diffused throughout the whole system that it causes every part and particle of the whole body to act harmoniously in one continued uninterrupted course of evil until the grace of God interposes. This in scripture is called "the fleshly nature," "the lusts of the flesh," &c., which makes itself manifest in murder, adultery, drunkenness, theft and every other abomination that mankind are capable of acting out. Hence the Savior saith, "That which is born of the flesh is flesh." Now we should not suppose that the Savior meant this body of clay apart from this evil nature, for as stated before, this clay tab-

ernacle of itself is incapable of acting either good or evil. Hence, while Adam was animated by a good life, he showed it by good actions; but when that life became contaminated, he made it manifest by evil actions. Consequently the Savior included in that birth of flesh the whole body of sin, that is to say, every evil that mankind are inherent to. But when the grace of God interposes in his elect family, then they are born of the Spirit, for the Savior also saith: "That which is born of the Spirit is spirit." This birth produces another life which is a holy and righteous life, and manifests itself in bringing forth good fruit, some an hundred fold, some sixty, and some thirty. And it is eternal life and can never die. There is no affinity between this life and the natural or Adamic life. This life-regeneration produces. It is a "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Regeneration is not as some vainly suppose a quickening of the natural soul of man, or a remodeling of the carnal mind of man, for the apostle testifieth of it saying, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be," so then it cannot be remodeled so as to become subject to God's righteous law. But regeneration does produce a new man, a spiritual man, just as ordinary generation produces a natural man. For the apostle argues thus: "The first," (or old) "man is of the earth, earthy; the second" (or new) "man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."—1 Cor. xv. 47, 48. Regeneration is being born of God, born from above, and is Christ in the christian, the hope of glory. Now then here is a new man which is holy, righteous, immortal and eternal life. And like as God breathed into Adam's nostrils the breath of life, and he became a living soul, i. e., quickened him into natural life, so when the Holy Ghost breathes into an elect vessel of mercy the breath of eternal life, it quickens him into spiritual and eternal life. Hence the apostle saith, "You hath he quickened who were dead in trespasses and sins."—Eph. ii. 1. Not your soul hath he quickened, the soul as such remains as it was; it is only the natural life of the body. And the denunciation of God is, "The soul that sinneth it shall die." This spiritual eternal life in the new or second birth becomes just as much the life of the body as natural life does in the first birth, consequently we see the effect. The feet while animated only by a contaminated life were swift in running to evil, but now through grace being animated by divine life run with delight in the way of peace and godliness. As it is written: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. lii. 7. The arms and hands which were stretched out to do evil, and could grasp the murderous dagger and with delight could plunge it into the heart of the innocent, now through grace are raised to heaven in holy invocations to a throne of mercy. And the same mouth which under the

alone influence of the carnal mind was full of cursing and bitterness, and the same tongue which was used in uttering dreadful imprecations to God, now through grace being animated by a holy life are singing the praises of God, telling to all around his unchanging goodness and almighty power in delivering grace, and saying unto Zion, "Thy God reigneth!" As stated above, the body itself can only act as it is animated or acted upon either by a good or bad life or mind. Now in order to make the subject as plain as possible we will take for example the apostle Paul. While animated only by natural life or carnal mind he could breathe out threatening and slaughter against the disciples of Jesus, and go unto the chief priests and desire of them letters to Damascus that if he found any disciples whether they were men or women he might bring them bound to Jerusalem; but being regenerated and spiritual and eternal life brought forth, it so quickened and animated the whole body so that the same feet which conveyed him to Damascus in pursuit of evil, or that he might exercise his malicious hatred against Jesus and his humble followers, now transported him into Gentile lands, and the same mouth that was used in breathing out threatenings and slaughter against the disciples of Jesus, was now employed in declaring the unsearchable riches of Christ.

But the apostle complains of sin. Why Paul what is the matter, are you not free from sin? Oh! I feel that I still have a carnal mind which is warring against my spiritual mind. For I find a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man, the regenerated spiritual man which after God is created in righteousness and true holiness, and is eternal life; but I see another law in my members, (carnal mind or natural life) warring against the law of my spiritual mind, and bringing me into captivity to the law of sin which is in my members. For the good that I would, I do not, but the evil which I would not, that I do; consequently I do not sin wilfully but against my will. Now if I do that I would not, it is no more I that do it. It is not Paul the apostle of Jesus Christ who does it, because he is born of God and cannot sin; but it is Saul of Tarsus that does it. Yes, the same Saul of Tarsus who breathed out threatenings and slaughter against the disciples of Jesus. That proud boasting Pharisee who thought that he ought to do many things contrary to the name of Jesus, which things he did when he shut up many of the saints in prison, who being exceeding mad against them persecuted them even unto strange cities. And he is the same Saul of Tarsus yet; not a whit better now than he was then; he hates the name of Jesus now just as much as he did then. Why then does he not now persecute the saints as he did then? Ah! Paul the apostle of Jesus Christ is stronger than he and keeps him under and will not let him have his own will. He crucifies him so that he sometimes is almost dead. Saul is the senior by birth and held peaceable possession of the frail tabernacle for perhaps upward of twenty years, (he being the old man) when behold! a new man—Paul the apostle of Jesus Christ was born into the

same house or frail tabernacle. These two men dwell together in the same house, but their dwelling together is anything else than peaceable, but like Jacob and Esau in the womb of Rebekah, they were continually struggling together. They were most deadly enemies; Saul hated Paul and Paul hated Saul, and they were continually fighting and warring against each other. And although there was no affinity between them still when Saul would sin it would grieve Paul almost to death. But the two must needs dwell together until the dissolution of the house or tabernacle, when Saul, the old man, or carnal mind, must fall to rise again no more forever; never again to take possession of the house or tabernacle; but Paul the new man, or spiritual mind, at the resurrection morn and at the rebuilding the same house shall possess it again; but, O wonder of wonders! it will not then be the frail tabernacle it was when the old man, and the old and new man possessed it, but then it will be a beautiful building of God, an house not made with hands eternal in the heavens. It will be an immortal, incorruptible, spiritual, glorious house which Paul the new man or spiritual mind shall possess for ever, even for ever and ever; no more to be dissolved, no more to be taken down. This will be an eternal, peaceable possession; no more strife; no more war; no more struggling; no more sin or death, neither sickness or mourning; no more again forever to be plagued with the old man with his affections and lusts, for he having fallen in the last struggle shall never arise to possess this beautiful building, this glorious house, world without end.

I wish to call the attention of the christian reader to one more scripture narrative in vindication of my premises as laid down in this article that a christian cannot sin wilfully, which narrative is relative to Jonah the prophet being commanded to go and preach to Ninevah. Now not keeping in view the two natures in the saints of God, one would think that surely Jonah did sin wilfully. He disobeyed a known command of the Most High and attempted to flee from the presence of the Lord by going to Tarshish; and again after his miraculous deliverance from the bowels of the fish; and although he was very humble at the time, and made great promises to the Lord, and went according to the command of the Lord to Ninevah and preached unto it the preaching that God bade him; and when the inhabitants of Ninevah repented and reformed a national reformation, "It displeased Jonah exceedingly and he was very angry. And he prayed unto the Lord and said: I pray thee, O Lord, was not this my saying when I was yet in mine own country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful; slow to anger and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." What a prayer! Surely such a prayer never emanated from a humble spirit or a contrite heart; a heart made tender in the fear of the Lord, where God had written his law; but it is the emotions of the carnal mind or Adamic nature of man which is not reconciled to the law of God, neither indeed can be.

"So Jonah went out of the city and sat on the east side of the city, and there made him a booth and sat under it in the shadow till he might see what would become of the city. And the Lord God prepared a gourd and made it to come up over Jonah that it might be a shadow over his head to deliver him from his grief. So Jonah was exceeding glad of the gourd," (this was indeed very gratifying to the flesh) "but God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did arise that God prepared a vehement east wind and the sun beat upon the head of Jonah that he fainted, and wished in himself to die, and said, it is better for me to die than to live. And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry even unto death." O, trembling sister, did you ever sin more wilfully since you knew the truth than this? And I do honestly believe that Jonah did sin wilfully in one sense, that is according to the will of the fleshly mind, but not according to the will of the spiritual mind. But yet Jonah's case was not hopeless; he found forgiveness. There remained for him yet something far better than "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Yes, there remained for him beyond this time state "An inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for him," which he with all the ransomed millions of every clime, land and nation, of every kindred, tongue and people, of every generation who have waded through floods of tribulation in this world of sin and ruin, shall possess when time and time things shall be no more. Then sin and death, sickness, pain and mourning for ever gone, they shall reign in immortal bliss for ever more. I now come to the last part of my text, which reads: "He that despised Moses' law, died without mercy under two or three witnesses; of how much severer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" My remarks on this part of my text must necessarily be short as I have extended this article to too great a length already. The apostle made use of a reality to illustrate a supposition. "He that despised Moses' law died without mercy," &c. This was a reality. All the sacrifices and offerings were only designed to accomplish temporal and not spiritual or eternal deliverance as the sacrifice of the passover through it national Israel was delivered from temporal bondage in Egypt. And all that the law with all its sacrifices and offerings could promise were temporal blessings in case of obedience that they should prolong their days in the land which God swore to Abraham, Isaac and Jacob to give them and their seed, and in case of disobedience that they should not prolong their days, &c. And if those law offerings could not reach the case of one who despised that law which promised temporal life but he must die, much less then can it reach the case of one should he count the blood of the everlasting covenant an unholy thing, after that he was sancti-

fied by it, seeing it has to do with eternal realities. Now in order to elucidate the subject, suppose the covenant of grace is conditional like the law covenant, and it is as possible for one manifestly interested in the blood of its sacrifice to despise it and count it an unholy thing, as it is for one interested in the law covenant to despise it. Now suppose there are two men, one of them is interested in the law covenant, and the other in the gospel covenant, and each of them should despise the covenant in which he is interested. The sentence of the law against the former would be to bring him out at the gate and stone him with stones till he die; but the sentence of the gospel against the latter would be to die eternally, seeing as already stated it has to do with eternal realities. Then, "Of how much sorer punishment, suppose ye, he shall be thought worthy, who hath trodden under foot the Son of God," &c. This is beyond comparison. It would be just as much sorer punishment, as to be eternally dying yet never dead, to a few hours dying and all would be over. But this is only a supposition, and the apostle intended it as such. The law knows no mercy; it is the ministration of death and condemnation. While the gospel knows no wrath, no condemnation, it is the ministration of life eternal, and of justification. The language of the gospel covenant is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Brother Beebe, I submit the foregoing to you for your disposal. Do with it as your better judgment may dictate, and all will be right. What I have written I intended for the special benefit, edification and instruction of sister Martha E. Price, of Iowa, and for all the dear little ones of my Master's family. I have not written this article so much for the benefit of old professors tall as cedars, bright examples to our youth, as I have for the benefit of the desponding, the poor and needy who write bitter things against themselves, and fear that they have sinned wilfully since they have known the truth, in short, for the little babes in Christ, who, like myself, if a child at all, though old in years, am but a babe in Christ, and have need to be fed with milk, not being able to bear strong meat. My love to you, brother Beebe, and all the household of faith.

JOHN STIPP.

Note. If this article is too lengthy to publish in one number of the "Signs," you are at liberty to divide it at some suitable place for two numbers, that is, if you see cause to publish it at all.

J. S.

HERRICK, Bradford Co., Pa., Sept. 25, 1865.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matt. vi. 6.

The disciples of our Savior followed him whom the world despised, because he had called them individually by his spirit, saying, "Follow me." They received his words, which the multitude rejected, because it had been revealed to them by his Father that he was the Son of God. But the spiritual nature, and power, and glory of his kingdom they did not yet understand. They believed and obeyed his words, as Abraham did, by faith, not yet

knowing their spiritual import. It was not till after his resurrection that he opened their understanding that they might understand the scriptures; (Luke xxiv. 45.) and it was not until he had ascended to his Father that the Comforter came and brought to their remembrance all things whatsoever he had spoken to them, and showed their meaning, and guided them into all truth. Then they saw his kingdom, and knew that it is not of this world; and they understood the words which he had spoken to them in the days of his incarnation, and which he had declared were spirit and life, as spoken not to them only who were about him, but to all the inhabitants of that kingdom, "even as many as the Lord our God shall call."

In the text our Savior has taught his disciples in regard to prayer. None others are addressed. To them only is it given to know the mystery of the things of the kingdom. Now if the injunction contained in the text is to be received literally, it would have been as fully understood by those standing about, to whom he alluded as "hypocrites," as by the disciples whom he addressed; and by them as well before as after the coming of the Holy Ghost, and ever after they would have rendered a literal obedience to it. Nor would we ever have heard anything of public prayer among the followers of Christ; for if a literal closet or private place is intended, then prayer can only be offered in such a place. If our Savior taught that the body must be secluded when we pray, we must follow such teaching. We often hear of "secret prayer," and "family prayer," and "public prayer," as separate and distinct "duties" to be "attended to" in leading a "christian life." But if there is a difference between "secret prayer" and "public prayer," and if the text is that wherein the duty of secret prayer is supposed to be taught, then where is the injunction in regard to any other kind. Our Savior only once taught in regard to the manner of prayer. He does not say, "at certain seasons," or "twice a day; enter into thy closet," but, "when ye pray." Whenever, therefore, the disciples of Christ pray effectually, this command is obeyed. The apostles obeyed it; Paul and Silas in prison; Stephen in the midst of his enemies; Paul with the Elders at Ephesus, all these were entered into their closet; in the meaning of the text, and prayed to their Father which is in secret. And all true prayer is secret prayer.

The text teaches that our Father is in secret. As the Creator of all things, his eternal power and God-head may be understood by the things that are made.—Romans i. 20. But as the God and Father of our Lord Jesus Christ, as the Lord of glory, and the God of our salvation, he dwelleth in secret. "The world hath not known him." "No man hath seen God at any time." He hath set his glory above the heavens, and no man can approach unto him.

To the heirs of salvation, and to them alone, he gives the light of the knowledge of her glory in the face of Jesus Christ. By this knowledge, which is eternal life, they are lighted into his presence, which is still secret even from their own natural discernment. He sends the spirit of his Son forth in their hearts, and by this

spirit they are sealed unto the day of redemption. By this spirit also, they are sanctified in the world. The difference between the spirit of Christ and the spirit of the world in their rule over the actions is so great that all can see it. When smitten upon one cheek to turn the other, causes one to be marked by the world; and one whose actions are ruled by such a spirit, and who holds steadfastly to the word of truth, is sure of persecution. The spirit which we thus receive is violently opposed by our carnal mind, which is enmity against God; which is not subject to the law of God, neither indeed can be. We feel this opposition both in regard to our walk and our belief. How seldom are we able to render good for evil, and to follow in the footsteps of the meek and lowly Savior; and how often do we see the natural enmity of our heart rising against the sovereignty of God, and his doctrine as clearly taught us in his word.

Now so far as the Spirit reigns in us, and rules over us, we are in the secret of God's presence. When we are filled with the love of God, and enabled to rejoice in that doctrine which the natural mind neither understands nor loves; and are strong in that hope which is an anchor to the soul and holds it steadily and peacefully amidst storms of worldly trouble, then we are dwelling in the secret place of the Most High. When we are in the closet and the door is shut, the world is shut out from the mind thus filled with visions of God's glory. Our natural pride is for the time subdued. We care then nothing for the praise or the wrath of man, and why should we frame our words or actions either to gain the one or avoid the other. Our prayer ascends to our Father in secret. By his spirit within as it is inspired. By the light which he has given us, we see ourselves and him, and cry for the wants thus made manifest, and praise him for the glory thus revealed, unmindful of the natural hearing of those about us. Our words whether in prophecy or prayer are then in accordance with the truth thus revealed to us in secret. Worldly fear and pleasure have for the time lost their power over us, for we are "hidden in the secret of God's presence from the pride of man; we are kept secretly in a pavilion from the strife of tongues." Our bodies are still in the sight and under the power of men, but in spirit we have entered securely into the chambers of peace; to the banqueting house of love. Terror cannot make us afraid, for we abide under the shadow of the Almighty. Fear, according to the promise, is removed far from us. The words which we now speak will not be flattering words such as minister to man's pride. But all who have received the same spirit will understand and rejoice in them. As we thus cry unto God with our voice, and make our supplication unto him in accordance with his holy will, though a thousand of the enemies of truth were about us, we are still entered into our closet, and though in the midst of the congregation of the saints, yet we are in secret before God, and alone in his presence; for by the same Spirit are they all called to be saints, and all are one in Christ; and in the heavenly place in Christ where we thus sit together, the voice of one is but the voice of the one spirit by which they are united in him.

If he who prays in the congregation frames his words or shapes his thoughts with the idea of being heard by those who have not been taught of God, intending to influence the unregenerate mind, to teach of the things which God has prepared for them that love him, to any to whom he has not revealed them by his spirit, or to get their applause or good will towards us and our doctrine, such an one is praying to be heard of men, and disobeys the injunction of our Savior.

When we consider how very prone we are to err in this respect, do we not see a fitness, an importance and a beauty in the text thus understood. Are we not clearly taught, in it, the vanity and folly of thinking to please, or conciliate, or bring to the knowledge and love of God by our prayers or exhortations, any who have not been quickened by the Spirit.

May the dear children of our Redeemer learn of him in all things, and be led by his spirit into joyful obedience. May we be kept from the love and fear of the world, and from the power of our carnal mind; may we grow in knowledge and abide in love of the glorious doctrine in which our Savior's blessed face is revealed to us; may the desire of our soul be to his name and to the remembrance of him, and may his law be our meditation all the day; and thus by the Spirit having entered into our chambers and shut the doors about us; thus seeing the king in his beauty and delighting in his judgments, and singing of his mercies, and rejoicing in his salvation. May it gladden our hearts to know that so we do "pray without ceasing, and in everything give thanks."

SILAS H. DURAND.

HARDINGBURG, Ind., Sept. 20, 1865.

BROTHER BEEBE:—I have been so much edified of late in perusing the "Signs of the Times," that I feel that I must give you a few thoughts this morning, which I place at your disposal to do with as you think best.

Human life is chequered at best; joy and grief alternately preside, and my little bark has not glided over life's stormy sea without contending with some heavy billows, and plunging in dark and turbulent waters; but a kind Savior has ever been ready, when my heart grew weary and faint by the way, with his holy spirit imparting the sweet oil of consolation into my fainting heart, thereby causing a genial ray of sunshine around my chequered pathway. I feel so weak and imperfect, so poor and unworthy, and many times so tried that I am almost persuaded to halt, and feel that I cannot go forward. The darkness and weakness of my *own nature* is the cause of all this. My trials are *all within myself*. I know the Lord is good, and has greatly blessed me, and has given me sweet and comforting assurance of his love, yet I feel way worn, and often sick of life. O that I could patiently wait *all* the days of my allotted time on earth, but many times I cannot repress the desire to depart and be with Christ, for I hope I shall be with him, greatly unworthy though I be, for I do not think that on earth there is a poorer christian than myself. Indeed, my weakness and inability to live as I desire makes me sigh like the sighing of the prisoner who yearns for liberty, and with ardent longings look away to the home of

kindred spirits, where I hope to be perfect and perfectly happy. The children of Israel while journeying through the goodly land often murmured and wanted to go back again to Egypt. But, my brethren, I may murmur, yet I have no desire to go back again to the world which is spiritually Egypt, for the world looks dark and cheerless to me. Storms may arise, tempests may howl, and the world look dark and drear, yet there is a time—one bright spot in my checkered life—which memory never relinquishes; that is when the Lord first spoke peace to my troubled heart. Ah! those were days that shine forth like a bright solitary star on a cloudy sky. I hail their memory with as much gratitude and joy as the storm-tossed mariner does the beacon light, and cling to them with all the tenacity of a drowning man to a life buoy. Their influence has followed me around in all my wanderings, and in hours of bitterness the memory of those halcyon moments has risen up to confront and answer my hard unbelieving heart.

Ah, my brother, should we not love him who has done so much for us? We should love him because he first loved us, and endeavor so to live in this world that we may reflect honor on his glorious name. We are admonished to be zealous of good works, to show our faith by *our works*, not that we will merit his smiles by so doing, for I am far from believing that we can bring God under obligations to us, but I believe that every christian knows experimentally that they enjoy the smiles of God in the performance of duty, not by the performance. Hence we are admonished to "ask and we shall receive; seek and we shall find." How I love to look at a christian with his eyes turned Zionward, bearing his cross upon his back; he wends his way in the straight and narrow path; ever and anon he stoppeth to do acts of mercy and love, even while his *own* feet are pierced with many thorns, and his locks are damp and heavy with night dew. His path is rough and difficult, and the night far spent, but he onward presses his way, unmindful of the bitter words, and shouts of derision, which are wafted to his ear by the zephyrs from the garden of pleasure. O, my brethren, I often wonder and raise my hands almost impiously exclaiming, Why are these things; then comes the cheering thought the world loves its own; and if our dear Savior wore a crown of thorns for us, can we not suffer persecution for his sake. The clouds may be dark, the sun overcast, the moon give no light, and the stars refuse to shine, yet if we have the soul-cheering presence of him who doeth all things well, through faith we will weather the storm. O, if we could but loose these clay fetters which binds us so much to the things of this world, and listen to the voice, and grasp the hand stretched out so tenderly to lead us in the right way, instead of going on in our own rough paths, for have we not another life far more beautiful than this to look forward to, and sustain us when we else would faint by the way? The trials of this life, how weak and trivial will they appear to us then there in that beautiful city, where gleam the many mansions prepared for us, the chosen of God, the body of Christ. Ah, with such promises to sustain it, can any heart, grief-laden

and steeped in sorrow though it be, rejoice? Can any one blessed in the boundless love of our divine Master, regret the lost friendship of poor erring mortals? The hopes of life are like the beautiful autumn leaves, born but to fall; they are dyed with glorious tints, but alas, the very glow upon them is but the herald of the doom to which they will be consigned. Then should we not look forward with more anxious longings to that heaven of rest, over the river, where the inhabitants shall no more say I am sick, and the nations that dwell therein shall be forgiven their iniquity. May we all meet with the smiles of a forgiving Father, when our feet slip over the brink, in the prayer of your unworthy sister,

ENDEMIAN J. BURCH.

LOWE'S CROSS ROADS, Del., Sept. 30, 1865.

DEAR READERS OF, AND CONTRIBUTORS TO THE "SIGNS OF THE TIMES"—LOVERS OF DIVINE TRUTH:—You for and toward whom, viewed in your proper standing, i. e., connected with your transparent Head, the Lord of Hosts, my bosom throbs with the deepest and warmest affection of which my heart is capable; permit me to address you once more by letter, the way by which I have become acquainted with most of you, seeing we have ample grounds to doubt the permanency of the blessed liberty and happy privileges which we now enjoy, by virtue of the "earth's helping the woman by opening her mouth and swallowing up the flood which the dragon casteth out of his mouth." Therefore let us not "forsake nor neglect the assembling of ourselves together" while we may, and the "speaking often one to another," with wholesome words of instruction, where the ability lies, and in all other cases, consenting unto wholesome doctrine and admonition, or even when necessary reproofs and corrections, which are often requisite to many of us perhaps. And so much the more as we see the day approaching. Though even now some of us, among whom is the writer, seldom have the privilege of meeting in person with the saints. Yet I feel to say to you of a truth I perceive that my inner yearning is for their society in preference to any or every other name on the face of God's footstool. While away from home, engaged in my calling, (that of teaching) obliged as I am to dwell sometimes for weeks in succession with those who are totally ignorant of the things which so much interest me, and consequently for the greater part occupy my thoughts, often do I yearn for that society to which, if opportunity offered, I would gladly turn for sweet counsel and encouragement. But in the absence of such privilege, I feel all alone in the wilderness, as it were, where I frequently fall into grievous temptations, which work severe trials of faith, suggesting why if one be a subject of divine favor, one in whom the God of sovereign power delights, wherefore should one be subjected to such loneliness and despondency, or why should I ever attempt to encourage such arrogance as to dream of standing approved before a sin-avenging God at all, since I haven't a particle of righteousness to plead, and can see no law by which God was under any obligation to redeem man from under the just sentence of a violated law except the wonderful condescension prompted

alone by that sovereign, eternal love which is characteristic of none but the one self-existent Jehovah, when suddenly as thought is forced upon my mind the unmistakable fact that God really has a people which shall be kept as the apple of his eye, hid in the secret of his presence from the pride of man; kept secretly in a pavilion from the strife of tongues; while Babylon, whose iniquity reacheth unto heaven, shall become heaps, a dwelling place for dragons; an astonishment and a hissing, without an inhabitant. I say I understand it from such as, "Fear not, O Jacob, and thou, Jeshurun, whom I have chosen, for I will pour water on him that is thirsty, and flood upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water courses. Fear not, O Israel, for I have redeemed thee; I have called thee by thy name; thou art mine." Therefore, "Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every green tree therein: For the Lord hath redeemed Jacob, and glorified himself (the greater part) in Israel." I can turn to the story of Calvary as executed by Matthew, Mark, Luke and John, together with the ample testimony of the several apostles, and recognize beyond the shadow of a doubt, the complete verification of the Lord's prediction by Isaiah, "Behold the days come, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

But the most dubious point is, am I one for whom this everlasting righteousness has been brought in? Remembering that a tree is to be judged or known by its fruits, I begin to search for the fruits in my case. But alas! what do I see? the leaves make appearance, but no fruit is found. I try to recall some past evidences of the Spirit's teaching, but am almost ready to regard all my past exercises as only the fruit of imagination, springing from a desire of the reality, which exists for others than me. Well do I remember the time when I verily thought, should divine power ever be strikingly manifested in my behalf, I would not be so distrustful as to doubt any more. But now I have to say, that if I have ever been taught anything of the new birth, it does not consist in that final cleansing and purifying of our Adamic nature, which I once looked for. No, brethren, for with me still, even more than formerly,

"A wicked heart is no small part
Of my distress and shame;
Let sovereign grace its guilt efface,
Through Jesus' blessed name."

Nay, I believe that those exercises which are familiarly called doubts and fears, are just as necessary to a thrifty growth in grace, as is pure oxygen to the promotion of animal health and vigor, the tendency of which being to consume the dross of human resolutions, divest us entirely of self reliance, and bring us clothed and in our right mind to that

"Calm and sure retreat,
That's found beneath the mercy seat."

from whence none is ever captured to utter destruction. For which let us "thank God and take courage," knowing that he hath said to the proud waves, "Thus far shalt thou come, but no farther," staying the howling tempest of external persecution, or the swelling tide of internal sorrow, as the case may be, at the good pleasure of his will. "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine."

I assure you, my friends, that many and varied have been the exercises of mind through which I have passed during the five years, expiring to-day, since my application and admission to the fellowship of the people of God. Sometimes heartily wishing to enjoy their company, while utterly deprived of the privilege. At other times being permitted to meet with those whom I esteem far better than myself, and enjoying such hearty receptions and unretarded demonstrations of love and fellowship which are for the time being quite pleasant, but which subsequently afford me no little perplexity. Seeing that I am regarded as an equal with the very excellent of the earth, I fear I have in some manner deceived, but I suppose it is not those hateful imperfections and nuisances of the flesh that they so much love, but the reflection which they think they can trace in me of the "Hope of Israel, the savior thereof in time of trouble." I am aware that many persons look upon christian fellowship and church privilege as trifles, but with me they are no small matters. I sometimes think that I can, to a considerable extent, "Behold how good and how pleasant it is for brethren to dwell together in unity." "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Lord, I have loved the habitation of thine house, the place where thine honor dwelleth. Let not them that are mine enemies, wrongfully rejoice over me, neither let them wink with the eye, that hate me without a cause. Arise, O Lord, let not man prevail; let the heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men, and thee to be the governor among the nations, and may thy followers have grace sufficient to be not drawn away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts, but that they may with alacrity give unto the Lord the glory due unto his name; and worship the Lord in the beauty of holiness.

Beloved editor, as a matter of course, I first submit the disposal of these lines to your judgment.

MARY A. TRUITT.

The following letter was placed in our hands while at the late session of the Lexington Association, by some one, and we presume, with a design that it should be read to the association; but supposing it to be a private letter on business designed only for ourself, we did not take time then to examine it, as we were constantly occupied; and on our return home, we find it in our possession. We now

publish it, that the brethren of that association, for whom it was intended, may have the satisfaction of its perusal.

[Ed.]

DEAR BRETHREN AND SISTERS:—As the association is about to meet, to speak and to hear concerning the things of the kingdom of our Lord and Savior, Jesus Christ, I felt a desire to address a few lines to you. I used to meet with you in former years, and I think I feel as though it would be a great privilege to meet with you now; but the Lord in his all-wise providence has otherwise ordered it.

I have been confined to my couch nearly eighteen years, and have suffered a great deal; yet I think I feel to rejoice that the Lord reigns, and that his goodness and mercy to me, an unworthy worm of the dust, has been very great, and surely I feel that I am a great sinner, and if ever I am saved from sin; if ever I am enabled to enter those blessed mansions above, where all is peace and love, it will be all of grace. I have been, to all appearance, since I have been confined, brought very near the grave; but the Lord's goodness and mercy has seemed to be round about me, and I often feel to say, "All things work together for good to them that love God; to them who are the called according to his purpose." But I often have doubts whether I am of that number who love God. Yet I often feel as though I have a hope that when "this house, this mortal part, shall be dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

And now, dear brethren, I feel as though I am near my journey's end. I wish to be entirely reconciled to the will of heaven, and I want a heart at all times to praise the Lord for his goodness, and I want him to take the uppermost seat in my heart, and to keep me from evil; for I have got a heart that is very prone to evil—so prone to sin that I am often led to wonder how the Lord ever had thoughts of compassion on such a sinful worm as I am.

I have much difficulty within my own heart, for as the apostle says, "I find then a law, that when I would do good, evil is present with me." And again, I feel to adopt his words, "O, wretched man that I am! who shall deliver me from the body of this death?" I thank God through Jesus Christ our Lord.

The Savior says, "Without me ye can do nothing." He is able to save his children from all difficulties, and to deliver them from all evil; therefore, I feel to look to him for help in every time of need. He has died the just for the unjust; he has "suffered for us, leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again." "Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.

It is thirty-four years, last July, since I joined the church, and I have never been sorry that I joined it; but I have been sorry many times that I come so far short of living the life of a christian. But the Lord knows all about it, and I wish to put my trust in him who is over all, and is worthy of all praise, and is blessed for evermore.

I am nearly three-score and thirteen

years old, and surely I feel as though I could not stay here a great while longer. I hope you will remember me in your prayers; so I bid you all farewell.

SAMUEL MABEY.

AKRON, SUMMIT CO., OHIO. Oct. 1865.

BROTHER BEEBE:—In the providence of God it has been my lot for some years to stand alone in this city. My belief is in eternal and particular election, particular atonement, and the universal depravity of man; as also the complete justification of all the chosen people of God, through the blood and righteousness of our Lord Jesus Christ. These truths, with all other doctrine of grace, seems like strange stories to those professors of religion around me. One year ago I obtained from you some copies of "Rushton's Letters" and of Gadby's "Everlasting Task for the Arminians." And having been told by many here, that I ought to be engaged in distributing tracts, I began with these. This raised some stir among the children of the bond woman, and the writer of this communication was called hard names for raising such disputation, when all was going on so smoothly. A young brother, who had lately removed here, was greatly blessed in reading Rushton, and we could walk together in christian love and fellowship. Our souls seemed knit together; but, a few weeks ago, it pleased the Lord to call him away from this world of sin and sorrow, whilst I, like Bunyon's christian seem to be left to struggle on alone.

"God moves in a mysterious way,
His wonders to perform,"

All power is his, to call in his elect from wherever they may be scattered in this dark and cloudy day. Let us say, "Thy will be done." I had hoped to enjoy the privilege of meeting for prayer and exhortation with a few who love the truth; but that prospect seems now to be buried with the remains of my friend and brother.

Should there be any Old School Baptist brother who is a mechanic, who would like a residence in this part of Ohio, Akron is a thriving young city, and a good place for all kinds of business; and it would please me to answer any enquiries from any such. It has pleased the Lord also to bless, to some extent, several others, in reading the before-named publications, with the "Signs of the Times," which last named, I hope some one or two will take before long. What a privilege it is to the sent servants of the Lord to proclaim the glorious gospel. It is now ten years since I have been permitted to hear one of them preach. Never will it be forgotten by me when I first heard an Old School Baptist preach. It was in 1851, in Warren Co., Ohio, in a grove, the School house not being large enough to hold the people. Eld. Brown took for his text, "I am Alpha and Omega, the Beginning and the Ending." The feelings I had then are beyond description. He spoke of the everlasting Covenant, which is ordered in all things and sure; showed man in his helpless state, and presented Christ in his person, work, and power; and our dependence on him all through the journey of life. His righteousness, so complete that his church arrayed in it, stands without spot, or wrinkle, or any such thing. And lastly, How the good news was brought to the sinner, by the quickening power of the Eternal Spirit.

The simplest truths were then new to me. I returned to Cincinnati, which was my home; my eyes seemed to be opened, and the preaching I had heard for years before, could no longer be listened to any longer. God seemed to be dishonored by it; after I had tasted the pure wheat, chaff could no longer satisfy me.

Brother, I make no apology for these few rambling thoughts. They are the least I have. I am glad to receive your paper; it breaths in love and harmony with the gospel; all of one piece, like the silver trumpets, under the law. The experiences all lead to the same truth; its editorials and communications all dwell on the theme of free and sovereign grace. I love the joyful sound.

W. R. STONE.

BERLIN, MD., Sept. 25, 1865.

DEAR BROTHER BEEBE:—I will close by saying, I am still trying to preach Christ and him crucified, as the only salvation for perishing sinners; and the Lord has seen fit to bless his word to the bringing in the lost sheep of the house of Israel. I baptized two yesterday at Indiantown, and I think there are indications that more will follow soon. There is an unusual desire manifested to hear the word, but, my brother, I come so far short of preaching it as I desire to, or as it ought to be preached, that I almost come to the conclusion to try to leave it off altogether. I cannot preach, nor can I quit trying to do so. O that I could do one or the other. The call for my poor labors seem to increase so much, they seem to press heavily upon me; I am compelled to neglect my business by which I make a support for my family. I know not what to do. I sometimes wish (is the thought sinful?) I had never tried to preach. What shall I do? Wo is me if I preach not; and yet I cannot preach as I would like to. I hope to see you at our Association and have a long talk with you, and all the old brethren. The Lord has blessed us. We have received six by experience and baptism at Indiantown, and three at Head of the Sound, since our last Association. May the Lord sustain and comfort you in your labors.

Your unworthy brother,

G. W. STATON.

Circular Letters.

The Predestinarian Baptist Association, called Mad River, to the churches and members composing the same.

DEAR BRETHREN:—Through the kind and protecting care of our Father in heaven, we are permitted to assemble once more as an association, to see each other in this tabernacle of clay, and as is usual on such occasions, we have concluded to offer you a few thoughts on the atonement of Christ. Much has been said at different periods in the history of the church of Christ, upon the subject of the coming of Christ into the world, his suffering and death, and what is accomplished thereby; and however discordant the theories of men may be upon this subject, no sober minded christian can come to any other conclusion, than, that whatever was his purpose in coming and making the atonement, it will be accomplished. If the design was to save all the human race,

then they will be saved, notwithstanding all opposing powers. And if it was to save only a part, then that part, whosoever they may be, are saved. The idea that more or less of Adam's posterity will be saved than was embraced in God's eternal purpose, is not only inconsistent with the scriptures, but is contrary to sound philosophy. Then, if this position be true, and it is incontrovertable, and men are saved by the sufferings and death of Christ as a sacrifice for sin, and that all for whom that sacrifice was made, are saved with an everlasting salvation. We do not consider it pertinent to the subject in hand, either to take up the theory, or to examine the idea of the sufficiency of the atonement for all men, while the scriptures teach plainly, and while it is admitted by those who take that position, that all will not be saved. The sacrifice made by Christ, is sufficient for every thing that was designed to be accomplished by it, and no more; and no sinners will ever be lost because of any deficiency in the atonement; for Christ is able to save them to the uttermost that come unto God by him. None however can come to him unless they are drawn by the Father. We will now appeal to the testimony in support of the position assumed. "But God has commended his love toward us, that while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." Romans v. 9, 10. God's love embraced his people even when they were enemies, which was manifested in the death of Christ, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: for God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ, who died for us; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. For Christ hath suffered for sin, the just for the unjust, that he might bring us to God. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death. That now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself, and by one offering hath he perfected forever them that are sanctified. The blood of Jesus Christ his Son cleanseth us from all sin. And these are the characters that Jude speaks of, that are sanctified by God the Father, preserved in Jesus Christ, and called.

Lastly, we learn that they sing of this redemption before the glorious throne above: saying, Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, people and nation. Also it is written, These are they which came up out of great tribulation. May we, dear brethren, be found with that number, when our King, who is King of kings, and Lord of lords, comes to make up his jewels.

To the only wise God our Savior, be glory, majesty, dominion and power, both now and forever.

H. MORRIS, Mod.

JOHN DEFFENBAUGH, Clerk.

Corresponding Letters.

The Mad River Predestinarian Baptist Association, in session with the Sugar Creek Church, in Putnam Co., Ohio, Sept. 1st, 2nd and 3d, 1865, to the associations with whom she corresponds:

DEAR BRETHREN:—Through our kind and Heavenly Father we are permitted to assemble in his presence. The churches composing this association, were represented by their messengers. Peace and love still preside over us; and now, dear brethren, we feel to extol the riches of his grace, that peace and brotherly love are still with us, and may the Lord add to the church such as shall be saved, and may he keep them from the delusions of anti-christ which are taught in the popular institutions of the day, and may his preserving love preside over us, and enable us to contend for the faith once delivered to the saints. We feel to rejoice in the coming of your messengers, and pray that nothing may arise to mar or disturb the peace and happiness of our correspondence. We desire a continuation of your correspondence. Our minutes will show you where our next association will be held. And now, dear brethren in the Lord, may the grace of God abound unto you, is our prayer. Farewell.

H. MORRIS, Mod.

JOHN DEFFENBAUGH, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1865.

REMARKS ON I PETER III. 8.

"Finally, be ye all of one mind."

This eminent apostle of our Lord Jesus Christ, in common with all the other apostles of the Lamb, was invested with divine authority to establish in the church of God every principle of faith and order which can ever be lawfully entertained in his kingdom. No religious organization can ever be recognized as a church of Christ, or a branch of the church of Christ, unless standing in the apostles' doctrine, conforming to their decisions, listening to their instructions, and accepting all their decisions in judgment on all parts of the law of Christ. The apostle John, lays down this rule of judgment,—this infallible and everlasting test of fellowship, and criterion by which the saints of God shall know, without the least shade of uncertainty, who, of all the professing world, are of God, and who are of the world, and not of God. He says, "We," that is the apostles, and the apostolic church which holds the apostle's doctrine and order, "are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." "They," that is, they whose spirit and doctrines are not of God, "are of the world; therefore speak they of the world, and the world heareth them."—1 John iv. 5, 6. To hear the apostles, in a scriptural sense, is to receive their instructions, accept and abide by their decisions, in all they have said, and to obey their injunctions, and heed all their admonitions. He that is of God will do all this; and if any who profess godliness do not in this sense hear the apostles, it is because they are not of God, but are of the world. This decision is infallible, whether applied to individuals or to churches. By this rule, the church

is commanded to "Try the spirits," and by it they are to discriminate between truth and error; between the spirit of God and the spirit of the world, or of anti-christ. In conformity with this unerring rule, let us examine the admonition of Peter, which we have placed at the head of this article. It is given as a finality, admitting of no amendment,—of no abridgment,—of no alteration. "Finally," this word is used not only to express in this place irrevocable decision, but also legitimate deduction from the instructions contained in the context, in which the duties of all the saints to God, and to men, are distinctly and authoritatively laid down; as citizens of the world, to kings and governors, magistrates and rulers;—of wives to husbands; children to parents; and of servants to masters. These are the instructions immediately preceding; and the "Finally" of our text is expressive of the general summing up of what they amount to, or the unanimity of consent with which they must be accepted by all who are of God, all who are to be held in fellowship as "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c.

"Finally, be ye all of one mind." Unanimity of sentiment is indispensable to church fellowship. Of the church, in her original organization at Pentecost, we are informed that her constituents gladly received, or heard, the doctrine of the apostles, that their union was so perfect that they were of one heart, and one soul. They on whom God had poured out his Spirit, were pricked in their hearts,—gladly received the words of the apostles, were baptized in that faith and order, "Continued steadfast in the apostles' doctrine and fellowship." They could not possibly be in the latter, if not in the former; for if they were of God, they would hear the apostles, according to the infallible rule copied from the apostle John; and if any one of them stood not in the apostles' doctrine, his spirit was of the world, and not of God. No one was allowed to dissent from the apostles' decisions on any one of those positions taken by them, on the plea that he had a right to his opinion independent of the apostles or of the church of God in which apostolic rule and order are maintained. The apostles have not so decided, that if any man teach otherwise from their instructions, that it is only a matter of opinion, and he has a right to such opinion, and his brethren and the church should tolerate such independency. No one is to be recognized as being of God, who does not yield every opposite opinion, and bow to the decision of the holy apostles. And Paul says, "If any man teach otherwise, and consent not to wholesome words, &c., he is proud, knowing nothing." That is, knowing nothing of the things of the spirit of God. How can he, if his spirit is of this world, and not of God? "No man knoweth the things of a man save the spirit of man that is in him; even so the things of God knoweth no man, but the Spirit of God." They are spiritually discerned, therefore the natural man cannot know them, and consequently he knows nothing; and in his blindness and ignorance, he dotes about questions and strifes of words, whereof cometh envy, strife, railings &c. From all such the command of God

through the apostles, is, "Withdraw thyself," and all who are of God will hear this last, as well as all other of the apostles' commands and decisions, admonitions and exhortations.

As all the fraternity of the household of God are required to be of one mind, as our apostle has decided, then it follows of course, that no member of the brotherhood has a right, or can be tolerated by the church, in holding sentiments or opinions discordant with the mind of the church, which is based upon the decisions of the apostles. How can the church of God be distinguished from the world, or from anti-christ, if there be no unity of faith, no unanimity of sentiment, no agreement in doctrine and practice.

It is indispensable to the existence of an orderly gospel church that all her members should be of one mind; and to be of but one mind; it is equally indispensable that all shall be of one spirit. If all are born of the spirit, and led by the spirit of God, then all will have the mind of Christ, and in that mind there is unity. That mind is always in perfect harmony with all the teachings of the apostles, and will recognize their high authority, as inspired judges of the spiritual tribes, to establish forever the order of the church of Christ. But, one demands of us, Have I not a right to my own opinion? Must I pin my faith on the sleeve of another? While we believe that all intelligent beings must have settled convictions, and opinions of their own; and as members of the human family, no man nor set of men has a right to domineer over the conscience or judgment of his or their fellow men, and while as citizens of states and nations, a freedom of thought and independence of opinion is the inalienable right of every man, so far as relates to the authority of his fellow men to control his thoughts, provided however, that he, in his freedom of thought, does not infringe upon the equal rights of others, by entertaining unwarrantable thoughts or malicious feelings against his neighbors. Yet, while admitting all this independence of thought to men of the world, we at the same time hold and contend that as a member of the body of Christ, no one has a right to entertain thoughts or opinions independently of the faith of the church to which they belong. This point the apostle has settled in our text. "Be ye all of one mind." When called out of the world, we were commanded to renounce the world and its doctrine, spirit and opinions; and on the profession of faith in Christ, we professed to gladly receive the doctrine of the apostles, to take on us the yoke of Christ, to learn of him, and to take his word as the man of our counsel, the standard of our faith, and the rule of our practice. In short, we relinquished all claim to an independent position; we gave ourselves to the Lord, and by his will, to one another; were baptized into one body, surrendered our individuality, became all one in Christ, a perfect unit. No more our own, for we were bought with a price. Members of Christ, and members of one another. No reservation of rights which we did not hold in common with the church of the living God. As to the right of thought, take for example the case of Peter with Simon Margus. How terribly sharp was his rebuke. "I perceive that the thought of

thy heart is not right. Repent of this thy wickedness, and pray God if, perhaps, the thought of thine heart may be forgiven thee." Upon the plea of independence and right to think differently from the doctrine of the church, how is heresy to be detected and disposed of? The divine rule enjoins on the church to reject an heretic, after the first and second admonition. And heresy is understood to be thoughts and words which are opposite to, or not in harmony with the doctrine of Christ, as laid down by the apostles, and held by the church. They were heretics who resisted Paul, as Jannes and Jambres withstood Moses. And Paul describes them as being of the sort which creep into houses, who lead captive silly women. He says they are heady, high-minded, and lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power, (or authority over them) thereof. And he adds, "From such turn away." Timothy is commanded to "Shun profane and vain babblings; for they will increase to more ungodliness, and their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." There are many such examples of heresy recorded, and the peremptory command in every case is, "From such withdraw thyself." Now it must be seen that the church of God has no right to tolerate a diversity of sentiments or opinions on any matter of faith or practice which has been established by the authority of Christ, through his holy apostles. While on every matter only involving personal interests or rights, we are admonished to be patient, kind, forbearing, long-suffering and gentle; we are not allowed to trifle with the order of the church as positively established by divine authority.

Those who are unwilling to yield their own independence, or who claim the right to dissent from the rules and authority of Christ in his church, should never be admitted to membership. Except they become as little children, they cannot truly enter the kingdom of God; this is an indispensable prerequisite to membership in the church of God. No church can be all of one mind where this rule is not strictly adhered to.

It has been thought by some that there are exceptions to these divinely established rules. That the church has no authority over our worldly matters, such as belong to our domestic, or political relations with mankind. If that be so, why did our Lord require that we "Render to Cesar the things that belong to Cesar, and to God the things that belong to God?" The apostles have laid down rules which are binding on all christians, to regulate all their social, civil, political and domestic relations in the church and in the world. This fact is overlooked by many, and quite repudiated by others; but it is nevertheless true. They have given no rules for the world to be governed by; the world is not responsible to the church, nor the church to the world; the kingdom of Christ is not of the world, nor are the governments of the world of the church: they are quite separate and distinct. The apostles only set on their twelve thrones to judge the twelve tribes of Israel.

"Them that are without, God judgeth." All within the precincts of the kingdom of Christ are in their social relations to associate only as the apostles have directed. This department embraces the social relations of husbands and wives, parents and children, masters and servants, people and magistrates, rulers and ruled; and we hold that the apostles have clearly laid down and explained to the church of God, the laws of Christ, commanding christians to be governed by them. By his law the christian can have but one wife; the parent must provide for those of his household, or he denies the faith. Children must honor and obey their parents; servants must honor and faithfully serve their masters; and every christian, by the law of Christ, is to submit to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme, or to the governor, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. And every soul is to be in subjection to the higher powers. They are commanded to pay tribute, and as good law-abiding citizens, render honor to whom honor, and tribute to whom tribute is due. And to all these different degrees of power, and classification of authority they are to submit, for Jesus' sake, because Jesus commands them to do so. But as all human powers are limited, so the laws of Christ, as defined by his apostles, specify clearly the limitation of subordination to human authority. Every grade of human authority authorized by the God of heaven is to be implicitly obeyed by every christian; and every ordinance of man, that does not conflict with the higher authority of Christ, must be respected and obeyed by the christian; and the church of God is bound to see that this rule be strictly observed by all her members. No member of the church of God can, without violating the law of Christ, plead for the abolition of any of these institutions which the apostles, as the divinely authorized exponents of the law of Christ, have enjoined; or refuse to account to their brethren in the church of God for any violation of them, upon the plea that the subject involves civil, social, or political relations.

Now suppose a church of God were located at where the civil government sanctions polygamy, and a member of the church should claim a political right to have a plurality of wives; would it be sufficient to shield him from the discipline of the gospel, because he should claim it as a political affair. Christians have no right to entertain politics, or anything else that conflicts with the doctrine of Christ, and the laws and institutions of the church of the living God. Therefore, if any man seek to evade the laws of the house of God, by denying the right of the church, or of his brethren, to meddle with his politics, or his secret lieges, or oath-bound covenants, it is an evident mark of disloyalty to the king of Zion, and a virtual repudiation of the authority of Christ in his church over his members.

Can the admonition of our text be duly regarded if all these conflicting views be entertained by her members? Is it possible they can all be of one mind, if a portion of the members are allowed to deny responsibility to the church, and regard their any part of their walk and deport-

ment as being beyond the jurisdiction of the church to which dissenters profess to belong? Can two or more walk together except they are agreed?

We have been very unjustly, as we conceive, charged with an attempt to regulate the political institutions of the country, from political motives, and for political purposes. This we have constantly denied. We accept the political affairs of the world as they are; neither do we endorse nor protest. We leave the potsherds of the earth to contend with the potsherds of the earth, and as God, in his inscrutable providence suffers things in the world to be; so we accept them. But our calling as a minister of Christ, is to take the oversight of the church of God, which he hath purchased with his own blood. If all earthly governments were, as they surely will be still the laws of the church of Christ will remain unalterably the same. Were we under a national government, which should by enactment abolish the relations of husband and wife, debtor and creditor, master and servant, or the obligations of children to their parents, we should still regard all the laws of Christ on all these subjects precisely as binding on all christians as we do now; and would feel under the same obligation to withdraw our christian fellowship from all who teach otherwise from what the apostles have taught, or who refuse to consent to the wholesome words even of our Lord Jesus Christ.

To be all of one mind in the church, as the divine law requires, can only be practicable where all the members are required to receive and continue steadfastly in the apostles doctrine and fellowship; withdrawing from all who depart from the faith. We cannot repudiate the apostles' instructions, decisions, admonitions and exhortations, and still be a church of Christ. Nor can we tolerate in our churches such as the apostles command us to withdraw ourselves from, without repudiating them and their doctrine. Nor can we repudiate the apostles, as enthroned in judgment over the church of Christ, and still retain Christ as our king; for, "When the Son of Man shall sit in the throne of his glory, then shall his apostles also sit on twelve thrones, judging the twelve tribes of Israel." If the apostles do not sit over us in judgment, then neither does Christ preside over us as members of his spiritual kingdom.

The church of God is the body of Christ. The necessity of unity in the body, harmony in all the members, is strikingly set forth in the figure of a perfect body. "A double minded man is unstable in all his ways." And if the members of Christ be not all of one mind, where is our stability? If in the body, one hand claims to be independent of the body—not moved by the same volition, but by some spasmodic or rebellious impulse, it cannot work in harmony with the other. If one foot resolves to journey southward and the other northward, the rebellion of both against the government of the body would prevent the travel of the whole body. Or, if to compromise the matter, the feet be, each in turn to have its way, the unstable body alternately swayed by its refractory members would like the pendulum of a clock vibrate back and forth and make no progress.

But, the rule to be applied in case of such disorder and schism, is, if thy foot offend thee, cut it off and cast it from thee, or if it be the hand, or the eye, or any other member. And let all be of one mind. Let those who are refractory, if they cannot by gospel rule be reclaimed, go to their own company where they can enjoy their independence of the body, among their kindred spirits. Of the church it is said, "For there is one body, and one spirit," even as all her members are called in one hope of their calling. "One Lord, one faith, and one baptism. One God and Father of all, who is above all, and through all, and in you all."

We would call the attention of our readers to the notice of the Erie Railway on the last page of this sheet, as we consider it the most pleasant route for those passing East or West through the State of New York. [Ed.]

Marriages.

August 3.—By Eld. Thomas Hill, at Utica, Mr. JOHN PRIDMORE, and Miss KATE E. FRENCH, both of Syracuse, N. Y.

Sept. 14.—At the residence of the bride's father, by Eld. Joel Sanford, Mr. DAYTON SWEET, and Miss MARY ANN OSTERHOUT, both of Ogle Co., Ill.

Sept. 17.—At Cow Marsh, Kent Co., Delaware, by Elder E. Rittenhouse, Mr. JOHN R. REES, of Welsh Tract, and Mrs. MARTHA E. DOWNS, of Kenton, all of Delaware.

Obituary Notices.

BROTHER BREE:—By request of the deceased I send you for publication, in the "Signs of the Times," the following obituary:

DIED.—At his residence, in Franklin county, Indiana, May 15, 1865, DEACON OLIVER THURSTON, in the 63d year of his age. Brother Thurston was a native of Pennsylvania, and removed to this country in the year 1819, with his parents, who were Old School Baptists, and settled at or near the place where brother Oliver died. Brother Thurston seems to have been early impressed with the importance of religion, and in his youth had formed resolutions to abstain from blasphemy, and many other sinful practices; and by so doing had raised himself, as he thought, above his fellow youths; but he was made to see that his pharisaic robe would not cover all his deformity and corruption, and that nothing but the righteousness of the Lord Jesus Christ would stand the scrutiny of the Judge of the quick and dead; but in his righteousness he stood justified freely from all things from which he could not be by the law of Moses. The writer of this notice had frequent opportunities of conversing with the deceased, and found him always strong in the faith, giving glory to God; and as he had confidence in God's grace to perform the work begun in him unto the day of Jesus Christ, therefore he had nothing to do but to arrange his temporal affairs, which he did to the satisfaction of all concerned. His work being done, he was impatient to depart and be with Christ, which to him was far better. Yet he would often say, The Lord's will be done; and truly it might be said of him that he was a full ripe shock, ready for the heavenly garner, and we have no doubt but that he is now singing the praises of the once humble, but now risen Savior, around the dazzling throne of God. And although he could not sing while here, yet there was one hymn, the 848th in Thompson's collection, which gave him great delight, and as often as convenient would request to have it sung, and which seemed to revive him very much. It begins:

"Some monitor within my breast
With whisper seems to say:
Thy earthly house is not thy rest,
For soon it shall decay."

The whole hymn was very appropriate to his case, and presuming that you have the book containing it, if it would not be asking too much I am satisfied it would be a great satisfaction to the relatives and friends of the deceased to have the hymn published entire, but we leave that with you. I have had frequent opportunities of conversing with the deceased previously to his departure, but never conversed with any who could talk with so much composure and confidence about death and eternity. The grave had no terrors for him; he knew that his Savior laid there and dispelled its gloom, and as the hymn expresses it:

"Though deep and dark the valley seems,
And frightful to the flesh;
'Tis but a shadow near the stream,
To let the soul undress."

Thus passed from earth and its sorrows, to heaven and its joys, brother O. Thurston, in the full triumphs of faith, leaving behind him a bright evidence to all his friends that their loss is his eternal gain, and that he has gone to that rest that remains to the people of God.

JONAS ROBERSON.

REILY, Butler Co., Ohio, August 2, 1865.

VERY DEAR BROTHER BEEBE:—By request I send you the following obituary, which you are requested to publish:

DIED—April 6, 1865, my dear uncle, **RICHARD POWER**, in the city of Maysville, Ky., of typhoid pneumonia, in the 51st year of his age. Brother Power was for many years a member of the Mt. Gilead church. During his illness, which was short, he manifested christian fortitude in bearing his misery, which was very great; and he died strong in the faith, giving glory to God. He leaves his widow and four children to mourn their loss. He was a kind father, an affectionate husband, and a sound, consistent and orderly christian; and as a citizen highly esteemed by all who knew him: May he who is the power's God protect and bless our afflicted sister Power in her bereavement, and may her children be a stay to her in her declining years, and follow the pious example of their departed father, is the desire of your brother in tribulation.

J. H. WALLINGFORD.

Mr. GILMAN, Ky., Sept. 18, 1865.

ELDER G. BEEBE:—Please publish the following obituary:

DIED—At his residence, in Boone county, Mo., July 19, 1865, **ELDER SHADRACK MUSTAIN**. He was born in Pittsylvania Co., Va., July 11, 1792; joined the Old School Baptist church in 1812, and soon afterwards commenced exercising his gift in preaching, and continued to preach the doctrine of predestination and election, without any variation or reserve, regardless of what the world or flesh might say of him until his death. In patience and in his passions he was nearly a second Job. He was an agreeable husband, affectionate father, and it was necessary only to know him to love him. In 1813 he married Margaret Divin, who was also a member of the church, with whom he lived in peace and christian love until the fall of 1861, when she departed this life, after having raised five sons and nine daughters, all of whom became men and women; none of whom died until within the last few years. Being lonely, he married a second wife, with whom he lived until his decease. He leaves a little girl with his widow. If I were to write all that would be interesting and worthy of record, I should swell this obituary to a volume. But suffice it to say, they are both gone to reap the reward of their labor—that they died in the full triumphs of faith. During their illness they were not heard to murmur, but they prayed that they might not be impatient. They desired not to remain in this world any longer, choosing rather to depart and be with Christ. They were heard also to pray for their scattered family, which would now make a large assembly if called together. I desire the prayers of all God's people who may read this for the afflicted family when they approach the throne of grace.

WM. H. B. MUSTAIN.

FAIR GROVE, Greene Co., Mo., Oct. 2, 1865.
"Banner of Liberty," and the Virginia and Tennessee papers are requested to copy the above.

Donations and Subscription Receipts.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY **GILBERT BEEBE,**

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or two Dollars per Annum in United States Currency.

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All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

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READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1866.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGGER.

ATCHISON, KANSAS, Jan. 10, 1867.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was sewing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., **JOHN SHAHAN.**

SUMNER, KANSAS, Oct. 3, 1866.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHAN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1867.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., NOVEMBER 15, 1865.

NO. 22.

SONGS IN THE NIGHT.*

Mine eyes are held through the night-watches waking,
But peace rests on me with its soothing powers;
And though all day my troubled heart was aching,
His song is with me through the silent hours.

A song of hope, and trust, and sweet devotion,
Of glad thanksgiving and o'erflowing love,
Stillings each earth-born passion and emotion,
And wafting peace and calmness from above.

No mortal ear, though listening in the hushes
Of breath and heart-throb, held in still control,
Can catch the melting flow and joyous gushes
Of the great melody that fills my soul.

A silent song—no voice or sound expresses
The holy comforts of its falling strain,
But, like distilling dew, it bathes and blesses
Then, rising, is exhaled to heaven again!

God is himself my song—the gift and giver;
My light, his blessed spirit shed abroad;
While his great love, that floweth like a river,
Makes melody within my heart to God.

But, oh, not always thus sweet peace abideth;
Not always thus I meet his gracious smile;
For often-times my wayward heart he chideth,
And oft offended, hides his face awhile.

Forgetful of his goodness when I wander,
Or when forbidden paths my feet have trod,
Then I am left all desolate to ponder,
And feel the smittings of his chastening rod.

Oh, then comes darkness full of gloom and sorrow,
A sad and songless night-time of the soul!
No light, no hope, no promise for the morrow,
While o'er me all his waves and billows roll.

Through the blank, starless void, with anxious yearning,
I seek, but cannot find him anywhere;
My spirit from its farthest quest returning
To answer only that he is not there!

Until my humbled soul, in deep contrition,
Bows in the dust his mercy to implore,
And then, in love, he answers my petition,
And graciously reveals his face once more.

Thus, taught by him, my fearful heart is driven
To trust his name when threading darkened ways;
And thus in sorrow's deepest night is given
Songs of deliverance and grateful praise.

The former things to sweet remembrance bringing,
Times when his candle shined upon my head,
My soul is filled with joy, my tongue with singing,
And with his peace my heart is comforted.

Oh, could I sing them in an earthly measure,
The blessed songs he gives me in the night,
Some fainting brother's heart might share the pleasure
That oft-times fills me with a great delight!

With lisping tongue, but with a heart o'er flowing,
My grateful voice, to-night, I fain would raise,
And my affections all on him bestowing,
Lay at his feet one offering of praise.

O God of love, how infinite and holy,
How great in wisdom and in power thou art!
And yet dost make thy dwelling with the lowly
And him who is of meek and contrite heart.

Under the shadow of thy wing reposing,
I feel that all is best which comes to me;
I see thy circling arms my way enclosing,
And know that e'en my life is hid with thee.

Thy grace divine, thy holy consolations,
Thy gift of faith with its mysterious power,

Thy love, that heavenward wings my aspirations,
Hallow the silence of the mid night hour.

In songs of gratitude, my heart would render
Unto thy holy name the praises due,
For pardon, peace, and countless mercies tender,
For old things passed away, and all things new.

Each secret breathing of sincere devotion
Reaches thy pitying, everlistening ear,
And thy great love, exhaustless as the ocean,
Fills and encircles all thy children here.

Throughout the darkness and the silence lonely
Thou art my light and hope, my strength and song;
I find no rest but in thy favor only
To whom the issues of my life belong.

Thy secret, truly, is with them that fear thee;
And in the depths of darkest earthly nights,
Those who by holy love and faith dwell near thee,
Discern the gleam of heaven's eternal lights.

My God, my keeper, thou dost never slumber,
But looking on me from thy throne above,
Dost hear my sighings, all my heart-throbs number,
And watch me ever with thine eye of love.

'Tis sweet to trust thee! for when care comes pressing,
A thousand precious promises declare
How much thou hast of comfort and of blessing
For those who humbly cast on thee their care.

I question oft thy love with doubt's denial,
And often to vain refuges I flee;
But in the hour of suffering and of trial
Where can I go, O God, but unto thee?

Life's burdens I would bear with faith's endurance,
And, ceasing after earthly help to range,
Rest all my hopes in thee with full assurance,
In whom there is no shadow of a change.

Oft-times in sad, unquiet thoughts I languish,
Oppressed with sin and sorrow, strife and care,
Bowed down in spirit with a bitter anguish,
And fearful even to cry out in prayer.

But then, if to thy throne of mercy turning,
I look to thee from life's o'er darkened ways,
Thou givest me the oil of joy for mourning,
And for my heaviness the voice of praise.

From thee, the source of such unbounded blessing,
How can my wayward footsteps ever rove?
In humbleness of heart I bow, confessing
That I am all unworthy of thy love.

Yet, grant me still to know my soul partaketh
Thy saving grace, whate'er my faults have been;
Still may I trust the Lamb of God who taketh
Away the burden and the stain of sin.

The silent, shadowy hours move onward slowly,
But a sweet sense of joy abides with me;
One thought alone makes the night-watches holy,
The blessed thought that I am still with thee!

And morning cometh! Soon these watchings ended,
Soon all these earthly nights and vigils o'er,
On the freed soul shall break the radiance splendid
Of perfect day upon the sinless shore.

Oh, there shall be no more of restless sighing
No more of sorrow and of blighting care;
For in that glorious home of bliss undying
No shadow falleth, and no night is there!

Rapt in such thoughts, peace floweth like a river,
Filling with voiceless songs the silence deep,
Songs holy as the angels sing forever,
And thus thou givest thy beloved sleep!

JAMES B. DURAND.
HERRICK, PA., October, 1865.

* "Where is God, my maker, who giveth songs
in the night?"—Job xxxv. 10.
"In the night his song shall be with me."—Ps.
xlviii. 2.

"Thou shalt compass me about with songs of
deliverance."—Ps. xxxii. 7.

"I call to remembrance my songs in the night."
—Ps. lxxvii. 6.

"Thy statutes have been my songs in the house
of my pilgrimage."—Ps. cxix. 54.

"Thou art to them a very lovely song, of one
that hath a pleasant voice."—Ezek. xxxiii. 32.

"Ye shall have a song, as in the night when a
holy solemnity is kept; and gladness of heart as
when one goeth with a pipe to come into the moun-
tain of the Lord, to the mighty one of Israel."—Isa.
xxx. 29.

Correspondence of the Signs of the Times

WILLIAMSTON, N. C., October 12, 1865.

DEAR BROTHER BEEBE:—Having, as I
humbly trust, an abiding interest in that
precious atonement made on Calvary, and
seeing many of the living witnesses bearing
their testimony to the truth, and its reve-
lations to them through your columns, I
feel constrained to present my little mite,
as one amongst the number, if I might
thus be counted worthy. Would that I
could say anything to the honor and glory
of our God, or the edifying and comforting
of his tender lambs. Your welcome mes-
senger seems to be laden with fruits
of the spirit, all seeming to enjoy sweet
union and communion with the Father of
lights, in whom there is no variableness,
neither shadow of turning. We are in-
formed that in ancient days "they that
feared the Lord spake often one to ano-
ther; and the Lord hearkened and heard it;
and a book of remembrance was written
before him for them that feared the Lord,
and that thought upon his name." And
we would still desire to obey his injunc-
tion to "Stand ye in the ways, and see,
and ask for the old paths, where is the
good way, and walk therein, and ye shall
find rest for your souls."

You doubtless remember that fourteen
years since, at the age of fifteen, you
published a relation of my translocation
from the kingdom and dominion of sin and
satan, to that of God's dear Son, yet I
still find there is much to contend with
while marching through the wilderness,
though I then thought all my troubles
o'er and nothing more could mar my
peace. With a most sensible realization,
I can declare that I was led in a way that
I knew not, and in paths I had not trod-
den, and all things became new. I indeed
found that by the deeds of the law no
flesh shall be justified, that the best robe
of self-righteousness was as filthy rags,
that it was not by works of righteousness
which we could do, but by grace we are
saved, through faith, and that not of our-
selves; it is the gift of God; not of works,
lest any man should boast; and after we
have reached the kingdom of despair, and
come to the end of the law, plainly viewing
the justice of God in our eternal conde-
nation, Christ the Savior appears as our

righteousness—the chiefest among ten thousand and altogether lovely—as the bright and moaning star—the pearl of great price—and the inexhaustible fountain of hope, love and mercy. We had heretofore heard of the Son of God's crucifixion and intense agony for sinners, but now we can view him bleeding and suffering on the cross, the just for the unjust, that we, the chiefest of the chief, might be saved from the wrath to come, which we so justly deserve, and raised to be heirs of God and joint-heirs with Jesus Christ. What matchless love and infinite condescension did our Savior display to rescue his bride in taking her feet out of the horrible pit and miry clay, and placing them on the rock of eternal ages, against which the gates of hell cannot prevail, and hath put a new song in her mouth, even praise unto our God. His love is such that it brings his enemies to be his friends, the objects of his unceasing love, and enables the guilty worm now to stand accepted, and claim him as Father, Friend, Husband, Brother, Redeemer and All in all. So matchless and eternal is his love that, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"Was ever love so great as this?
Was ever grace so free?
This is my glory, joy and bliss,
That Jesus died for me.

"Oh for such love, let rocks and hills
Their lasting silence break;
And every heart and every tongue,
Their Savior's praises speak."

When I first tasted of these good things of the kingdom, as I humbly trust, I felt perfectly free and happy, and thought that my pathway to the haven of eternal rest would continue as bright, smooth and peaceful as then; but alas! I have since experienced, as I was told I would, that there is a continual warfare within; the flesh warring against the spirit, and the spirit against the flesh. I must with deep humility of soul confess that I have oft wandered from the pathway of duty during my pilgrimage, having my thoughts and affections too much set on and entwined around perishing objects rather than Christ the Lord; but in his own time and way he has most severely chastised me, which I humbly and sincerely trust will work for my good and his glory. I have thought that there was much true happiness in this world, and enjoyed it, not with the gay and giddy throng, but in my own peaceful home; and I now feel that my heart was too closely attached to its precious treasures—its loving circle; for within the last six years I have been bereft of my head and idolized companion, three tender jewels, our happy home with the pleasures, comforts and effects thereof, and am left with but one little link of the once happy family. Disease and war most rapidly dissolve the union and possession of all earthly things, but thanks be to God, nought can dissolve our union with Christ, and possession of that "inheritance incorruptible and undefiled and that passeth not away, reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time;" for when mortal shall have put on immortality, and

death swallowed up in victory, then shall we enter into the perfect enjoyment of our eternal inheritance of glory.

I do verily feel that Christ and his cause is the theme of my soul, and to hear, converse, and meditate on the glories of his kingdom and his wondrous love, is truly a feast of fat things, and oft do I long to be freed from this cumbrous clay, and united with the redeemed above, who are praising our Savior without a jarring note.

"I would not live away: no, welcome the tomb;
Since Jesus hath lain there, I dread not its gloom,
There sweet be my rest till he bid me arise,
To hail him in triumph descending the skies."

We would not court the smiles, nor shun the frowns of the world, nor count our lives dear unto ourselves, so that we may finish our course with joy. God is great, and greatly to be praised, "our refuge and strength, a very present help in trouble." "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Our most fervent prayers are to be conformed unto Christ, and transformed from this world, and to be enabled to obey his command to "Be ye holy, for I am holy; and be ye therefore perfect, even as your Father which is in heaven is perfect." But to our extreme sorrow we find that to will is pleasant with us, and how to do that we would we know not, for with Paul I realize "That the good that I would, I do not, but the evil which I would not, that I do." I do feel and believe that the afflictions of God's children are intended to try them, and draw them nearer unto him in the depths of humility, to feel their entire dependence on him alone; that as the apostle saith, "The trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Delightful indeed is the exalted privilege in the sorest affliction to hold sweet communion with the adorable Redeemer, and realize that the Holy Spirit—the blessed Comforter—is our bosom friend and constant companion; that his watchful eye is ever over us, and his ear open to our cry, that he is verily a prayer-hearing and answering God. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

"Blest Jesus, when my soaring thoughts
O'er all thy graces rove,
How is my soul in transport lost,
In wonder, joy, and love!"

During my short pilgrimage my faith has been sharply and thoroughly tried, but through the mercy and grace of our God I have been enabled to stand fast and immovable in the faith, as I believe, once delivered to the saints in grace, and rather become more and more established. May we be enabled ever to live to God, and when the time of our departure is at hand, in the full triumphs of the Christian's faith declare, "I have fought a good fight, I have finished my course, I have kept the faith."

"Oh! what a blessed hope is ours,
Who thus in Christ believe;
We more than taste the heavenly joys,
While here on earth we live

Hope is an anchor to the soul both sure and steadfast, which bears us up under the deepest afflictions, hoping that through Christ we shall overcome all lust, and receive a crown of glory, palm of victory, and robe of purity, henceforth to praise our Redeemer, saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." O that the set time to favor Zion might soon come, when her converts should be multiplied as the drops of the evening dew, and we might see our friends and enemies enquiring what they shall do to be saved, and rejoicing with us in hope of the glory of God; realizing that peace and joy which is unspeakable and full of glory, when the wickedness of the wicked shall come to an end, and the stone cut out of the mountain without hands shall become a great mountain, and fill the earth, when wars and rumors of wars shall be heard no more, but peace on earth and good will to men shall abound.

Dear brother, although I have penned these lines, do with them as you think proper, and may the Lord enable you and all the beloved in Christ to "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

With that sweet bond that unites all the children of peace, your sister, in humble hope of eternal life,

SOPHIA N. BIGGS.

PATOKA, Gibson Co., Ia., Sept. 29, 1865.

DEAR BROTHER BEEBE:—Having done with the business part of this letter, I will state that the Salem Association of Regular Baptists met at Lynnvile, Warwick Co., Indiana, on Friday, the 22d inst., and continued three days. All things relating thereto seemed to progress and go off quite as harmoniously as usual, except the preaching of the introductory sermon by Eld. James Strickland, which seemed to not be of the same piece with the rest; its orthodoxy was very much questioned, not only by the brethren of the association, but also by the corresponding brethren, even Eld. E. D. Thomas from the Danville, Indiana Means Association, gave him quite a severe castigation upon the untenableness of his dogmas, or the position taken by him in his discourse when measured by our faith in the scriptures of divine truth. He mounted his old hackney, do and live, or little horse, good-do, and rode him with whip and spurs clean through the course, until the thing was very much jaded, and I doubt very much whether he will try the bottom of his little pony again upon the same course, as efficient as he has heretofore thought it to be, since the discouragement he has met with in the above mentioned effort. Otherwise the proceedings of the association in both business and preaching passed off harmoniously, in peace, union, Christian love and fellowship among the brethren generally, and who appeared in the end to part with tenderness of hearts, and the best of feelings toward each other. The Lord has wonderfully blessed the Salem Association with a union in sentiment, or faith, and fellowship among the brethren,

ren, I think mostly from the fact of the Lord giving her a sound ministry heretofore, which is a blessing to be highly appreciated by God's children when in their proper senses.

In our correspondence we had Eld. B. Keith, from Blue River Association, Elds. W. P. Robertson, John Shroads and J. D. Cotton, from Little Zion; and visiting us, Eld. D. E. Thomas, from Danville, all of Indiana; and Elds. B. Coats, from Little Wabash, A. Coffey and R. Fulkerson, from Muddy River, Illinois; and Elds. Meadows and Tabbs visiting us from Kentucky. The latter brethren informed us that the associations in Kentucky had been almost entirely disorganized in consequence of the late war troubles of this once happy nation, which is to be very sorely lamented by the much afflicted people of God's Zion. The most of the ministering brethren labored among us assiduously in word and in doctrine, their great theme being Christ and him crucified. The consequence was the brethren seemed to pass through the meeting very harmonious, in union, love and fellowship, with the best of feelings, except as before mentioned, which I hope was not serious. There were very able and affecting discourses delivered on Sunday, by Elds. E. D. Thomas, R. Fulkerson, W. P. Robertson and Joel Hume, very much to the good feelings and satisfaction of the brethren generally, notwithstanding the congregation was very much disconcerted by a shower of rain during the services, that caused the audience to hunt shelter in the town, where the services were completed as before mentioned, so that they separated in love, union, fellowship and tenderness of hearts; all of whom never to meet again in this world of sin and sorrow, distress and affliction, but with a hope to finally meet each other in the great association above, where our beloved Jesus is the moderator, there to bask in the oceans of his love, and rivers of his grace. Happy indeed will be the lot of those that shall be thus favored.

Our next association will be held with Little Zion Church, in Pike county, Indiana, on Friday before the fourth Sunday in September, 1866. It is about ten miles from here to the nearest point to the railroad. Brother Beebe, the brethren here would be much pleased to have you and Elds. W. J. Purrington, E. Rittenhouse, R. C. Leachman and Eastern trumpeters to blow the gospel trumpet for us awhile, in this part of the Western hemisphere. Yours in Christian love,

JOHN HARGROVE.

BLACK ROCK, Md., Sept. 9, 1865.

ELDER BEEBE:—Will you be so kind as to preach a sermon through the "Signs," at your earliest leisure, from Isaiah xxxv. 10 "And the ransomed of the Lord shall return," &c.

I have had it on my mind for several years to make this request, and now that I have attempted it, I feel like giving some of the reasons why I wish your views on the above passage of scripture, and if I should be a little tedious, I hope you will excuse me, as this is the first time I have ever troubled you with any request, or with my scribbling, except on business. In commencing this narrative, my mind wanders back to my early childhood, when with an only brother, we

were reading our lessons to our christian mother, who was endeavoring to bring us up in the way we should go, when reading in the 21st chapter of Revelations, and when coming to that clause in the 8th verse where it reads, "And all liars shall have their part in the lake that burneth with fire and brimstone," she made some remarks calling our attention to those words; but I have never known why she did so, but have supposed she had detected us in telling her untruths, and wished to check the evil practice. Well, from that time onward, although I was then but six or seven years old, the fears of the torments of the other world were continually before my eyes; although at that early period of my life, corporeal punishment was about as much as my youthful mind could conceive of. But time sped on and I commenced forming resolutions and appointing times that I would begin to do better, that thereby I might escape the torments I so much dreaded; but my resolutions all failed, and I went on in my element, (sin) yet my mind was frequently going back to the time when that dreadful lake of fire took such complete possession of my mind. And thus I grew up to manhood, making promises and forming resolutions, and breaking them as often. Nor did those fears leave me when I grew up to manhood, but seemed to increase and come upon me with redoubled force, so that often I was fearful that if I went to sleep at night I should awake in torment. But what to do I knew not, I could think of nothing more than breaking off from my sinful practices which I had been trying to do from early life, but without avail. Then it would occur to my mind that if I could break off from my sins and live perfectly sinless all the remainder of my life, my past sins were sufficient to sink me to the lowest depths of ruin and despair. It was not that I hated sin that I tried to leave off my sinful practices, but for fear of the punishment due on account thereof. I would go to meeting occasionally and hear preaching, but it seemed to have no effect upon my hard heart, except to excite afresh my fears. When I would hear such declarations as "The wicked shall be turned into hell with all the nations that forget God;" "When the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God," &c. I would feel awful beyond what pen can describe or tongue express. Thus it was with me for years, but at length those gloomy feelings and forebodings began to give way to others not much (to me) brighter. I could see, or fancied I could see, something beautiful in religion, and took an interest in reading the bible and hearing preaching, although the promises and all the comfortable things spoken of were for some one else, and not for me. About this time I began to desire to be a christian, not only to escape the awful torments that I so much dreaded, but because I thought I could see a beauty in it. I would try to ask the Lord to have mercy on me; for I found that unless the Lord had mercy upon me I must sink into endless misery and despair. But it would make this scribble too lengthy to describe in detail my feelings from time to time; suffice it to say, that at times hope began unbidden to spring up. Sometimes when reading the

experience of christians, or hearing them described from the pulpit, I would have my own feelings described better than I could myself describe them. Then I began to ask the Lord to show me my true situation, if it was a work of grace in my heart, oh that I might know it! This caused me more trouble than all my former fears of hell; my fears were now quite different; formerly I was afraid of being cast with the wicked into hell; now I was afraid I should not dwell with the righteous in heaven. It was my desire now to be a christian, even if there was no punishment for the wicked. But ah! my sinful heart would rise up in judgment against me, and say, Can you expect the Lord to have mercy upon such a sinner as you? Yet still I could not give up hoping at times that it was of the Lord. And I would often find myself inwardly saying, Lord, show me my true situation. I would sometimes be vain enough to ask to be stricken down as was Saul, or some audible voice speaking to me that my sins were forgiven. Then I would chide myself for making such a request, and would ask the Lord to direct my mind to some portion of scripture to give me comfort, for this state of anxiety and doubt was almost too intolerable to be borne. Thus I was led along for years, until one night, after having retired to bed, and while meditating on my situation, and asking the Lord to show me my true situation, these words came suddenly and with great force upon my mind: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." This, for a few short moments, gave me comfort; it came to my mind in a way and with such force that I was startled, and for a few moments I believe I was perfectly happy. But the next morning this comfortable frame of mind began to give way to my former doubts and fears. Those were words that seemed to be familiar, and I believed them to be in the bible somewhere, but I did not know where to find them; but I persevered in searching until I found them in Isaiah, as above stated. But I did not derive as much comfort from the perusal of the chapter as was desirable. I had not the least doubt but that all the ransomed ones would be gathered home; but, was I one of the number? I would think if it had only been such and such passages of scripture, that I would have been satisfied; for instance, "Thy sins, which are many, are all forgiven thee;" or this, "We know that we have passed from death unto life, because we love the brethren." For if I knew anything of my own heart, I loved them whom I believed to be christians, and desired above all things that I might have satisfactory evidence of my fitness for a place among them. But I have kept all these things to myself. You are the first one that I have attempted to speak to or write to on the subject. Elder Beebe, I wrote the foregoing something like two years ago, and did not write all I wished to, but was stopped thus abruptly by some company arriving. I thought several times I would try and finish and send it to you; but was not let hitherto. I now send it as it is, without adding what I had intended, for I fear I have already written too much. It is at your disposal, but excuse me for withholding my name at present.

A SUBSCRIBER.

NEAR SHUREBURN, Ky., Aug. 25, 1865.

BELOVED ELDER BEEBE:—If you deem it expedient, I will say, through your welcome messenger and exponent of bible truth, to those who are the called according to the purpose of God, and chosen in Christ Jesus before the foundation of the world. Be of good cheer, for your Captain, the Author and Finisher of your salvation, is at the helm, overruling all things according to the counsel of his own will; which will is executed by almighty power in harmony with divine justice and boundless mercy; and Christ is the Lord of lords, and the King of kings, by whom, and for whom all things were made, and by whom all things consist, and in whose hands are the rise, progress and destiny of all events, all beings, and all worlds. Having such an almighty Savior abiding in them, who is engaged to be with them when they pass through the fire, that they shall not be burned, or the flames be permitted to kindle upon them; and when they pass through the waters, the rivers shall not overflow them; the saints may rest assured that his salvation is appointed for walls and bulwarks. What then have they to fear? Christ has said, He will be with them even unto the end of the world; and also that, because he lives, they shall live also. He giveth unto them eternal life, and they shall never perish. Glory to God in the highest, and unceasing praises be unto his holy name, for the gift of that eternal life which is hid with Christ in God, far beyond the reach of their wicked, bloodthirsty, implacable and cruel enemies. Jesus came into the world to save sinners, of whom every quickened son and daughter feels to say, I am the chief: for the eyes of their understanding being enlightened by the Spirit, without their effort, money, anxious benches, tracts or mission societies, they see and feel that they are sinners, and sinful in their nature, and abhor themselves in dust and ashes; but they are enabled to look away from the flesh, to the salvation which is by and through the blood and righteousness of Christ shed upon them. Relying alone on his sin cleansing and heaven exalting shed blood, their hope in him is confirmed as an anchor of their souls, both sure and steadfast, reaching to that within the veil; where their forerunner has for them entered and is now exalted to be a prince and Savior, and as their Advocate, ever liveth to make intercession for them. O, my dear kindred in Christ, called to be saints, elect precious, what more can we need or wish for in time or in eternity? Ye are sanctified, washed and made white in the blood of the Lamb, and kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Yea, his workmanship created in Christ Jesus. A seed that shall serve him, and be counted to the Lord for a generation: a garden enclosed; a vineyard kept by him day and night. This eternal life, this Christ in us the hope of glory, is a well of living water, springing up into everlasting life. This eternal life being Christ Jesus, it therefore cannot possibly fail. Dear tempest-tossed saints, fear not, his faithfulness faileth not. He has loved you with an everlasting love; his life and love in you are as immutable and abiding as eternity itself.

Let men and devils vent their spite,
Jesus will save his heart's delight.

Chosen in him e'er time began,
Forever loved by the "I Am."

No weapon form'd can e'er divide
From Christ his chosen saved bride;
Nor heights, nor depths, nor other thing
Can check the songs which they shall sing.

Great and wonderful are thy ways,
Thou Ancient of eternal days;
O'er ruling all things for the good
Of those who love and trust the Lord.

The love and grace of God's dear Son,
Enchants their hearts and tunes their song;
Glory to God, and endless praise
Shall tune their harps for endless lays.

The Lord is our high tower, our shield,
Defence and covert. Into his name the
righteous run and find safety. This is
their secure abiding place, where neither
moth nor rust can corrupt, nor thieves
break through nor steal. But I will stop,
for I never find a place to leave off at, the
subject is so boundless. Farewell my
dear father in Israel.

D. C. JONES.

UNION, Boone Co., Ky., Oct. 1, 1865.

DEAR BROTHER BEEBE:—Time with its many changing scenes of life passes along, but not without leaving, in its march, some sad tokens of its memory; and every day, as it glides along, reminds us that we are approaching still nearer and nearer to the portals of eternity. Yes, everything in nature teaches us the reality that we are all passing away, for time never fails to leave her impress on things animate and inanimate. They are all alike subjects of her destroying hands. But never can I reflect upon the stupendous works of our Creator without being touched with a feeling of my own infirmities and a reverential awe for the author of all created things; and man, being the noblest work of his hands, and supreme over all, should bow in humble submission to his will, and remember that "He is the blessed and only Potentate, the King of kings and Lord of lords." Having him for our guide and ruler, we should ever look to him for aid and counsel in all times of trouble. But O, the thought! and my sad heart replies, I fear that my leader has departed from me, and left me a lone wanderer in a barren waste, where the quicksands of despair seem to be looming up around me with a dark and threatening aspect, ready to obscure my vision of a bright and happy land, which in the days of my sunshine, I had a view of in all its beauty and glory enshrined. When traveling away from my beacon light of hope, and feeling myself lonely and deserted, in a strange and foreign land, with, as it were, no sympathizing friend to speak words of comfort to my soul, or give consolation to my drooping spirits, then do I feel like one without a prop, my strength all gone, and with pleading words do I cry, O Lord, hast thou entirely cast me off? or why am I left exposed to the tempter's cruel snares!

"How oft, alas, this wretched heart
Has wandered from the Lord!
How oft my roving thoughts depart,
Forgetful of his word!"

But those days of sunshine I hope will return and gladden my poor heart with their genial rays; for at present all seems cold and dull, and life almost extinct. When we compare the love and zeal which in the past seemed to exist, to the mourning desolate condition we are in now, it casts a gloom over one and all around; and I am made to exclaim with the dear old servant: "Oh that I were

as in months past, when his candle shined upon my head, and when by his light I walked through darkness." I can read in the letters of the dear brethren and sisters of their having times of refreshing from the Lord, or that he was reviving his work in the midst of his people, and feel to rejoice greatly with them that he is bringing his wanderers in into the heavenly fold; but have to mourn the sad cold state in which our churches here have fallen. But why should I complain or become impatient if the Lord delays his work, for I know that he has set times to favor Zion, and to accomplish all his plans; and he will never cease until the last child of promise is brought in, "shouting grace, grace, unto it."

While reading a letter in your paper, a short time since, from a dear sister in Virginia, that spark of love was revived in my breast to such an extent that I felt like shaking off these earthly shackles and my freed spirit soaring away, far from the perplexing scenes of earth, and seek, unrestrained, the companionship of those who by the sweet cords of love I feel to be so closely allied. Yes, to associate with them in their rich feasts, and join them in their social repasts. In writing her own travels she described mine so plainly, in many ways, that I could but rejoice to know that I was not alone, but that one so far away had experienced the same sorrows, and that our joys were so similar. Distance may separate us, but the uniting tie which binds the people of God together can never be severed, for they have the same Father, and are therefore the same family, nourished by the same food, and clothed in the same raiment. O, that glorious union that existed before time was, or dust was fashioned into man; and the happy thought that we are one of that family, and have the Lord for our Father, calls forth feelings of grateful praise and adoration, for it is:

"A portion worth more than the Indies of gold,
Which cannot be wasted, nor mortgaged, nor sold."

I see again, with pleasure, the names of our dear southern friends appearing once more in your columns. Yes, those who by this cruel war of persecution, have been debarred the privilege of a correspondence with those who in heart were so closely united. O that all sectional strife, envy, jealousy, hatred and malice would cease, and the sweet angel of peace would return and spread her healing wings over us again, and love, peace, harmony and liberty reign supreme. But can we discern that in the future? or is it not farther off than our eyes can see? To me the prospect is a gloomy one, and I fear our enemies with their siren tones are trying to lull us into a false security, "crying peace, peace, when there is no peace." But my sincere desire is, that the church of God may be kept perfectly free from the noise and strife that is in the world, or that she may not be a "partaker" of her "plagues," for in her tabernacles alone is quiet and security; and "how amiable are they, O Lord of hosts." "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

"For there my best friends, my kindred dwell,
There God my Savior reigns."

Could I make my abode *there* the troubles of this world would pass by unheeded, and love and joy be my daily theme. O then could I always sing with delight the sweet songs of Zion. But we have an enemy that will intrude himself into our social interviews, and annoy our quiet communion, and draw away our minds from our love. Then can I say, O that I had wings like a dove, for then would I flee away and be at rest. Yes, far away from the corruptions of the flesh and this sinful and wicked heart, for in the secret pavilion of the Lord our enemies cannot enter, neither can they rob us of our inheritance, for it was a treasure secured by our Father for us before the foundation of the world, and prompted by love for his fallen ones, he continues his watch-care over them as a tender parent over a helpless babe. O, that pure and undefiled love, free from the taint of sin and the alluring snares of earth. Many waters cannot quench love, neither can the floods drown it; no, for it flows from a never-ceasing fountain, whose "streams make glad the city of our God."

Therefore, brethren and sisters, let us cultivate a feeling of love and fellowship with one another, and let our walk be one that becometh the children of light. I will draw these imperfect lines to a close, hoping you will pardon me for intruding upon your patience; but please don't publish them if you consider them unworthy a place in your paper. Your sister in hope,

ANGELINE E. STANSIFER.

Circular Letters.

*The Western Association of Regular
Predestinarian Baptists, to the churches
composing the same:*

DEAR BRETHREN AND SISTERS:—As it has been our custom to present to you an epistle of love, we will call your attention to the 1st chapter and 21st verse of the gospel by Matthew. "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." We understand the language quoted to be spoken by the all-wise God through his messenger, the angel; this being the case, we understand that his people are in a lost state, entirely helpless, not able to render any assistance whatever in extricating themselves from their lost sin-defiled state, and it being his people that he shall save, he undoubtedly has a property right in them, otherwise he could not claim them as his, and there is also a people that Jesus denies having any property right in. The popular religionists will yet contend that the human family in the aggregate are his, not only by creation, but also by redemption; they say that the atonement was for all the long line of Adam's posterity, that he loved one as much as he did another, and that it depends on our accepting the terms of the gospel, and using the means of grace. If we do, the atonement applies to us, and if we fail to give our hearts to God, praying to him for the Holy Ghost, or fail to exercise faith, the atonement, though made in good faith by Jesus, will never be applied, and in our case will avail nothing. His blood was shed for you, but your negligence has forever prevented the application. Thus we see that accord-

ing to the popular idea of the atonement and its application, it depends on the act of the creature to make atonement valid, if the creature accept Christ, blood avails for his sins, but if he rejects, it avails not. Now if this anti-scriptural, God-dishonoring doctrine be true, then the creature is a partner in the firm and would be entitled to a considerable share in the glory of his own salvation. Christ has made the atonement and man has been very diligent and made the application; then glory to God for his part of the work, and exalt the name of man for what he has done. For each is entitled to the honor of his work, be it much or little. Brethren, we could argue with the same propriety that the body after it has crumbled to its mother dust, must make an effort to rise or it would never be resurrected. The truth is he shall save his people from their sins. God has so declared; he is of one mind, and none can turn him. We have said that the term his implies that he has a property right in them, and he claims them as his. "My sheep hear my voice, and I know them and they follow me and I give unto them eternal life, and they shall never perish; my Father which gave them to me is greater than all, he has almighty power; they were his and he gave them to me; I am the Son of God, the legitimate heir to the people of God, they are my rich inheritance. The union existing between the Father and me, and between me and my people is inseparable, it cannot be dissolved neither in time nor eternity. I am in the Father, and the Father in me; I in you and you in me." This union is indissoluble, it defies the powers of earth and hell. His people being the children of God, the apostle could declare that they were partakers of flesh and blood, and that Jesus took part of the same; that by death he might destroy him that had the power of death, and deliver them who through fear of death are all their lifetime subject to bondage. Now the wicked are not subject to bondage through fear of death, for no fear of death is before them; their strength is firm, they are not in trouble as other men, they have no bands in their death, they can travel on in full confidence of their own ability to reconcile God to themselves, never once thinking that the sinner must be reconciled to God, and that God is in Christ reconciling the world unto himself. But these wicked are not his people. The Savior declares it when he says, "But ye believe not, because ye are not of my sheep, as I said unto you." The wicked are not his people that he shall save. "For he shall save his people." "All that the Father giveth to me shall come, I came not to do my own will, but the will of the Father that sent me; and this is the Father's will, that of all that he has given me I should lose nothing, but should raise it up at the last day; thine they were, thou gavest them me, all thine are mine, and all mine are thine; when thou saidst, Let us make man in our image, this people was formed for thyself; they shall shew forth thy praise. Thou hast loved them with an everlasting love; thou hast treasured grace in me for them before the world began, and I was with thee before thy works of old. I was daily thy delight, always rejoicing before thee, and my delights were with the sons of men, even before Adam's dust was fash-

ioned into a man, and within us, our Father, there is not the least variation or the shadow of a turn; man was created in our likeness and in the image of God; God blessed him, and he shall be blessed forever more." He is the same yesterday, to-day and forever, and his people are bone of his bones, and flesh of his flesh; he is not ashamed to call them brethren. They are his by creation, being created by him and for him; they are his by the gift of the Father, his by purchase, for by one offering of himself without spot or blemish, he hath forever perfected the redemption and salvation of them that are sanctified. The children of God are preserved in Jesus Christ, and at the appointed time of the Eternal Father they are called with an holy calling. There is nothing the creature can do that will alter or change in the least the salvation of God's elect, for he declares that he is God and changes not, that his own arm has brought salvation to him. Jesus Christ has bore our sins in his own body on the shameful cross. He there cried out in the agonies of death, and said, "It is finished," and he then and there spoke truth, for he is the faithful and true witness of God. "And thou shalt call his name Jesus, for he shall save his people from their sins." Now brethren, we have multiplied thousands that believe they are helping Jesus to do the work that God by the mouth of the angel declared he should do, and Jesus said that he had finished the work that the Father gave him to do; then the foundation of God stands sure, having this seal. The Lord knoweth them that are his, and Jesus never atoned for one, that will be cast off; he did not come to make a possible way, but he is the way, the truth and the life; in his love and his pity he redeemed them, he bear them and carried them all the days of old. His love is immutable, unchangeable and everlasting, and he will not suffer one object of his love to be cast off, for he has almighty power. He is God and will do all his pleasure, therefore the redeemed of the Lord shall return and come with singing unto Zion. In time they partook of flesh and blood, and in that state sinned; their bodies are earthen vessels, and have to go to the grave and moulder to dust. But hear the promise of God, "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plauge, O grave, I will be thy destruction." We would ask where is the work left for the creature to do to in any way effect its salvation? The Arminians argue that if we do some very good works then we are the children of God, but the truth is we are the sons of one Father, and all the powers of earth cannot change our parentage. It is not to make us sons, but because ye are sons, that God has sent the spirit of his Son into your heart, crying, Abba Father. They being heirs receive the inheritance. "He shall save his people." They were his in eternity before time; before the world began there was grace treasured in Christ for them. His people are, and ever was a definite number, being the good seed that the Son of man sowed in the field, the world. "A seed shall serve him, and it shall be counted to the Lord for a generation," (they are the generation of Jesus Christ) "he shall save his people from

their sins. He shall see of the travail of his soul and shall be satisfied. I will divide him a portion with the great." The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a waste, howling wilderness, not meeting the Lord on half-way ground, but in a desert of sin in open rebellion against the law of God. Thanks be to Zion's King, it was for the great love wherewith he loved us when we were dead in sins, that he has quickened us together with Christ. By grace ye are saved, through faith, not the act of the creature. It is the gift of God. We love him because he first loved us, and when by his holy spirit he applies his love to us, we then love him in spirit and in truth. His people is the church of the living God, the Bride, the Lamb's wife, his Beloved, foreknown, foreordained, predestinated, his called sanctified, justified and glorified. And ye are complete in him who is head over all principalities and powers, and he is the head of the body, the church; he is your elder brother, your husband, your head; ye being heirs of God, and joint heirs with Christ, he is your righteousness and wisdom, your sanctification and redemption. And ye are dead, and your life is hid with Christ in God, (a sure place out of the reach of men and devils) and when Christ who is our life shall appear, then shall we appear with him in glory. The subject is too copious for the limits of a circular, and may God be with his people and build them up by his grace, is our prayer. "Thou shalt call his name Jesus," &c. Amen.

BONHAM KESTER, Mod.

ABRAHAM FOUTCH, Clerk.

The Salisbury Old School Baptist Association, in session with the Fishing Creek Church, to the several churches she represents, sends this her annual circular:

BELOVED IN THE LORD:—We have another evidence of the goodness and mercy of our God, in permitting us to meet together, according to appointment, as an association. And especially have we great cause for thankfulness that the cruel strife which for four years has deluged our land in blood, in which all the worst passions of poor fallen, depraved human nature have been manifest, has seemed to pass away. Many of our brethren from whom we have been separated for so long a time, once more have the privilege of visiting us, some of whom we have the happiness to meet on this joyful occasion. It is most gratifying to know that after having passed through the most gigantic internal war which perhaps the world has ever seen, the fellowship of Old School Baptists in all parts of our wide spread country, throughout the dreadful strife has remained unbroken; no bitterness or animosity toward each other. But brethren whose lots were cast in each of the two contending sections have manifested that love and christian sympathy and unity of the spirit which should ever characterize the church of Christ, contending earnestly for the faith once delivered to the saints, preaching, as doors were opened in all sections of our land, the gospel of our Lord Jesus Christ, which is a proclamation of peace to poor perishing sinners through the blood and righteousness of our blessed

Mediator and Redeemer. And now after the smoke and dust of the terrible conflict has cleared away, we stand, as a church, where we did before it commenced, in fellowship and union with each other, and in opposition to all the schemes which men have devised to convert the world, usher in the millennium, and assist the everlasting God in the salvation of his people. Standing, as we believe, on the foundation of our Lord Jesus Christ and his apostles, that salvation is only through the sovereign grace of God, and that he is the sole ruler and governor of his church, we feel we have great cause to rejoice and to thank and praise our heavenly Father that he has preserved us in peace and harmony, and granted us this interview.

We think we cannot call your attention in this our annual epistle, to any subject more profitable or interesting than the unity of the church; that everlasting, indissoluble union of all the Lord's people with Christ, their living head, and with each other. The scriptures represent the church as the body of Christ. "And," says the apostle, "he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. i. 18, 19. All the members of Christ's body had an existence in him in eternity as their spiritual head and representative. As his seed, those whom the Father had given him that he might redeem them with his own most precious blood, wash them from the pollution of sin into which they have fallen, regenerate, sanctify and glorify them as members of his body, Christ as their head was identified with them from eternity. His covenant was an everlasting covenant, well ordered in all things, and sure, and as they were partakers of flesh and blood, he also took part of the same that he might be made in all things like unto them. They have transgressed the law of God, and his justice demanded their death; Christ suffered the penalty of their sins, and they stand justified on account of the obedience which he has rendered to the law of God; he bare their sins in his own body on the tree. The whole weight of God's wrath which might have justly fallen upon the members of Christ's body, fell upon their head. When he cried on the cross, "It is finished," he accomplished the redemption of all his people, and brought in our everlasting righteousness which is imputed to every member of his body. Invested with this they can appear before God in judgment and plead the perfect obedience which has been rendered by their head. He has not only died for their sins and risen for their justification, but he has ascended to his Father, and is seated at the right hand of the Majesty on high, where he is highly exalted above all principalities and powers; has all power in heaven and in earth. And thither he will bring every member of his body, for it pleased God that in him should all fulness dwell. His children, the members of his body, those for whom he gave his life a ransom, will every one be brought home to his Father's house; not one will be left out. The poorest, the weakest of all who constitute his body are necessary to his fulness, and in virtue of their vital union to the head, they

must all be brought into his glory. "Father, I will that those whom thou hast given me be with me where I am, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one." What power on earth or in all the universe can sunder this union of Christ and his people? He being their head, in him dwells all the fulness of God, the perfection of wisdom and power, nothing could ever befall the body but what was amply provided for by the head. There is a beautiful harmony and union between the head and the body; where the head leads the body follows. "My sheep hear my voice, I know them and they follow me; and a stranger they will not follow, for they know not the voice of strangers." The spirit of Christ dwells in his church, they are consequently all animated by the same spirit, they all draw their life, their vitality from the same head. "As many as are led by the spirit of God, they are the sons of God. And if any man hath not the spirit of Christ, he is none of his." By this we may know that we are his children, if we manifest his spirit. And the spirit of Christ leads all his children in union and fellowship with each other, to walk in obedience to all his commands, obey all his laws and ordinances, to accept nothing in doctrine or practice unless they have his authority. We see this spirit exemplified among the Lord's people in all ages of the church in all parts of the world wherever they may be scattered abroad. Strangers they may be in the flesh, but there is a unity of the spirit, a harmony of feeling and sentiment, an agreement in doctrine and practice which is the result of their all being members of the body, directed by the same spirit, and ruled and governed by the same head. Brethren, let us strive to preserve the unity of the spirit in the bonds of peace, let the potshards of the earth strive with each other, but let the children of God, so far as in them lies, live peaceably with all men; leave the kingdoms and governments of this world in the hands of them to whom God has entrusted them, knowing he rules in the armies of heaven and among the inhabitants of earth, and that he will hold all those whom he has entrusted with power and authority to a strict accountability to him for the way in which they exercise it, and that no weapon that is formed against Zion shall prosper, but that all things work together for good to them who love God, who are the called according to his purpose; let us seek that higher destiny which awaits all the subjects of Christ's kingdom; peace, unity, love and fellowship with each other and our glorious head, so that the world shall be constrained to say, see how these people love one another. And now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever. Amen.

SAMUEL TROTT, Mod.

G. W. STATON, Clerk.

The messengers from the different churches composing the Old School Baptist Corresponding Meeting of California,

here assembled with the church at this place, and in session at Liberty School-house, county of Sonoma, state of California, Friday, Saturday and Sunday, June 9, 10 and 11, 1865, sendeth christian greeting to all the churches, corresponding meetings and associations with whom she corresponds, or are of like precious faith, that may wish to correspond with us:

VERY DEAR BRETHREN IN THE LORD:—

Elect precious, a chosen generation, a royal priesthood, a peculiar people, zealous of good works; by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. It is to you that we would speak, by this our letter of correspondence, though unworthy, but believing that we love the truth as it is in Christ Jesus, we venture to address you in the manner above written; and further, dear brethren, we desire to say that since our last meeting, as ever before, the Lord of Sabaoth has constantly verified his word towards us by extending over us his fatherly care; his strong arm continually bearing us up amidst trials, temptations, afflictions, persecutions and all our weaknesses. Oh! that we could praise and adore him more for his amazing goodness and mercy toward the children of men, and more especially us who have been called from nature's darkness into the marvelous light and liberty of the gospel, through the faith of our Lord and Savior, Jesus Christ. Dear brethren, we are trying to live in the unity of the Spirit, and the bonds of peace, contending earnestly for the faith once delivered to the saints; having, as we trust, nothing but the glory of God in view. Oh, dear brethren, let us ever strive so to do, lest we might in sorrow have to adopt the language of the poet when he says:

"Amongst the tribes of flesh and blood,
We own but one eternal god;
And we profess to know his name,
But we may own with grief and shame.

Now are we scattered here and there,
Divisions plainly do appear,
And prejudice comes creeping in,
Which opens wide a door for sin."

Brethren, bear with one another, bear one another's burdens; pray with and for one another; and so fulfill the perfect law of Christ.

A word to the ministering brethren of our faith and order. Brethren, we speak to you in love. "Charity suffereth long, is not puffed up; charity envieth not, but is gentle, meek," &c. Will you ask yourselves the question, Do we, do I do my duty? Are we not ever ready to file our excuse for neglect? Do we demean ourselves as workmen that need not to be ashamed? Do we reprove and rebuke with all long-suffering and doctrine? Brethren, it behooveth us to be vigilant; the powers of anti-christ are congregating for battle, let us keep our armor bright that we may do battle worthy of the cause in which we have enlisted, ever bearing aloft the banner of Prince Immanuel, and as Moses lifted up the serpent in the wilderness, so let us lift up Christ as the way, the truth, the life, the only Prince and Potentate; Lord of lords, and King of kings; the only Savior of sinners. And

now, brethren, if you have discharged your duty, as we trust you have, we will speak a word to our brethren in general.

Brethren, if you are what you profess to be, the banner of the Lord is over you, which is love. Do you realize this fact truly? If you do, the language of the Apostle is applied to you, wherein he says, "He that dwelleth in love, dwelleth in God, and God in him." Says the Savior, "If you love me keep my commandments." What are his commandments? You will find them recorded from the beginning of Genesis to the end of Revelation. The apostle James says, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." To do this, brethren, is to fulfill the perfect law of Christ. The path of duty is the path of safety, so we admonish you to walk and act as such, having an eye single to the glory of God. In all your supplications remember us at a throne of grace. Our next annual meeting will be held with the church at Santorosa, at the Church Hill Church-house, commencing on Friday before the second Sunday in September, 1866, including Saturday and Sunday; at which time and place we hope to meet your messengers, and receive your letters of correspondence.

It will be seen by this that we have changed the time of holding our meetings again, as it is more convenient for our brethren to attend at that time of the year.

THOMAS H. OWEN, Mod.

A. H. HAGANS, Clerk.

Corresponding Letters.

The Western Association of Regular Predestinarian Baptists, now in session with Middle River Church, Madison Co., Iowa, to her sister associations with whom she corresponds:

DEARLY BELOVED:—To all of you who have heretofore given evidence of having obtained the like precious faith with us, we address this our epistle of love, thereby recognizing you as participants in the faith of God's elect; we also recognize you as participants in all the trials common to the children of God whilst traveling through this world of sin. Our trials are only repetitions of the history of the church in all ages of the world, and you undoubtedly know much of our history by your own. We have long intervals between our gospel feasts, then we are again refreshed by the enlivening showers of God's grace, revealing his Son in us. Our hearts have just been refreshed by hearing letters from the churches. They all appear to be in peace, and there has been some ingathering which causes us to rejoice, there being more joy over one sinner that repenteth, than over ninety and nine just persons. Dear brethren, we hope you will not forget us, but will continue to send your messengers and messages of love and fellowship. Our preaching brethren from our corresponding associations have come to us in demonstration of the gospel, filling our hearts with gratitude to God for his unspeakable mercy in the glorious plan of salvation. Brethren, when it goes well with you, pray for us and we will try and remember you. Our meeting has been quite harmonious, the

preaching all being of one piece, not a jarring note was heard. Our next meeting will be held, if the Lord permit, with Council Bluffs Church, Pottawattamie Co., Iowa, fifteen miles north of Council Bluffs, on the road to Sioux City, commencing on Saturday before the third Sunday in September, 1866.

Done by order of the Association the 11th day of September, 1865.

BONHAM KESTER, Mod.

ABRAHAM FOUTCH, Clerk.

The Elders and brethren of the Salisbury Old School Baptist Association, in session with the church at Fishing Creek, Dorchester Co., Md., October 18, 19, and 20, 1865, to our sister associations, and other meetings with whom we correspond, send christian salutation:

BELOVED BRETHREN:—We desire to recognize the goodness of God in the privilege we have enjoyed of meeting on the present occasion as an association. Our meeting has been a pleasant and profitable one to us. Your messengers and messages of love have been received with gladness. It rejoices us to see the unity of the spirit manifested among our brethren in different parts of the land, and to see how it is kept in the bond of peace. The church of God, we know, is one that cannot be broken up into factions as anti-christian churches may be, by the convulsions and revolutions of this world. It is one, and its different branches and members are held together by a power above earthly or hellish powers. The spirit by which it is united is the spirit of immortality which exists only in him who is placed as head over all things to his church, higher than the kings of the earth. While the Old School Baptists are so scattered over the earth, and surrounded by false pretenders who are enemies to the truth, we rejoice at such evidence as we have received that they still belong to that city, the heavenly Jerusalem, which is builded compact together.

The ministering brethren have comforted us by declaring the accomplishment of our warfare and the pardon of our iniquities, through our Lord Jesus Christ. They have been enabled to present Christ as the justification of all his people, and to present every man perfect in him.

Our next anniversary meeting will be held, the Lord permitting, with the Mesongoes Church, in Accomac Co., Va., to commence at 10 o'clock, a. m., on Wednesday before the fourth Sunday in October, 1866, and continue three days; at which time and place we hope again to welcome your messengers, and receive your messages of love and fellowship.

SAMUEL TROTT, Mod.

G. W. STATON, Clerk.

APPOINTMENTS.

Elder Robert C. Leachman, of Virginia, has appointed to be with Elder Barton, at London Tract, Pa., on the second Sunday in December, and on his way to this place. He has authorized us to make, and publish appointments for him to fill up the time from the second Sunday in December to the second Sunday in January. He wishes to visit Elders Conklin, Hartwell, the brethren in New York, and probably Philadelphia and Southampton. Elder Hartwell will arrange and notify us of the appointments

for the first week, and we will announce all the appointments in our next.

We hope that our brethren among whom he will pass will bear in mind that brother Leachman has been stripped of all his property by the ravages of the late devastating war, in which he has taken no part, and as God has blessed us with the means, divide with him. [Ed.]

Elder D. L. Harding will, providence permitting, preach at Mt. Salem on the first Sunday in December 1865, at half past ten o'clock a. m.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1865.

THE SHAKING OF HEAVEN!

"See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of the things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Heb. xii. 25-29.

In the preceding context the inspired writer has spoken of the terribly grand display of the majesty of God in the dispensation of his fiery law from the summit of that mount which might be touched and that burned with fire, and blackness, and tempest, and the sound of a trumpet, and the voice of words; which words they that heard entreated that the word should not be spoken to them any more; for they could not endure that which was commanded. On that most fearful occasion the tribes of Israel filled with consternation heard the voice of words which shook the earth with terror and amazement, which caused the mountains to skip like rams, and the hills like lambs. Although that fiery law applied to the fleshly tribes, and the shuddering earth, the leaping mountains and skipping hills, were emblematic of the legal dispensation, the worldly sanctuary, and carnal, or fleshly ordinances, in striking contrast with the heavenly Jerusalem, and gospel state of the church in her present organization, yet the promise is given that as the former, so shall the latter also be shaken. That voice which then convulsed the earth shall also shake the heavens, and so terribly as to remove from the church whatever can be shaken, allowing nothing to remain that is not immovable.

As the carnal Israelites in the type, by their frequent unlawful affinity with the nations round about them, became corrupted from time to time so as to require the judgments of God for their purification, so the church of Christ has from time to time been infested with "strange children," who have brought in with them "divers and strange doctrines," which have required the shaking of the heaven or church for their removal. As in the old dispensation there were false prophets among the people of Israel, even so there shall be false teachers among those of the new, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

—2 Peter ii. 1, 2. And the apostle Paul is also the bearer of a special message to the church of God on the same subject, he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2. "This know also, that in the last days perilous times shall come."—2 Tim. iii. 1. From these, with many other warnings, we are admonished to look for the fulfillment of these predictions in these last days. And truly the developments of the present times afford most unquestionable demonstration of the perfect accuracy of the predictions. While the various departments of anti-christ are swiftly hurrying on to their doom, being suffered to fill up the cup of their abominations, the church of Christ is invaded by men of corrupt minds and destitute of the truth, who have crept in unawares, who come not but to kill, and to steal and to destroy. But although all these predictions must be fulfilled in all their jots and tittles, it is nevertheless true that every plant that our Heavenly Father has not planted, shall be rooted up. All who come without grace into connection with the church of Christ shall be cast out without favor. For the fulfillment of the scriptures, for the trial of the faith and patience of the saints, and for the greater display of the righteous judgments of the Lord, God shall choose the delusions of his adversaries, and suffer them to mature their plans, promulgate their doctrines, and perpe ex his saints, only however until the appointed hour of judgment; for in due time his voice which once shook the earth shall shake heaven also. Also seems to express the idea that it shall be in like manner as when in audible words his voice shook the earth in the thunder-tones in which the precepts of his fiery law were uttered from Mount Sinai. But however this may be, we are perfectly confident that the shaking of heaven, as witnessed at this present time, is occasioned by the voice of God in the scriptures.

At this very moment there is evidently an unusual agitation and stirring up of the passions and fears of nominal professors and graceless hypocrites who have had a name to live while they are dead, and a form of godliness while they deny the power thereof. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites."—Isa. xxxiii. 14. "There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions, for the pride of Jordan is spoiled."—Zech. xi. 3.

Their consternation is most unmistakably occasioned by the voice of him whose voice shall shake the heavens. But it is the power and majesty of his voice in the written word. Scriptures which uncover their deceptive doctrines, and drag forth to the light their base hypocrisy, are falling like bolts of wrath from heaven upon them. The ministers of Christ are led by the spirit of truth to open the batteries of heaven upon the hidden things of dishonesty. Their craft being exposed, makes them desperate, and in their desperation they vent their malice against those who faithfully declare what God, the Lord hath spoken. The church,

which is called heaven in our subject, is necessarily shaken by the conflict of truth against error; and the children of the latter, with all their inventions, doctrines, plans, merchandize and appliances are being shaken out of their concealment. All doctrines antagonistic to that of the truth, however cherished, must be exposed, and nothing suffered to remain in Zion which the truth of God condemns. This word, "Yet once more," has an awful significance, for it signifies the removing of those things that are, or that may, or can be shaken. Nothing that the voice of God, as sounding in his word, will shake, shall be suffered to remain in the immovable kingdom of our Lord. The things of the kingdom of Christ which God has established are immovable. His word will never shake, disturb or displace them. They are not things which are made, but things which are eternal. But every thing that is made—all things of time, of earthly origin, must and shall be removed, and the heaven shall be sufficiently agitated and shaken to eject from her sacred precincts whatever can be shaken. The legitimate elements of which the kingdom of Christ is composed are immutably established. Not one of her stakes shall ever be removed; not one of her cords shall ever be broken. The subjects of this kingdom can never be separated from the love of God which is in Christ Jesus, by angels, life, death, principalities, powers, things present or to come, height, depth nor any other creature. The King is immovably seated. His throne is for ever and ever; his sceptre is a right sceptre; his kingdom is everlasting, and his dominion has no end. His laws are right, and will admit of no amendment, improvement nor abolition. The ordinances of his kingdom are as the ordinances of the throne of God himself. The foundation of this kingdom stands sure and steadfast; the gates of hell cannot prevail against it. The doctrine of this kingdom is the doctrine of God, that cannot change. There is nothing that properly belongs to this kingdom that can be shaken or changed. None of the things of earth could move the apostles, nor shall they be able to move or shake the everlasting purpose and grace of God, or pluck out of the hands of our Redeemer one of those whom the Father has given to him.

Wherefore, we receiving a kingdom that cannot be moved. Such a kingdom it is the Father's good pleasure to give to his saints. It is not of this world, or its subjects would fight. It is not of this world, therefore its subjects will not fight with carnal weapons. Receiving this kingdom, we do not need materials out of which to organize a kingdom, nor power to defend it, nor wisdom to improve it, nor ornaments to beautify it, but "Let us have grace, whereby we may serve God acceptably." This is all we need, and this our God will abundantly supply; for "he will give grace and glory." And as it is only by grace we are saved, so it is by grace alone that we can serve our God and King acceptably, with reverence and godly fear. "For our God is a consuming fire." "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 3.

Marriages.

Sept. 26—By Eld. J. A. Johnson, Mr. ISAAC R. MAULSBY, of Randolph county, Ind., and Miss NANCY CORY, of Henry county, Ind.
Oct. 10—By the same, Mr. JOSIAH BUNTING, and Miss HANNAH JANE COMPTON, both of Hamilton county, Ohio.
Oct. 17—By the same, Mr. A. N. JOHNSON, and Miss EUNICE SMITH, both of Henry county, Ind.
Oct. 12—At the residence of the bride's father, near Galesburg, Ill., by Abraham Jackson, Esq., Mr. WILLIAM BLOOMFIELD, and Miss EUPHAMIA E. REED.
Oct. 24—In the city of New York, CAPT. JAMES P. DORSEY, of Baltimore Co., Md., and Miss FRANCES LA RUE, grand-daughter of the publisher of this paper.
Oct. 5—At the residence of the bride's father, by Eld. P. Hartwell, Mr. JONATHAN H. BLACKWELL, of the firm of Dalton & Blackwell, in Trenton, and Miss SUSAN WEART, daughter of Spencer S. Weart, Esq., of Hopewell, N. J.
Oct. 11—At the residence of the bride's brother, by the same, Mr. JOHN H. GREEN, and Miss HANNAH M. BLACKWELL, all of Hopewell, N. J.
Oct. 21—At the parsonage, in Hopewell, by the same, Mr. WM. W. TITUS, and Miss SARAH J. VOORHEES, all of Princeton, N. J.
Nov. 8—At the residence of the bride's father, at Fair Oaks, by Eld. G. Beebe, Mr. D. DEWITT DERBY, and Miss ALMEDA DOLAWAY, all of this town.

Obituary Notices.

DIED—September 12th, LOTTIE LEWIS, daughter of J. and M. P. Lewis, aged 3 years, 4 months and 6 days. Her disease was dysentery. She was greatly beloved by all who knew her, and a sweet pet to her parents; but she has gone to that land whence no traveler returns. O how much we miss her. It is very hard for me to give her up; but I desire to say, The Lord gave, and the Lord hath taken; blessed be the name of the Lord. She cannot return to us, but we must go to her. In deep sorrow and affliction,
MARY P. LEWIS.
COLUMBIA, Jackson Co., Mich., Sept. 20, 1865.

DEPARTED THIS LIFE, August 31, 1865, after an illness of three weeks, which terminated in dropsy on the brain, GILBERT L. BANKS, only son of R. S. and Lucy Ann Banks, aged 1 year, 2 months and 15 days. He was a large and healthy child, and as much company as a grown person to me. Before his sickness I used to sing a great deal for him from your selection of hymns. During his sickness he would point to your Hymn Book, and would not be satisfied until I would take it and sing for him. He never seemed to get tired of hearing me sing:
"That infant clay, ah, whither strayed
His immortal mind? It could not die;
It could not stay, but soared to worlds where Jesus reigns.
'Twas Jesus bore his spirit up
Unto his Father's throne,
Where mansions were for him prepared
And joys before unknown.
Yours in great affliction, though I mourn not as they who have no hope.

ROBERT S. BANKS.

DEAR BROTHER BEEBE:—Please publish the death of my husband; he departed this life May 17, 1865, aged 53 years, 10 months and 25 days. He died in the full triumphs of faith. He was conscious of his approaching change, and said he had no fear to die. He conversed freely with his family, and told them not to grieve for him. I could scarcely bear my affliction were I not confident that he is far better off, and that I soon shall go to him. "It is the Lord, let him do as seemeth him good." Remember me in your prayers. In deep affliction,
NANCY A. WINANS.
St. Mary's, Ohio, September 6, 1865.

BROTHER BEEBE:—Will you be so kind as to publish a short notice of the death of my niece:

DIED—At Brookfield, August 25, Miss KETURAH ANN KIRBY, oldest daughter of John Kirby. Her age was 16 years, 10 months and 17 days. Thus in early youth has their hopes been cut off.

Father and mother, your sorrows swell,
To miss the child you loved so well;
She has waded through the billowy deep,
O, may she in her Savior sleep.

Respectfully yours,

MARY CAREY.

SEPTEMBER 19, 1865.

BROTHER BEEBE:—Please notice the death, through the "Signs of the Times," of our dear sister, CATHERINE INGALLS, who departed this life Sept. 8, 1865. She was nearly eighty-five years

old, having been a member of the Baptist church of South Westerly about fifty-five years. Brother Beebe, I feel that one of the Lord's children has been called home to enter that glorious rest above. I think all the brethren and sisters that knew her esteemed her highly for her godly walk and orderly deportment. But we feel to rejoice, for we believe that our loss is her eternal and everlasting gain. Yours, &c.,
SAMUEL MABEY.
SOUTH WESTERLY, N. Y., Oct. 19, 1865.

BROTHER BEEBE:—Please publish in your worthy paper the following notice of my Uncle's death:

DIED—In Owensboro, Ky., Sept. 8, 1865, DANIEL KENEDY, aged 80 years and 8 months. He was afflicted for some time previous to his death, but bore his afflictions with christian fortitude. The deceased joined the Regular Baptist church in 1810. He was a devoted christian; filled the office of Deacon in three churches; was much beloved by all who knew him. His house was ever a welcome home to the traveling preachers. We deeply mourn his loss, but he has gone to that happy land where all is joy.

Why should our tears in sorrow flow,
When God recalls his own,
And bids them leave a world of woe
For an immortal crown!

Then let our sorrows cease to flow—
God has recalled his own.

SARAH A. WILLIAMSON.

GRAND VIEW, Ind., Oct. 22, 1865.

BROTHER BEEBE:—Please publish the obituary of my sister, MARY GORDON, not only a natural sister, but a sister in the church,—who died March 19, 1865, aged sixty-six years, and a member of the Old School Baptist church of Lexington nearly half a century. Although a great sufferer, she died in the full triumphs of faith. We have not the reason to mourn as those that have no hope for we believe our loss is her gain.
LAMBERT GASS.

JEWETT CENTRE, N. Y.

DIED—In Baltimore county, Maryland, the 10th inst., SAMUEL SHAUL, aged 83 years, 6 months and 21 days. Brother Shaul was an ardent lover of the truth, and a man of strict integrity and uprightness, ever willing to accommodate his friends in any thing pertaining to their earthly comfort; but he was uncompromising in all things pertaining to the doctrine of God our Savior. It seemed to afford him great satisfaction to assemble with his brethren. He was poorly for a long time before he died, but did not seem to suffer much bodily pain, as he gradually sank down under the weight of years and infirmity, until he gently passed away from the scenes of earth. He had been a worthy member of the Old School Baptist church at Black Rock, Md., for a long time, and will be much missed by the surviving members of the church, as he was a stable man in things pertaining to the visible house of our God. His funeral was numerously attended at Black Rock the 12th inst., and the following words were used as a text upon the occasion: "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him." After the service was concluded, his body was consigned to the grave to repose in safety, until it shall be called forth in the likeness of his dear Redeemer. May the God of Israel be the comfort and support of sister Shaul, who still remains in this world of sorrow; and may the dear children of the deceased be enabled to bow in humble submission to the providence of God.

WM. J. PURINGTON.

WASHINGTON, D. C., Oct. 27, 1865.

DIED—Suddenly, at Tyaskin, Somerset Co., Eastern Shore of Maryland, on the 22d of July, SARAH JANE DICKERSON, wife of Capt. Abel T. Dickerson, and daughter of Eliza and the late Edward Grice, of Baltimore Co. and grand-daughter of Elder George Grice.

ALSO,

On the 29th of the same month, of bilious fever, her eldest son, FRANCIS, aged 12 years. Immediately before he expired he selected a hymn and sang it to his father, and then requested that the 20th verse of the 5th chapter of John be preached at his funeral; also selected the minister to officiate.

Also, a few days after an infant daughter aged six months.

BALTIMORE, Oct. 7, 1865.

BROTHER BEEBE:—Please insert the following:
DIED—On Wednesday evening, October 25th, at the residence of his father, near Bethel, in New Castle Co., Delaware, JOHN H. McCONE, aged within a few days of twenty years. The deceased was the son of George and Abigail D. McCrone, and was their oldest living. One after another have three promising sons in this family been called away. As fast as they have grown up to manhood and to promise of usefulness, they have fallen victims to consumption, and their earthly

career cut short. The subject of this notice was an uncommonly promising youth for his years. His habits were steady; his principles, both moral and religious, were fixed. Unassuming in his manners, amiable and courteous among his associates, he was known to be loved and respected. During the latter part of his illness he evinced much interest in the scriptures, and a desire for spiritual and experimental conversation. Altho' desiring instruction during his sickness, he seemed at the last to enjoy a settled hope in the Savior, and to feel that all was well. The affliction of the parents in thus being deprived of one after another of their children is more than I can here express, and such as must awaken the deepest sympathies of every heart. May the Lord comfort them, and sanctify the bereavement.

E. RITTENHOUSE

NEAR NEW CASTLE, DEL., Oct. 31, 1865.

DEAR BROTHER BEEBE:—It becomes my painful duty to write the obituary notice of my beloved wife, ANNA HUGHES, who fell asleep in Jesus June 19, 1865, aged about 64 years. Her disease was cramp in the stomach, but I had noticed her failing rapidly for about a year preceeding her dissolution but had no thoughts she would be so soon taken away; but who can tell what a day may bring forth. She joined the Baptist church upwards of thirty years ago, and when the division took place she was very decided in her mind to maintain the gospel in its purity. She enjoyed for many years the delightful privilege of hearing her pastor, Eld. Thomas Barton, preach the unsearchable riches of Christ. The last few years of her life she but seldom heard it, living at a remote distance from the meeting. You, brother Beebe, was acquainted with her, and she delighted to hear you and other visiting brethren give the gospel trumpet the certain sound. But she is gone where the wicked cease from troubling and where the weary are forever at rest. She was a kind and tender hearted wife, a loving and affectionate mother. When taken so suddenly ill, she told our daughter Martha that she would not get well; that however we all might wish otherwise, for herself she desired to depart and be with Christ which was far better. She also commended us all unto God. Thus passed away from this vale of tears a beloved wife to an inheritance incorruptible, undefiled and that passeth not away.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep!
A calm and undisturb'd repose,
Unbroken by the last of woes."

JOSEPH HUGHES.

NOBLEVILLE Pa., Oct. 3, 1865.

DEAR BROTHER BEEBE:—Will you please insert the following:

DIED—August 5th, 1865, ELIZABETH ANN, wife of John Caldwell, Esq., and daughter of our esteemed brother and sister J. W. Dance, aged 36 years. Our young friend had not made a public profession, but from indications before her last illness, and at intervals during her last sickness, we feel authorized in entertaining a hope that she has made a happy exchange—a change from a world of trouble and sorrow, for one of uninterrupted peace and tranquility. In this bereavement our friend has been deprived of a faithful and affectionate wife, and two young children of a kind and tender parent, while our brother and sister Dance have to mourn the loss of an affectionate and obedient child, leaving them but one child to mourn with them over a kind and only sister. Yours as ever,
THOS. BARTON.

ELDER BEEBE:—By request, and for the satisfaction of the friends and relatives, I send for publication the following notice of the death of Mrs. JERUSA MEAD, the wife and widow of the late Elder James Mead. She died July 17, 1865, of consumption. Her sickness was very lingering, and her sufferings were very great; but she bore them with great fortitude and resignation, and longed for the time to come for her deliverance, as she desired to depart and be with Jesus, which is far better. She united with the first Baptist church in Roxbury June 9th, 1804; was baptized by Elder Wm. Warren. Her age was 80 years and 4 months. Your brother in tribulation,
HIRAM SLAWSON.

BROTHER BEEBE:—I am called to write the obituary of my dear cousin, MARY WREN JONES, daughter of my esteemed uncle and aunt, Thomas and Mary Jones of Nichols Co., Ky. She bid adieu to all below, at her father's house, Feb. 5, 1865, in the 18th year of her age, leaving a bright and unmistakable evidence that hers is a happy exchange from the pains and cares of this mortal state to that eternal rest that awaits the saints of God. She bore her sufferings with remarkable patience. From the time her disease, consumption, fell with lightning effect upon her beautiful fragile form till life was extinct, not a murmuring or repining word fell from her lips. Patience and

fertitude and perfect resignation to the divine will marked her sufferings throughout. Wonderful to her anxious friends were her sweet peaceful smiles which constantly attended her during her illness, and richly adorned her close of life. O, how strong the presence of Jesus can make a dying saint! I thank God, and take courage from what was displayed of his power and grace in her departure. Being called twice to preach in her sick chamber, I did, with fear and much trembling, proclaim Jesus as a whole and complete Savior, the beginning and the end in the salvation of his people. At the last meeting I tried to preach from the words, "Except a man be born again, he cannot see the kingdom of God." She was delighted with the subject. She told her father she had had a pleasant meeting, and could have listened to the preaching all night. She said she had a hope that it would be well with her. I asked her to state the reason of her hope, and she replied that her hope was alone in Jesus, that there is no other way of salvation; that Christ is the way, the truth and the life. She said she was not afraid to die. I said to her—

"Jesus can make a dying bed
Feel soft as downy pillows are."

She looked on me with an unearthly smile, her countenance lightened with hope, and said she would not exchange her hope for all the pleasures of a thousand worlds. As the time of her departure approached, she was perfectly conscious of it, and requested that all might be silent in the room, then asked her father to remove the pillows from under her head, which was done; she then placed her hands across her breast; and without the least apparent motion of body, passed from all that can afflict or annoy. On the second day after her decease, her remains were deposited in the burying grounds at Bethel, Bath Co., Ky., and on the fifth Sunday in July next following, her funeral was preached, by her request, by Eld. Samuel Jones, from 1 Cor. xv. 21, which discourse was addressed to the living in the power and demonstration of the spirit.

D. C. JONES.

NEAR SHERBURN, KY., August 25, 1865.

Donations and Subscription Receipts.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE.

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFIN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., DECEMBER 1, 1865.

NO. 23.

Correspondence of the Signs of the Times.

HARRICK, PA., November 13, 1865.

In thinking over some of the opposition that Christ's followers have to encounter—opposition from the world, the flesh and the devil; temptations without and corruptions within, I have been made to feel something of the force of the apostle's triumphant enquiry: "If God be for us, who can be against us?" What greater encouragement could we desire even under the most adverse circumstances than this consideration? When we are weak or cast down how soon are we strengthened and built up by a thought like this. Thus, in this twofold existence of ours, we are poor and yet immensely rich; sorrowful, but always rejoicing. The saints are known for poverty of spirit, destitute and helpless, suffering, meek, and as having nothing; yet, whether they always realize it or not, they possess all things, and abound in inestimable treasures, and are heirs of an inexhaustible and immortal inheritance. With absolutely nothing whereof to glory, polluted and undone, they are characterized as the just, the righteous, the holy nation, and the salt of the earth. Paul who bore in his body the marks of the Lord Jesus, and who was one of the most illustrious of the saints, confessed he was the chief of sinners, that in himself was no good thing, and was compelled to cry out, like the weakest and most burdened of the children of grace, "O wretched man that I am!" He knew both how to lack and be full, to suffer need and to abound. We have all the evils of a corrupt nature, subject to satanic influences, and yet,—wonderful thought!—sons and daughters of the Lord Almighty, recipients of immortal life and heirs of immortal glory. What an estate is this? Who can fathom the goodness and love of God; who can estimate the riches of the glory of his inheritance in the saints? When he keepeth back the face of his throne and we are in darkness of mind, how we long to have evidences of our union to Christ, and our sonship in him, and to feel assurance of our interest in this inheritance. Certain we are that he is the only source of the light which we desire, and our souls cry out, "O that I knew where I might find him." Peter says, "To you which believe he is precious;" and it seems to me he is never felt to be more precious than when the light of his countenance is temporarily withdrawn, and we "go mourning without the sun." When "in the streets of the city, and at night upon our beds we seek him whom our soul loveth," then we truly feel our desire is to his name, and to the remembrance of him. But he has not said to the seed of Jacob, "Seek ye my face in vain." Heavenly joy follows repenting sorrow, light succeeds

darkness, and it is promised that even at evening-time it shall be light. Had we no maladies to heal, no sin-sickness, no unbelief, we should have no need of the great Physician—no need of an Advocate with the Father. All these things, all that seems to oppose our spiritual welfare but make manifest that want of divine help which we are sure to receive at the appointed time, and give us the relish of those heavenly provisions which are prepared for God's needy children. Affording abundant occasion for divine cheer and deliverance, they prove the faithfulness of our God, and reveal his power to save. So that experience in heart-wanderings, errors, coldness, and all troubles and tribulations from without, call for and develop patience, which is a precious fruit of the spirit of Christ in us; and this patience worketh or giveth experience of deliverance, for we are assured that "in returning and rest (patience) shall ye be saved," and in quietness and confidence shall be your strength. We have no need to flee upon horses because they are swift, but wait patiently for the salvation of God. And while his promises are sure, experience of past favor and deliverances worketh hope for the present and future—"a good hope through grace," for hope in God can never make ashamed. And why? What is the reason of this certainty of hope even under discouraging circumstances, this joy in tribulation and darkness, so that the Psalmist enquiring of the disquiet of his soul could say, "Hope thou in God, for I shall yet praise him for the help of his countenance?" It is because the love of God is shed abroad in our hearts by the Holy Ghost. Paul did not mention as a ground of his hope his own doings, nor even the unutterable words and visions of glory he was blessed with, but this abiding principle in his heart, this "renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace, we should be made heirs according to the hope of eternal life." That hope which is set before us is "Christ in us." He is the Eternal Word, and can never fail—though all things else come to nought, we are told the Word of the Lord endureth forever.

Revelations of that everlasting love in Christ, with which we have been loved of God, show us why it is we love him, his truth and people, and desire and delight in a knowledge of his ways. It is as a consequence of this love we are born of the Spirit, being begotten to a lively hope in Christ; it strips us of our filthy garments and clothes us with the robe of righteousness; it causes us to enquire of our beloved where he feedeth and maketh his flock to rest at noon; it creates within us an appetite for the bread of life and thirst for the waters of salvation, all of

which we find in rich abundance in our Redeemer when he is revealed to us, for he says, My flesh is meat indeed and my blood is drink indeed, and it is with joy we hear his proclamation, "Eat, O friends, yea, drink abundantly, O beloved."

Our Lord has said, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. And it is true that after having tasted of the good word, and the powers of the world to come, we never again find ourselves in a dry and dusty land where no water is, thirsting for the waters of salvation! Do we not often experience dearth in our souls, and want come upon us as an armed man? Yes indeed, I think there are few who have not felt it more or less, but not in believing. Under the power of unbelief it is that we thirst, for as we believe on Christ we enter into his rest. And faith on him is the substance of the gospel feast, the evidence of our unseen heirship and inheritance; and the waters of salvation are a well of waters in the believing soul springing up into everlasting life. Wandering and weak we desire the comforts of his love, the knowledge of his truth, and more and more of his spirit, producing conformity to his pattern—we hunger and thirst after righteousness, but only that we may be filled. For he has assured us that he will satisfy his poor with bread. Not that we are so supplied that we shall never have need again, for we must all know in our own experience that we are in want of constant support, continual supplies of grace—our daily bread. In this sense, we shall only be fully satisfied when we awake with his likeness. But what we do receive is satisfying, strengthening, suitable to our present necessities. Who is it calls the healthy natural appetite for our daily food regularly received, hunger? Even so with a keen relish for spiritual bread, as coming to Christ and feeding on him, we do not hunger in the sense of the text, for he feeds his flock like a shepherd, and they shall not want. He maketh us to lie down in green pastures, leadeth us beside the still waters and restoreth our souls. Who of all God's children have ever died of want? True many have known what it is to have their tongues fail them for thirst; many have been "ready to perish," and some straying away have been so hungry that they would fain have eaten of husks, and have tried to live upon that kind of bread that supports the lives of nominal professors and pharisees. But it is of no avail, their souls are made empty, their want increases, until the good Shepherd in his own good time causes them to hear his voice, and fails not to administer to their necessities, so that they shall never perish. It is the Lamb who is in the midst of the throne who feeds them; and

like a king, with a strong hand, with wisdom and plenty he nourishes, supports and strengthens them. He was given for a covenant of the people, to cause them to inherit substance. It is he who says to the prisoners, "Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."—Isa. xlix. 9, 10.

In looking back ever some of my little experience I am reminded of the time when the gospel of the grace of God first began to appear precious to me. I thought, yes, I felt sure it was not for me, yet I loved to hear it, and I counted those blessed indeed who could receive it and had a right to it. And how often I had to reproach myself when in reading the bible or in hearing some comforting discourse, I have found myself taking home some of its encouragements. And even now, with a name among God's people, sometimes when reckoning myself among the children, I have received freely of the comforts of the word, and perhaps without the usual doubts and misgivings, I am sorely troubled with the thought of my presumption. It cannot be that such precious words are for one so sinful—so often indifferent and of such an ungrateful heart. Here I accept the blessings and comforts, when I fail in all the duties and come short of the fruits of religion. But though I meant to be on my guard, my demurrings were silenced, and I could not choose but receive it. I have reason to believe there are others who with the help of the enemy are guarding themselves well, but who sometimes for the same cause suffer the reproaches of an unbelieving nature. The doctrine seemed so encouraging and suitable, the word so applicable, the balm so mollifying to the wound, that for the time they could not refuse it. "But it belongs to the beloved and chosen people, and I am not one of them. I cannot see in myself their characteristics." Under these circumstances the comforting thought sometimes comes, that if to me it had the sound of "glad tidings," I must have ears to hear; if it had wisdom in its wonderful adaptation to so hopeless a case, or power in restoring and healing, it must have been the wisdom and power of God and to one that is saved; for to those who perish, we are told it is foolishness. To the unquickened and unbelieving Christ has no comeliness that they should desire him. But do not our hearts go out towards him and is there any thing on earth we desire so much? The righteousness of Christ is opposed to the carnal nature and has the savor of death to the old man, but it has the savor of life to the spiritual

man, and to him it is marrow and fatness, joy and consolation. Thus faith lays hold of some of the great and precious promises of this blessed gospel, as our everlasting inheritance in Christ, and then it is we ask a blessing as Achash did of her father, (Jos. xv. 19,) "Thou hast given me a south land, give me also springs of water." We desire the showers of divine grace that we may bring forth fruit. Abiding in the true vine and manifesting that life which we thus receive, what precious fruit must be produced:—peace, joy, love, long-suffering, faith, gentleness, goodness, patience and meekness. O that some of these graces, which appear so beautiful in the lives of the saints, might shine forth in my life; for my desire is to be guided by that law which is a light to my feet and a lamp to my path; and, with a trusting confidence in my Master and Teacher, that I may behold the beauty of the Lord and enquire in his temple. WARREN DURAND.

ROCKVILLE, Orange Co., N. Y., Nov. 6, 1865.

MRS. DEBORAH LOCKWOOD—DEAR MOTHER IN ISRAEL:—If one so unworthy as I am may address you in that endearing relation; as you requested me to write you, I will endeavor to comply with your request. But I hardly know what to write, although the subject bearing on my mind is one of the deepest interest to all the saints. When I review my past life, seeing so much imperfection, I feel deeply to mourn my vileness; and, my dear mother, if you knew how greatly I have transgressed the law of Christ, and disobeyed his words, by trying to unite nature and grace, which can no more be united than oil and water, I think you would query whether I were suffering for my disobedience. It is most certain, if we disobey the law of Christ, and walk not in his commandments, he will in covenant faithfulness, visit our transgressions with the rod, and our iniquities with stripes; nevertheless his loving kindness God will not utterly take away from him, nor suffer his faithfulness to fail. I have great reason to be thankful to God, for his goodness and mercy have followed me all my days. I hope he has guided me in the way of truth and righteousness for his name sake, while many have gone in the way of Cain, and ran greedily after the error of Balaam, for a reward, and have perished in the gainsayings of Core. O may we be enabled, by grace, to keep our hands unstained with iniquity and violence. Let the potsherd of the earth strive one with another; but may we who are of God be kept from their abominations. Sometimes I have a view of Christ's sufferings in the garden, when he suffered, as it were, great drops of blood falling to the ground, writhing in agony, but for what? Not for anti-christ, but for his own dear people's sins. It is a wonder to me that I am a chosen vessel of his mercy, for I am so unlike my Lord and Master. Oh that I could adorn the doctrine of God my Savior in all things.

The present is truly a day of darkness, and of severe trial to the dear children of God. The enemy is coming in like a flood, and shall the church of Christ fall back? No, but let us rather contend earnestly for the faith once delivered to the saints. Let us stand fast in the apostles' doctrine and fellowship, and in breaking of bread

and in prayer. And may those whom God has placed as watchmen on the walls of Zion, cry aloud, and spare not; may they give the trumpet a certain sound; for if the trumpet gives an uncertain sound, who shall prepare for the battle? May God's ministers have on the whole armor of God, and fight the good fight of faith, and lay hold on eternal life, and have their loins girt about with truth. Why should the saints go with their heads bowed down? More are they which be for them than they which are against them. The trials which the church of Christ is called to pass through are all for her good; by them she is being purified, washed and made white. Zion shall yet arise and shine; for her God has sworn by himself, because he could swear by no greater, that blessing he will bless her, and multiplying he will multiply her. Because Jesus lives, she shall live also. The members cannot be separated from their living head. All the powers of wicked men and devils can never hinder the fulfillment of the promises of Jehovah. God is in the midst of Zion; she shall not be moved; God shall help her, and that right early. Not one of her stakes shall ever be removed, not one of her cords shall ever be broken. Then let anti-christ rage and foam, and make all the nations of the earth drunk with her intoxicating cup, the saints of God shall ultimately triumph; but Babylon shall sink like a millstone, and be found no more at all. The saints shall be more than conquerors through him who hath loved them and who gave himself for them.

I shall never forget my visit at your place. The kind attention we received from our kindred in Christ at Olive made me feel that the place was none other than the house of God, and the gate of heaven. But I must draw to a close. May you, dear mother, be strengthened by might in the inner man, and as you go down the hill of life, may you shine brighter and brighter, and finally go down to your grave in peace. Pray for me, that I may be kept as in the hollow of the Lord's hand, and that when Babylon falls I may not be involved in her ruins, but that I may stand upon the sea of glass, having the harp of God, and singing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Farewell,

ELIZABETH HORTON.

REPLY.

OLIVE, N. Y., Nov. 12, 1865.

VERY DEAR SISTER IN CHRIST:—I received your kind epistle of love and read it with deep interest, and feel to indorse every word, only, I do not feel worthy to be addressed as a mother in Israel. If you, my dear sister, could see me as I see myself, I think you could not regard me as such. You say when you look over your past life you feel to mourn over your sins and imperfections. I can say the same of myself; but our sins and imperfections are in our flesh, in our Adamic nature; but that immortal principle which is implanted in the hearts of God's dear children is perfect, and will remain perfect and untarnished in time and in eternity. It cannot sin because it is born of

God. Dear child, I do not write this because you do not know it, but because you do know it. I wish only to stir up your pure mind by way of remembrance. Now in all you have written, I feel to adopt your language as my own, therefore I will try to write some of my own exercises; but it will be with a trembling hand, for I feel a deep sense of my inability and unworthiness, and I almost shrink from attempting to write. When I review my past life and see how the Lord has kept and preserved me through seen and unseen dangers, and the many troubles, trials and difficulties I have passed through in my mortal pilgrimage, notwithstanding all my disobedience and short comings, for I do not feel deserving of the least of his favors, I feel that I have great cause for thanksgiving. God has looked over my sins and passed by my transgressions, and upheld me by his righteous omnipotent hand. I can say with the poet:

"When all thy mercies, O my God,
My rising soul surveys,
Transparent with the view I'm lost,
In wonder, love and praise."

Our Yearly Meeting at Olive was a refreshing season to me, and I think many others will say the same. The children of the bond woman will mock of course, but those of the free woman will rejoice. The ministers who labored in word and doctrine came to us in the fullness of the blessing of the gospel of Christ. There was not one jarring note heard; they all preached Christ and him crucified, to the Jews a stumbling block, and to the Greeks foolishness; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. I think you told me this last passage was Elder Durand's text. He had named his text before I got there. But while sitting under the sound of his voice my heart was made glad to hear the precious truth of the gospel proclaimed by one so young in the ministry. May he be strengthened by might by the Spirit, in the inner man, that he may continue to preach the truth as it is in Jesus, whether men will hear, or forbear, without fearing what they may do unto him. They can do no more than to kill the body; but our dear Lord has forewarned us to fear him rather, who is able to destroy both soul and body. I think the words which our Lord spake to his disciples then, which is more than eighteen hundred years ago, are equally applicable to his ministers at this present day. The preaching of Elder Beebe was in power and demonstration of the Holy Ghost. May the Lord abundantly bless him in his labors of love, and as his outward man decays, may he be renewed in his inward man day by day, while going down the hill of life, and when he shall have done with time and the things of time, may he receive the welcome plaudit, Well done, thou good and faithful servant; enter thou into the joy of thy Lord. The preaching of Elder Moore was of the same piece. He shunned not to declare all the counsel of God. To sum it all up, they all preached a finished and complete salvation—no half way work about it; it was salvation by grace alone, and I rejoice that it is so. I do rejoice that our God is just what he is in and of himself; that he is without variableness or shadow of turning; for that is why we are not condemned. May

all the watchmen whom God has called and set upon the walls of Jerusalem to blow the trumpet, heed the words of Paul to the Galatians, "But though we or an angel from heaven preach any other gospel to you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. This, my dear sister, will show you the foundation that I stand on. I fear you will be weary in reading this imperfect scribble; but be patient. I must talk a little more about our blessed meeting. The closing up of the whole was very pleasant and gratifying to me. It appeared to be a condescension in the whole company to visit me, and showed that splendid palaces was not what they were seeking after. And when the company were all seated and you commenced singing, I cannot describe how melodious it sounded, and why? Only because you all sang with the spirit and with the understanding, making melody in your hearts unto the Lord. And the prayer of brother Horton was very comforting to me; and the whole evening was spent in honor and praise to our glorious Redeemer. It was truly to me a feast of fat things, full of marrow; of wine on the lees, well refined. I thought of good old Simeon, when he took the holy babe in his arms and blessed him, and said, Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. It will always be a bright spot in my memory. May the Lord create in us a clean heart, and renew a right spirit within us, and not cast us from him, nor take away his holy spirit from us. May he restore unto us the joys of his salvation, and uphold us with his free spirit, is the desire and prayer of your unworthy sister, for his name sake,

DEBORAH LOCKWOOD.

LAWRENCEBURG, KY., Sept. 28, 1865.

MUCH ESTEEMED BROTHER BEEBE:—Feeling somewhat lonely in consequence of the absence of my dear companion, I have concluded to give you a short sketch of some of the Lord's dealings with me. I know that you will bear with me, and rejoice with too, that although the enemy may come in like a flood, the Spirit of the Lord will lift up a standard against him; and for the hope that we are permitted to indulge that the Lord is our great deliverer.

"Though many foes beset our road,
And feeble is our arm;
Our life is hid with Christ in God
Beyond the reach of harm."

Yes, you, brother Beebe, together with the rest of our Father's household, can rejoice with me while recounting the conflicts and deliverances through which the Lord leads us while traversing this dreary wilderness, when others, who know neither him nor the plague of their own hearts, will consider the recital of those trials and deliverances sheer nonsense. But be that as it may, it is my delight to speak of the glory of his kingdom and talk of his power; to live to the glory and honor of him who I trust has called me out of darkness into his marvelous light. In the month of January it pleased the Lord to withdraw the light of his countenance from me, and I was suddenly enveloped in thick and gloomy darkness,

even such as might be felt. The conflict raged most furiously for five months, during which time I was severely scourged and chastened, so much so, that I almost despaired of relief. How often did the language of Jeremiah occur to me, (Lam. iii. 44.) "Thou hast covered thyself with a cloud, that our prayer should not pass through." And of Job xxiii. 8, 9: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." In the midst of my most severe conflict, about midnight, when both the powers of my body and mind seemed to be fast failing me, the enemy thrusting his fiery darts continually at me, and so far as I could judge just ready to triumph over me, judge, ye who have passed through the furnace of affliction, what must have been the agency of one who was wrapped in thick darkness, obscuring every ray of light; no way of escape seen; no strength to escape with. But blessed be the name of my precious Deliverer. "The mount of danger is the place where he will show surprising grace." Yes, he who is stronger than all my enemies came in an acceptable time. He gave me a seasonable evidence that "sorrow endureth for a night, but joy cometh in the morning." He verified his precious promise, "I will never leave thee nor forsake thee." He came to me, spoke to me, and gave me the victory. O, join with me, you who have been tossed with tempests and not comforted, to extol, reverence and praise his matchless name for his abounding grace manifested in the salvation and deliverance of his tried, tempted, laboring and heavy laden children. "The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous."

"Though numerous hosts of mighty foes,
Though earth and hell my way oppose;
He safely leads my soul along,
His loving kindness, O how strong!"

How could we realize the truth of revelation without the trials we so much complain of? Fretful and impatient as we are under them, doubtless they are best for us. Chastisement proves our sonship. And then, it is said, "Many are the afflictions of the righteous, but out of them all the Lord delivereth him." These afflictions and trials not only prove to us the truth of the scriptures, but teach our weakness, show where our strength is, and humble us at the feet of our great deliverer.

Brother Beebe, fearing that I may crowd out something better, I will quit my scribbling. That the heavenly Comforter may abundantly bless and console you, and all his dear children with his cheering presence, is the prayer of your little sister,
R. F. JOHNSON.

P. S.—Please give your views on Isaiah liii. 12.
R. F. J.

SHANDAKEN, Ulster Co., N. Y., Oct. 16, 1865.

DEAR BROTHER BEEBE:—With your permission, I feel desirous of telling some of my feelings to the dear brethren and sisters who read your paper; for I feel that I have great reason to be thankful for the mercies and loving kindness of the Lord, bestowed upon me, a poor, undeser-

ving sinner. I trust he showed me my lost and helpless condition; that I could do nothing towards my own salvation, and did not deserve the least mercy, and wondered that I was yet spared to live on the earth. I believed I must be lost forever, yet after many days of sorrow and darkness the Lord revealed his love to me, and that he had bled and died for the sins of his people, and for my sins; that he had loved me with an everlasting love, and that he gave to me eternal life, and I should never perish. I then thought I should adore and praise him all my life, and through a never-ending eternity. Since then I have passed through many trials. The corruptions of my wicked heart, my depraved nature, and my unlikeliness to the Savior have often filled me with doubts and fears, yet I cannot give up my hope, which sometimes appears as an anchor to my soul, both sure and steadfast. Many times I have been made to rejoice in Jesus as the rock of my salvation, and notwithstanding all my sins, coldness and ingratitude, I feel at times that the Lord owns me for his child. He has preserved my unprofitable life thus far, and still continues his goodness to me. It has pleased the Lord to bring me low upon a bed of sickness. I longed for rest for my soul, and greatly desired to be taught of him who said, Learn of me, for I am meek and lowly, and you shall find rest to your souls. Some part of the time I thought I should not recover, but I did not fear death, and felt that if I was taken away I should realize the truth of the following lines:

Sin my worst enemy before
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again.

Then shall I see, and hear, and know,
All I desired or wish'd below;
And every power find sweet employ
In that eternal world of joy.

Yet, not for any goodness of mine, for I felt that I was exceeding sinful, and groaned in my spirit to be delivered from the bondage of sin which oppressed me; but I trust the Lord revealed himself to me as my righteousness, my propitiation and my great reward. Some portions of my first experience came to my mind and comforted me, for I viewed that the Lord had done it. I felt as if I could say, Not my will, but thine be done. I felt that all my hope was in Christ alone. I had no where else to go. I think the Lord in his great mercy was pleased to give me some view of that great and glorious character spoken of in the sixty-third chapter of Isaiah, as coming from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Oh, how my poor soul felt humbled in the dust; how sweet the thought, that there should be such wondrous love to poor sinners, of whom I am chief. I felt willing to live or die, as was the Lord's will. O, I thought, how sweet and appropriate the song to sing, In the mansions of eternal rest, Not unto us, not unto us, but unto thy name be all the glory. I wanted to tell those who like me felt their own depraved nature and helplessness not to fear, but trust in him who is mighty to save, to whom all power in heaven and earth is given, and who said, Lo, I am with you always, even to the

end of the world. I thought of my feelings the day I was baptized and united with the Baptist church of Christ in Olive. How precious they looked to me, and I thought if it is such happiness to join the church below, what will it be to join the church above, where there is no sin to clog the soul or dim the sight; and I then felt as if the day of my death would be the happiest day of my life. I thought of my removal from them, and my feelings of loneliness and destitution until I became acquainted with that little church in Otego, and how sweet the fellowship I enjoyed with them; and with them listened to the preaching of the gospel by Elder A. St. John, which was refreshing to our souls; and though sinful and unworthy as I am, yet they received me with open arms and welcomed me as one of their Father's children. When I thought of all these things my heart was drawn out in love toward them and the Olive church. How I felt to supplicate the throne of grace for them, that the Lord might keep them from the wiles of the enemy; that they may be rooted and grounded in the truth, and count it all joy when they are reviled, evil spoken of, and persecuted for righteousness sake; rejoice and be exceeding glad, for great is your reward in heaven. And when ye see all these things come to pass, lift up your head and rejoice, for your redemption draweth nigh. O that the Lord may bless his people everywhere, comfort them that are bowed down, raise them that are fallen, bring those back that have gone away in a dark and cloudy day, and deliver those that are oppressed. I felt that if my life was spared I must not keep silent, but must speak of the loving kindness of the Lord. The following lines often passed through my mind and expressed my feelings at that time:

"O bless the Lord, my soul;
Let all within me join,
And aid my tongue to bless his name,
Whose favors are divine.

O bless the Lord, my soul;
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die."

The above was written at intervals, when I could not sit up but a short time at once. Dear brother Beebe, I felt at the time a great desire to send these few lines for your disposal, hoping that perhaps some, who like me, feel their own righteousness to be as filthy rags, may be encouraged to trust in the name of the Lord.
ELIZA LANE.

P. S.—If it would not be asking too much, it would be a great satisfaction to me if some one would give their views through the "Signs of the Times" on the sixty-third chapter of Isaiah, first verse.
E. L.

MILTON, IND., Oct. 10, 1865.

DEAR BROTHER BEEBE, AND BRETHREN AND SISTERS:—Members of the household of God. It is a long time since I have written anything for publication in the "Signs of the Times," and I am often asked, Why don't you write? Well, I will tell you. The reason is because the "Signs of the Times" are always filled with better matter than I can furnish. I am a poor scribe at best, and often feel unworthy of a name among the people of God, much less to trouble brother Beebe with my scribbles, for he is getting old.

At other times when I read the published letters of the dear saints, I feel that I would love to respond to them all if I had the time and talent; but I have neither. I often take a retrospective view of my life since I made a profession of religion, and I must confess it has fallen far short of that holy walk which I thought at the first I should make; for, after I was delivered from that awful burden of sins which seemed to weigh me down to the very earth, and was made to rejoice in Christ as my dear and loving Redeemer, my prophet, priest and king, I thought that he who had done such great things for me would be always with me; for that was the first promise I could ever claim, as made directly to me. "Lo, I am with you always. Go now and tell them all you have learned of me."

"Go tell to sinners round,
What a dear Savior you have found."

Now, why did I go to the Old School Baptists, that poor, despised little flock? I, who had always wished to move in the highest circle of society. Why did I not go and join one of the more fashionable churches? Because they all looked to me like money changers, and I was honest, and did not wish to be connected with a den of thieves. I did go among them, but found they were not my people. They claimed that they could save themselves, and bring their god under obligations to them by their good works; but as for poor me,—

"Nothing but sins had I to give;
Nothing but love did I receive."

"'Twas the same love that spread the feast
That sweetly forced me in,
Else I, if left to my own choice,
Had perished in my sins."

"O for such love, let rocks and hills
Their lasting silence break."

I can say:

"Although I have him oft forgot,
His loving kindness changes not."

I sometimes lose sight of our glorious Eng-sign; but still I know that it is there. If I cannot see Jesus through all the mist and darkness that I have to pass through, I still know that he ever lives to make intercession for us, his church, his bride; and if I am a member of his church, although very unworthy, it is all of his mercy and grace, and not for anything I have ever done to merit his favor. My imperfections are as heavy clogs to my feet, and I often find myself out of the path of duty; and like Bunyan's christian, I have to go back to hunt my roll. I see those who have made a profession of religion long since I did, who have outstripped me in their growth in grace and knowledge of heavenly things, so that I feel ashamed that I make no better progress. More than a quarter of a century has passed since I followed my Lord and Savior down into the watery grave, and as I truly hope, arose therefrom to walk with him in newness of life. But oh! this old sinful nature! How often it leads me astray; it is so very prone to evil. But, thanks to my heavenly Father, it cannot lead me beyond the limits of his love.

I said I had always wished to move in the highest circles of society. Well, I should like to know if there be any higher elevation than to be a daughter of the King of kings, and Lord of lords; an heiress to an eternal inheritance of glory, to wear a crown of life, and sit with

LIVINGSTONVILLE, N. Y., Oct. 31, 1865.

Jesus on his throne, and bask in all the riches and beauties of his heavenly kingdom forever and ever? That, dear brethren and sisters, is high enough for me. O, can it be, that I am an heir of God, that holy being who cannot look on sin? All the treasures of this world are not sufficient to buy my hope which buoys me up even in my darkest hours. It is indeed an anchor of my soul, both sure and steadfast, which enters into that within the veil. I will close. Send my christian love to all my Father's children, especially to our aged editor and family, praying that he may be spared to us for many years to come; for who could fill his place?

SARAH H. IZOR.

SENECA, LEWIS CO., Mich., Oct. 8, 1865.

DEAR BROTHER IN CHRIST:—I desire to give you a reason of the hope that is in me, and to ask you to communicate it to your readers, if it should meet your approbation.

I was born in Steuben county, Indiana. My parents were Arminians, and I was taught that if I ever hoped to reach that heavenly home where the wicked cease from troubling and the weary are at rest, that there was a work for me to do, and that I must first commence that work. At a very early age I had serious reflections. Sometimes, when out at play, I would think, perhaps I may never enter the house again. When nine years old I came to Michigan to live with my aunt, and when going to and from school I would be continually building castles in the air, which would be sure to fall at the slightest breeze; for I never remember of making a resolution but what it was broken. Thus time moved on, and as I grew older my trouble became greater. After staying with my aunt about three years, I went to live in the town of Madison. While there my trouble became so great that I would often go by myself, where no eye but that of God could see me, and implore God to have mercy upon me; for although believing as I did, that I must first commence the work, there were no words that suited me except, "Lord have mercy upon me." After staying in Madison two years, I came back to my aunt's. After I came back it was not long before I had the pleasure of hearing Elder J. A. Johnson preach. While he was preaching I had such a view of myself as I never had before. Everything that I had ever done seemed to come before me, and my sins seemed to rise like mountains. The ordinance of baptism was to be administered to four of the Lord's children that day, and while at the water's side, my feelings were such as no tongue can express; and none but those who have traveled the same road can know them. Thus I remained until Wednesday, continually crying unto God to have mercy on me, and teach me what to do. When I arose Wednesday morning these words came to my mind, "There is no mercy for me." Oh, dear brother, they alone can know how I felt who have traveled the same road. After breakfast I went up stairs; falling down I exclaimed, If I must perish, I will perish at the feet of Jesus, pleading for mercy. And then I heard the voice of my blessed Savior say, "Child, thy sins are forgiven thee." O, how inexpressible was the joy that I

then felt! How sweet and peaceful was the calm, for Jesus had hushed the storm in silence, and put a new song into my mouth, even praise to his great and holy name. O, my brother, the quickening power and influence of the Spirit of God in bringing poor lost sinners to a knowledge of him, whom to know is eternal life, is infinitely beyond my limited ability to describe. These words soon came to my mind: "Arise and be baptized;" and knowing as I did by experimental knowledge that salvation is of the Lord, I felt that my home was with the Predestinarian Baptist church. I went before the church of Fairfield and related a part of what is here written the first opportunity I had, and was received, and in eight days after was baptized by Elder J. A. Johnson, and going home from this, to me, hallowed spot, my mind was at rest, and my soul sweetly reposing on the sufficiency of my blessed Savior. In review in all the way in which I trust the Lord my God has led me, I feel to thank God and take courage; and I feel assured that he will be with me through the journey of life; but then again the thought suggests itself to me, Will he indeed be with me through the valley of the shadow of death? If I knew that my hope would stand the test in that trying hour, my doubts would all subside. Sometimes I feel that I have grasped the shadow, and missed the substance; if so, how sad is my condition. It gives me a name to live while I am dead. I have thought, Can it be, that such a wretched hardened one as I, have ever been brought by grace to know experimentally the things of Christ's kingdom? The blessedness that once I knew seemed to be gone, and my hope and strength perished. My prayers were like a chattering noise, and the distance between my God and me was great. At other times the Lord has spoken cheering words to my aching heart, which would revive me by the way, and the evidence of my adoption seemed secure in his righteousness; but soon again doubts and unbelief would break in upon my mind, and I would fear that all was lost. Thus you see how tempest-tossed I have been. But I feel the assurance mine, If I have ever been drawn by the cords of his love to enter into those joys that are unspeakable and full of glory, I shall, after I am done with the weary trials of earth, participate in the pleasures of his right hand, through a boundless eternity. May grace, mercy and peace be with you, is the desire of your unworthy little sister.

SARAH CARPENTER.

ATHENS, Pa., November 20, 1865.

DEAR ELDER BEEBE:—I hope you will excuse me for intruding on your columns again so soon; I should not have presumed to have done so, but at the request of sister Williamson.

DEAR SISTER IN CHRIST:—It has been a long time since I noticed your request in the "Signs," but have neglected answering it until now, not from any unwillingness to comply, but from a sense of my inability to write anything that would be worthy of a place amongst the able communications published in that blessed medium of correspondence. You, dear sister, have indeed passed through severe trials, but that appears to be the portion of all of God's dear people, the wicked

have no such trials to encounter. One of old said, "They had no bands in their death," in like manner they appear to have no trials in life. They seem to glide smoothly down their pathway without any trouble, or thought of the future; they do not see what they are by nature and practice, because the Lord has not seen fit to open their blind eyes; they are deaf and blind to all spiritual things, and we can look back to the time, dear sister, when it was so with us, nor can we take any merit to ourselves that it is not so with us to this day; we must ascribe all to the mercy and goodness of a covenant keeping Lord and Master, who maketh us to differ; for what have we that we have not received? Are we any better than they? No, in no wise. We have the same evil, sinful natures, and were it not for abounding grace, we know not what we also might become. Oh! I sometimes feel, when meditating on these things, that our thoughts ought to be constantly employed in praising him for his great goodness and mercy to us in bringing us from darkness to light, from the power of sin and Satan unto God; but, dear sister, I often feel so cold and backward in his service, that I cannot do the things that I would, but when I would do good, evil is present with me; but blessed be the name of our God, he has never left me in despair. Although doubts and fears often obtruded, he has verified his promises to me, "I will never leave thee, nor forsake thee;" "As thy days, thy strength shall be." How consoling and soul-cheering are his promises to his little ones, at times it seems to me that I can never doubt him more.

When faith is an exercise, and we are enabled to lay hold on the blessed word, and feed upon it, what a sweet peace and heavenly rest it brings to the poor tried and tempest-tossed soul! That peace our blessed Savior left with his disciples. "My peace I leave with you; my peace I give unto you, not as the world giveth." No, but his peace is a heavenly peace and rest. Oh! that I had the pen of a ready writer, to describe it; it is a foretaste of heaven, and is indelible. What tongue or pen can adequately convey any idea of the anguish of a soul in its times of trial, or of the unspeakable rapture of full assurance? Dear sister, I do know that at times I have felt what this blessed peace and rest is, and although I feel that I am so unworthy of all mercies, and am the least of all saints, if one at all, yet I have a hope which I have never been able to cast from me, which is as an anchor to the soul, for I humbly hope it is anchored in Christ, the only sure foundation—the thrice blessed Redeemer, who for our sakes became poor, that we might be made rich by his grace.

And now, dear sister, I have almost filled my sheet, and written more than I intended, and perhaps more than will be edifying to you; but if you take as much satisfaction in perusing this, as I did yours, I shall be amply remunerated for the trouble of writing. I should be glad to continue to correspond with you for mutual benefit, and as I could not think it right to trouble Elder Beebe too often, I should be glad to receive a letter from you, if you should think it worth your while to write again. Yours in love,

MARY J. WATKINS.

BROTHER BEEBE:—If one so unworthy as I feel myself to be may claim relationship with the people of God. I presume I am a stranger to you in the flesh, although I have seen you and heard you preach several times. And I have read your writings, in the "Signs of the Times," with interest, for more than seven years. My father has taken them ever since my earliest remembrance, and we would not know how to do without them. Ever since I first indulged the hope that I knew anything experimentally about the grace of God, I have felt a great desire to see you, and to hear you preach. The first time I had that privilege was two years ago, at the Lexington Association. You may depend, you seemed very near to me, and your preaching was such as I delight in. I was at the Warwick Association a year ago last spring; I then felt like introducing myself to you, but felt too unworthy. I knew that I had written to you, of how the Lord had found me, as I trust, in a waste howling wilderness, more than seven years ago, but I thought you had probably forgotten it.

I wish now to say a few words, if it will not be intruding too much on your time to read it; I don't know but I have written too much already. But I often feel like saying more than I do in defence of my Master's cause, but a sense of my unworthiness prevents me. The scriptures say, "And we know that we have passed from death unto life; because we love the brethren." This has been a great comfort to me. If I know anything of my own heart, I do love the brethren, those whom I believe are the children of God, the called according to his purpose. I believe God's people are a chosen people; chosen in Christ Jesus before the foundation of the world, and I often ask myself, Am I one of them? Sometimes I fear that I am not. At other times I feel an assurance that Christ bore all my sins in his body when he was nailed to the cross. But oh! Dare I hope, when I am so sinful, so prone to wander from the God whom I hope I love? "If I read, or sing, or pray, sin is mixed with all I do." Many times when I attempt to read the scriptures, they are to me a sealed book; but I have to trust alone in the God of my salvation, and I desire to trust in him alone. I am willing to leave my all in his hands, knowing that he is right and just in all his ways, and that he is the same yesterday, to-day, and forever, and he knows the end from the beginning, and has the hearts of all men in his hand, and he has promised that he will never leave nor forsake his people. If I believed, as I have heard some talk, that Christ had done all that he could to save us, and still it was unfinished, that we were left to accept or reject, as we chose. I, for one, should be most miserable; for if I had been left to myself, I think I never should have accepted. But thanks to his name, he has not left me to trust in a partial salvation, but in a whole Savior who is able to save them unto the uttermost who come unto God by him; seeing that he ever liveth to make intercession for them. He says, "No man can come unto me, except the Father which sent me, draw him." I believe that every one for whom Christ's blood was shed will be saved; not one of them can ever be lost. I have not

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1865.

LONGWOOD, C. W., November, 1865.

DEAR ELDER:—There is a friend here who begs an explanation of Songs iv. 16: "Awake, O north wind, and come, thou south, blow upon thy garden, that the spices thereof may flow out." Is the north wind the law, and the south the gospel? Or does God bring his children again under the law of sin and death, after they can say by faith, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death?" This friend has lately come out of a great storm, wherein his soul reeled and staggered, and he was at his wits end. He thought God had brought the law to bear again upon him, and this storm was the law. Now he appeals to you, as a father in Israel, hoping that you will instruct him according to the wisdom given to you. By complying with his request, you will greatly oblige one whom I believe is a dear brother. F. E.

REPLY.—It will afford us great pleasure to comply with the request of our tried and tempest-tossed friend; and if anything we may say shall serve to relieve, enlighten or comfort him, perhaps the same may also be interesting to our readers generally. We will first give our views on the text proposed, and then offer some remarks on the peculiar trials of our friend and his conflict with the law.

Among the many beautiful figures employed by the Holy Spirit in this Song of Songs, illustrative of the spiritual things of the kingdom of our Lord Jesus Christ, the church is compared to a garden, and the Spirit's operations on the church to make her fruitful is compared to the north and south winds blowing upon a garden of spices, and causing their delicious odors to flow out. We have not understood the north wind to represent the law of sin and death from the power of which Christ has redeemed his church, nor the south wind to designate the gospel in distinction from the law, although the figures might not be wholly inappropriate, if so designed. But in the general application of the wind in the scriptures, it is used to represent the Spirit of God. As in John iii. 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." So also on the day of Pentecost, when that day had fully come, and the disciples were all with one accord in one place. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the house where they were sitting."—Acts ii. 1, 2. There are many particulars in which the wind is emblematic of the spirit. First, it is invisible. No mortal eye has ever seen the wind, nor can the spirit of God, or any of the things of the spirit be seen or known but by its own revelation. As the natural sun in the heavens can only be seen by its own light. All the flaming torches or gas lights which nature can afford or art devise cannot aid our vision to see that glorious orb, the fountain and fulness of light. Just so the lights of nature, art and science fails to reveal to us the Spirit, and the things of the spirit, which are only spiritually discerned. Second, Its power can be felt by those whose eyes cannot see the wind. So the power of the spirit is felt by every one that is born of it; but whence it came, or whither it goeth, none can see. Third, The wind is sovereign in its course. It bloweth where it listeth

one doubt in regard to the complete salvation of all God's people; not the least fear that they will not all be brought home to glory. But my trouble is about myself. Do I know anything experimentally about these things, or, am I a hypocrite? God only knows. Yes, he knows my heart just as it is. If I deceive myself and others, I cannot deceive him; nor would I wish to if I could. When I look back upon my past life, and think how merciful and kind our Heavenly Father has been to me, a poor sinner, I feel as though I cannot praise him enough. Well do I remember when the Lord revealed to me that he, for Christ's sake, forgave my sins; when he made me a willing subject of his grace, and I felt the truth of these words, "Thy people shall be willing in the day of thy power." My nature was not willing to follow the example of my Savior, as I thought he directed. But I think it pleased him to reveal himself to me as the chiefest among ten thousand, and altogether lovely. I think I then felt in truth that he was my friend, and one that would stick closer than a brother. Then was I willing to receive him as such, to the exclusion of all others. Yea, willing to have my name cast out as evil, and to become anything or nothing for his dear sake. But, oh that I could adorn the profession which I then made, with a well ordered life and godly conversation! Oh that I could live nearer to my Savior, and set a better example before the world! If I know the desire of my own heart, how glad I would be to do that which is right in the sight of God. But when I would do good, evil is present with me. If I am saved, it is all through the mercy of God; nothing that I have ever done, or can do, can merit salvation. Still, as christians, I believe we have something to do, and we ought to do all that our God requires, and to follow the example of Christ, and when we have done all that he requires of us, we still are unprofitable servants; having done no more than our duty. I often wonder how we can disobey so kind a parent, who has always been so gracious to us. I feel to acknowledge that I have been a disobedient child, and often think I will do better, but before I am aware, I am straying again. I have learned by experience that I am not my own keeper; if left to myself I should always stray. I therefore have to pray that I may be kept from evil, and trust in a higher power than man. My privileges of meetings with God's people have been very great, and of hearing the gospel proclaimed; for which I desire to be very thankful. But I must stop. Forgive me for writing so much; I have written much more, and differently from what I intended when I began, but my pen has followed my mind until my paper is full. Your unworthy sister,
ORPHA BORTHWICK.

Circular Letters

The Maine Old School Baptist Association, convened with the church at Whitefield, Maine, September 8th, 9th and 10th, 1865, to the several churches that compose the Association, send love in the Lord:

DEAR BRETHREN:—One more year has rolled into eternity with all its consequences, and we are reminded that the swift

wheels of time are still carrying us to the desired haven of rest, where our faith and hope points. Dear brethren, some of our number have gone, during the past year, to join the blest association that will never close, where sin and death can never enter, and the inhabitants will never say they are sick. As it is our custom, a letter is expected in the form of a Circular, and we will select for a subject, the gospel and its effects; the gospel of Christ. What is the gospel? It is Christ and him crucified, but there is quite a division in the word. The Savior says, "A scribe well instructed will bring out of the treasure of the Lord things new and old, and the preaching of the gospel is designed to feed the church of Christ, which he has purchased with his own blood. It is to them a feast of fat things; of wine on the lees well refined. It has a power in it which no one can receive but his witnesses; its power and effects no one knows save those who have felt it. The world knows nothing of it, and can have no conception of it, because they have never felt it; but all of God's people have known it, and rejoice in its efficiency to save. It was said by the prophet that Christ was mighty to save. The proclamation of it is life and immortality brought to light. God reveals his purpose which he has in himself, and is revealed to his children by his spirit, through the gospel, or the revelation of the gospel. There is a way opened whereby God can be just, and the law of God made honorable, and save even the chiefest of sinners. It is not the works of the creature, or by the effects of man, or the means of preaching of the gospel, but by the saving grace of God, which is in accordance with the purpose of God, which he purposed in himself before the world began, and is made known by calling them by his grace from darkness to light, and from Satan's kingdom into the kingdom of God's dear Son, which is the evidence of his everlasting love; and the gospel reveals that he has loved his people with an everlasting love, and therefore with loving kindness he draws them, and it is with this that he comforts his people. He has committed this treasure to earthen vessels, that the excellency of the power may be of God, and not of us; therefore, no one takes this honor on himself but he that is called of God, as was Aaron, and he only has to proclaim what the Lord has said; nothing new. There is no new revelation only that which is written. The Psalmist said, he would go in the strength of the Lord God, and make mention of his righteousness, even of his only. This is the gospel that feeds and strengthens his church, for he is made unto them wisdom, righteousness, sanctification and redemption. He is the life of the body, consequently he is the Savior of it; all the promises of God are in him; yea, and amen; not nay, but yea, and amen to the glory of God; not that of the creature, for unto God belongs all the glory. It is the highest ambition of God's people "to crown him Lord of all." This gospel comes not in word only, but with power, and the Holy Ghost, and with much assurance. It is said, "He that hath an ear to hear, let him hear." It is good news, which shall be to all his people. It is said, "That is a faithful saying, and worthy of all acceptance, that Christ

Jesus came into the world to save sinners, even the chiefest of sinners. It is the light that lighteth every man that cometh into this spiritual world, or this kingdom which is not of this world. It is the banqueting house, where God takes all his children, and spreads before them the riches of his grace and matchless love. He takes from them their rags of self righteousness, puts on them the best robe, and spreads before them a feast of fat things, full of marrow and the good wine of the kingdom, and says, "Eat, O friends, yea, drink abundantly, O beloved."

Brethren, we feel we have had some tastes of this heavenly manna, and it is sweet to our taste. It strengthens the few things that remain and are ready to die. The Savior said to his disciples, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. His flesh is meat indeed, and his blood is drink indeed." This we feel is the gospel and some of its effects. God grant we may feel more of its gracious influence. The subjects of the gospel are kept by the power of it; they can never be lost; they are not their own; they are bought with a price. He has formed this people for himself, and says they shall show forth his power. The believer is saved from many temptations and errors, false doctrines and anxious fears. Finally, the glorious gospel is all, and in all to the child of God. It is him to live and him to die. He is the foundation, the top stone, the Alpha and Omega, the first and the last, and all they desire. He is the Author and finisher of their faith; their only hope, their desire is to live and die with him. May our trust be in him at all times, and he will sustain us. My dear brethren, you may be sure that underneath are his everlasting arms; the eternal God is your refuge. He shall thrust out and destroy your enemies. He will take all his ransomed ones home to go no more out. May it be ours to be found in him in that day when he shall come to make up his jewels.

"Then shall we see, and hear, and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

J. A. BADGER, Mod.

R. TOWNSEND, Clerk.

Corresponding Letters.

The Maine Old School Baptist Association, in session with the church at Whitefield, to our sister Associations, and other meetings with whom we correspond, grace, mercy and peace be multiplied:

DEAR BRETHREN:—Through the rich and abounding mercy of a covenant-keeping God, we have had one more annual meeting, and our hearts have been made glad at receiving your messengers and minutes. The theme of their preaching was the gospel of Christ and him crucified, that salvation is of the Lord, and we were made glad to sit under the gospel's sound. Our meeting was delightful, and we trust profitable.

Our next Yearly Meeting will be held, if the Lord willing, with the church at Bowdoinham, Maine, where we hope to receive your christian correspondence by your messengers and minutes.

J. A. BADGER, Mod.

R. TOWNSEND, Clerk.

Not all the power of kings or potentates of the earth can change its course. So it is with the spirit of our God, it can never be diverted from its course, or varied in the least from the execution of its immutable purpose. Fourth, The wind is also irresistible in its power. The towering cedars and the sturdy oaks bow their majestic heads submissive to its might. Thus the spirit is omnipotent and irresistible in all its operations. It brings down the lofty imaginations of men, and subdues every power in the children of God to the obedience of faith.

The north and the south winds are the same wind, though they blow from opposite points of the compass. It is the wind that bloweth, whether it be from north or south, and it would be absurd for us to say, because the south wind is warm, and the north is cold, that it is therefore not the same wind. The christian, led by the spirit into the wilderness, where Jesus was led fasting for forty tedious days and nights, to be tempted of the devil, and to be severely tempted concerning their relation to God, by the tempter's cruel *If thou be the Son, or If thou be a child of God?* may feel so chilled and benumbed by the trial, as to doubt seriously, whether he were led to the dreary wilderness by the same spirit that had led him to Jordan's banks, or to Zion's open gates; but we are told that our Leader was led by the spirit into the wilderness to be tempted of the devil. It was the same spirit of the Lord God which was upon him, and which descended upon him at his baptism, like a dove, which led him to that dreadful scene of conflict in the wilderness. And as followers of the Lamb we must be led by the Spirit through conflicts, darkness, tribulations, persecutions, and many a fasting wilderness conflict with a tempting devil; how else are we to be his followers? If we suffer with him, we shall also be partakers with him of his glory.

But our figure of the north and south wind has a still more forcible and appropriate application when considered as applied in our text to its effects upon a garden. The church of Christ is the garden, as the figure is used throughout this delightful song; and the members of Christ are the pleasant plants; the graces, or fruits of the spirit, abiding in the saints, are the spices which flow out. The figure is so applied in the verses preceding our text. "A garden inclosed is my sister, my spouse." None but the bride, the Lamb's wife, are ever so addressed by him. He calls his church his Love, his Dove, his Undeiled, and he also calls her his Sister and his Spouse; and as his sister and spouse she is a garden enclosed; and he says to her, "Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spikenard, with all trees of frankincense, myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon." The church is the garden of the Lord, and by the pen of the prophet Isa. lxi. he says that he is anointed with the Spirit of the Lord God, to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to

comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." The trees of this garden are those who bear the characteristics named, the meek, broken hearted, captives, prisoners, mourners, mourning in Zion, and oppressed with the spirit of heaviness; for the most bruised plants exhale the sweetest odor. But they are in Zion, that is in the garden of the Lord, and are there known as trees which the Lord himself has planted. These comprise all the people of Zion to whom God has said, Isa. lx. "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Who else has the power or right to plant in the Lord's garden? Jesus has said, "Every plant that my Father has not planted shall be rooted up." The good seed are the children of the kingdom, and he that sowed them is the Son of man. The garden then clearly is the church of Christ, and the plants, as trees of righteousness, are the children of the kingdom, whom God has planted there, in a soil which he has provided and prepared, in a garden which he has enclosed, and around which he is himself a wall of fire, and the glory in the midst. Those who are familiar with the figure know that for the growth of plants or trees something more is required than the inclosure, the prepared soil, and the planting of trees and plants. To flourish a garden must be well watered; this garden cannot lack for moisture, for she is a fountain sealed, a spring shut up. She is a well of living water, and streams from Lebanon.

"And all the springs of Zion flow,
To make this young plantation grow."

The genial rays of the sun, and the dews of the night, which are abundantly supplied. Upon all these plants in Zion the Sun of Righteousness has arisen, with healing in his wings. And his spirit, like precious ointment, descends as the dew of Hermon descended upon the mountains of Zion, where God commanded the blessing, even life forevermore.

Still, in nature, the watered garden, supplied with sun and shade, requires the north and the south wind, for the following reasons:

First, The soft south winds are necessary to start the sap, the life or vitality up from the root, that it may be diffused to all the branches, swelling the buds, and opening the blossoms, as also to mature and ripen the fruit in its season. And the north winds are required when the autumn rolls around, and the fruits are gathered, to send back the sap into the roots, and the wintry blasts of north wind to so shake the trees as to cause their roots to take deeper and wider hold upon the soil by which they are to be nourished and supplied. Indeed it would be hard to tell which is the more essential to the trees, the north or the south wind.

Certainly the application of this figure to the dealings of the spirit with the saints is very easy. Should the winds of the spirit only operate on us experimentally in its soft south breath, like zephyrs from a sunny clime, the plants would always be

shooting upward—tall and spindling, and for want of sufficient root, they would become top-heavy, and bear very little if any fruit; to take root downward, and bear fruit upward requires the action of both the north and the south wind. Now mark the christian who is never chilled with the northern blasts, he has no winter, no severe trials, temptations, doubts or fears; is he able to succour the tried and tempted of the saints; he is a stranger to their complaints. Peter must needs be sifted as wheat before he could comfort his brethren, and our dear Redeemer himself, as the Captain of our salvation, was made perfect through sufferings; he knoweth how to succour them that are tempted, having been tempted in all points as they are. For such an high priest becomes us, who is easily touched with the feelings of our infirmities. Our health, vigor, fruitfulness and well being all require that we shall have our trials as well as joys, downs as well as ups, seed time as well as harvests, north winds as well as our south winds, cold as well as melting seasons; for we must drink our wine with our milk, and eat our honeycomb with our honey, our bitter herbs with our passover lamb.

Second, The north and the south winds are required to waft abroad the delicious odors of the garden of the Lord. It is for this purpose the desire is expressed by the spouse in our text, "Awake, O north wind, and come, thou south; blow upon my garden, that the spices may flow out. Let my beloved come into his garden, and eat his pleasant fruits." The rich fragrance of a garden of spices and of frankincense would never bless the surrounding regions, if there were no winds to convey it abroad. The north and south winds of the spirit, as we have noticed, blew upon the garden of the Lord on the day of Pentecost, causing the spices to flow out, as the apostle Paul has explained, 2 Cor. ii. 15. "For we are unto God, a sweet savor of Christ," &c. This savor was sent abroad by the descent of the Holy Ghost like a mighty rushing wind from heaven, upon the apostles and primitive disciples. Moved by the wind of the spirit, the apostles and new testament saints exhaled the odoriferous savor of the gospel of Christ far abroad, even among the Gentiles. The prayers, the songs, and all the devotion of the saints arise as sweet smelling incense from his church; but that they may flow out, the Spirit must operate upon the plants which God has set in his garden. The north winds of afflictions, tribulations, losses, crosses, disappointments, and sometimes bitter persecutions, have the same tendency to draw out our humble aspirations of prayer to God that the south winds of comfort and joy in the Holy Ghost have to tune our songs of praise and thanksgiving to God and the Lamb. As when the Lamb in the midst of the throne was seen to take the sealed book, the four beasts, or living creatures, and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us un-

to our God kings and priests; and we shall reign on the earth."—Rev. v. 7-10. From these scriptures, with many others, we learn that the spiritual worship of God, from those who are led by the spirit, is compared to sweet incense flowing from the trees of righteousness, the planting of the Lord. But our experience tells us that these fragrant spices never flow out from the plants of Zion except when the spirit blows upon the garden.

Again, all the fruits of the spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, are productions of the Lord's garden, and are borne only by the plants which he has planted, and the delightful perfume of them, like that of the precious ointment poured upon the head of Aaron, fills the whole house of God, the savor whereof transports the saints with joy unspeakable and full of glory.

And will any experienced child of God doubt that the north as well as the south wind is required to send forth these rich perfumes from the garden of our Lord? Joy and peace, and even gentleness and faith, may be richly developed as fruits of the spirit, grown in the Lord's garden, by the gentle, warm and refreshing south breezes of the Spirit, acting gently, softly and agreeably upon the trees of righteousness. But meekness, patience, humility, contrition and self-abasement require the cold north wind to send the sap down to the roots of the plants, to make them vigorous and deep rooted.

By our application of the figure of the north and south winds to the operations of the Spirit, we do not mean that the Spirit is changeable, sometimes cold and stormy, and anon soft, warm and melting; but rather that its operations are suited to the necessities of the plants. There are diversity of operations, but one Spirit. The same spirit that leads the saints to feel their poverty, also leads them to hope in God, who is the health of their countenance and their God. The desire of the spouse, in the closing words of our text: "Let my beloved come into his garden, and eat of his pleasant fruits," receives a gracious response in the next verse of the song: "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends, drink, yea, drink abundantly, O beloved." As he has eaten his honeycomb with his honey, and drank his wine with his milk, so he has spread the banquet for his friends. So also must they eat the bitter with the sweet, and the milk for nourishment, as well as the wine for exhilaration. Of all the provisions he has spread upon his table the saints may eat freely, without fear of famine or want, for his resources are inexhaustable, and all that he has blessed is wholesome. And all who are hungry may freely eat; for every soul who has a relish for the food, it is provided. All who are his friends are bidden. The poor who have no money or treasure wherewith to buy, shall be supplied without money and without price.

The Law. We cannot conceive it possible that one who is redeemed from the dominion of the law, by the blood of Christ, and by the law of the spirit of

life, which is in Christ Jesus, made free from the law of sin and death, should ever be brought again under the power and dominion of that law. It has been held and taught by very many that Christ only redeemed his people from the curse of the law, leaving them still under its dominion, as a rule of life; but nothing can be found in the scriptures to sustain that position. Indeed the testimony of the apostles most clearly prove the very reverse; for the apostle most positively affirms that, "As many as are of the works of the law are under the curse." We cannot therefore be under its dominion, and free from its curse. What the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God. If then we be under the dominion of the law, we are guilty before God; as the apostle adds, Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."—Rom. iii. 19, 20. The perfect redemption and deliverance of God's people from the dominion of the law is thus forcibly illustrated: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is risen from the dead, that we should bring forth fruit unto God."—Rom. viii. 1-4. Our connection with and subjection to the law is thus compared to the relationship of a wife to her husband. Our obligations to the law forbid our union to Christ as long as the law's claim on us remained unanceled. Until the last jot and tittle of the law was fulfilled, it were adultery to be married to Christ. Hence the necessity of redemption. To remove this impediment out of the way Christ, whose claim to us was prior to that of the law, came himself under the law, by being made of a woman, or by being made flesh; for it was in our fleshly nature the law held dominion over us. So Christ was made under the law to redeem them that were under the law, that we might receive the adoption of sons. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death," &c.—Heb. ii. 14. As the head and embodiment of his church, now identified with them in the flesh and under the law, he was delivered up for our transgression; he died our death. When he died for us all, then were we all dead, and buried with him by baptism into death; that like as he was raised up from the dead by the glory of the Father, we also should walk in newness of life. That is, in the newness of his resurrection life; being risen with him, quickened together with him, and raised up with him, now completely and forever delivered from the law by the

body of Christ, dead to the old husband, and married, and one flesh or one body with the risen Christ; and therefore no more under the law, but under grace. That law under which we were held being now dead to us, as a husband, or as holding dominion over us, the legal impediment to our marriage to the Lamb is removed, the marriage is consummated in our resurrection with Christ to newness of life, we are no more under the law of sin and death, but under the law to Christ. Dead to the dominion and claims of the dead husband, and under law to our living husband. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin," (or by a sacrifice for sin, as it reads in the margin,) "condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."—Rom. viii. 1-5. It is not possible that those who are dead to the law and married to Christ, should ever die to Christ, and be re-united with the law; for the deliverance from the law was and is by the law of the spirit of life in Christ Jesus, which is an immortal life that cannot die, and as the marriage to Christ cannot be annulled but by death, and the power of an endless life, makes it impossible that death, or life, or angels, or things present, or to come, shall separate us from the love of God, which is in Christ Jesus, it is altogether impossible that we can ever be placed back in that former relationship to the law of sin and death.

As to the conflicts of our friend with legality, we suspect that he, with very many if not all of the redeemed saints, has become entangled with the yoke of bondage, by walking after the flesh, as did the Galatian brethren, when they were bewitched by the heresy of Judaizing teachers. So far as we are led by the Spirit, we are led into the liberty of the sons of God; for where the spirit of the Lord is there is liberty. But our fleshly nature is still full of legality, and its inclinations are to adhere only to that law, which we see in our members, which brings us into bondage. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. Our earthly bodies and carnal minds being born of the flesh, are *after the flesh*; but that which is born of the spirit is spirit, and that spirit, being born of God, is *after God*, created in righteousness and true holiness. Therefore, to be carnally minded is death; for there is no spiritual life or immortality in our flesh; for the body is dead, because of sin; but the spirit is life, because of righteousness. From the opposite and beligerant propensities of the flesh and spirit, in every christian arises the warfare, the flesh striving against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that we cannot do the things that we would. All our doubtings, unbelief, darkness, murmurings, unreconciliation to God, and opposition to his word, all our fear and discontentment, as christians, arises

from the flesh; and we are called on to crucify the flesh with its affections and lusts. The leadings of the spirit inclines us to deny ourselves of ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. Our fleshly bodies, though sealed with the spirit of adoption, are not yet adopted; but the sealing gives assurance that they shall be delivered from their corruptions, and brought into the glorious liberty of the sons of God. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. When that deliverance shall come there will be no more groaning or warfare, for mortality shall be swallowed up of life. But whatever may be our conflicts, we who are born of God, and by the immortal life implanted in us made free from the law of sin and death, can never be unborn and replaced under that law from which we were redeemed by the precious blood of Christ. In our wanderings, as led by the flesh, we may become entangled with the yoke of bondage, and terrified by frightful images, painted by our imagination. "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his."

Inquiries after Truth.

PUTNAM COUNTY, Mo., Oct. 21, 1865.

BROTHER BEEBE—Will you allow me to ask, through the "Signs of the Times," for J. A. Johnson, of Indiana, to give his views on Luke, 13th chapter, 6th and 7th verses, and oblige a poor, unworthy sister, if a sister at all,

SARAH TURNER.

APPOINTMENTS.

Elder D. L. Harding will, providence permitting, preach at Mt. Salem on the first Sunday in December 1865, at half past ten o'clock a. m.

As brother Robert C. Leachman has authorized us to arrange and publish meetings for him from the second Sunday in December, until the second Sunday in January, on his Northern tour; after having advised with as many of the brethren on his route as we could, we publish the following arrangement of appointments, namely: At Loudon Tract, on Sunday, Dec. 10. At Philadelphia, Tuesday evening, 13th. Wednesday, 14th, at Southampton, where he will remain until after Sunday, 17th. At Hopewell, as Elder Hartwell shall arrange, Monday, Tuesday, and Wednesday, 18, 19, 20. At Kingwood, Thursday evening, and Friday, the 21st and 22d. At Ebenezer Church in New York, 154, 36th Street, on Sunday, 24th. At the Ramapo Church, in Rockland Co., N. Y., on Monday afternoon and night, the 25th. At the Hall in Middletown, on Tuesday night, 26th, at half-past six, p. m. Wednesday evening, 27th, at Brookfield Meeting House. At school house in Otisville, on Thursday evening, 28th. On Sunday, 31st, at New Vernon. The balance of the appointments will be announced in our next number.

Original Poetry.

"TRUST IN THE LORD WITH ALL THINE HEART; AND LEAN NOT UNTO THINE OWN UNDERSTANDING."—PROV. III. 5.

Trust in the Lord with all thy heart,
To him commit thy way;
Trust thou in him, to give thee strength,
According to thy day.
Trust thou in him, when dark the way,
And he his face doth hide;
Trust thou in him, he knows thy fears,
And will for thee provide.
Trust thou in him, when clouds arise,
Or when the sky is clear;
Trust thou in him, when hedged about,
Or filled with doubts and fear.
Trust thou in him, when friends forsake,
Or when thy foes assail;
Trust thou in him, and at all times,
Whose promise cannot fail.
Trust thou in him, when storms shall beat,
He'll bid the tempest cease;
Trust thou in him, whose promise is,
"In me ye shall have peace."
Trust thou in him, when dark and cold,
And hope seems almost gone;
Trust thou in him, his word is sure,
"I'll be thy strength and song."
Trust thou in him, when surges break,
Or when the billows swell;
Trust thou in him, his mercy's great,
He doeth all things well.
Trust thou in him, unworthy though
Thou feel'st thyself to be;
Trust thou in him, he's paid the debt
For sinners such as thee.
I'll trust in him who formed the earth,
My times are in his hand;
I'll trust in him, and where he bids,
Will go at his command.
Yes, I will trust him through the few
Remaining days I pass,
Through this unfriendly wicked world,
This dreary wilderness.

P. B. DURAND.

MIDDLEVILLE, N. J., January, 1865.

Marriages.

Nov. 5.—By Eld. Thomas Swartout, at his residence, Brooklyn, Mich., Mr. ADRIANT TURK, and Miss MATIRA HARTWELL, all of Jackson Co., Mich.
Oct. 10.—In Chatham, C. W., by Mr. August Mc Coll, Mr. MALCOM MCINTYRE, and Miss MARY AN GELINE CAMPBELL, all of Canada West.

Obituary Notices.

DIED.—At North Berwick, Me., Oct. 10, 1865, sister POLLY HAM, wife of brother Samuel Ham, aged 71 years, and some months. Sister Ham has been a member of the Old School Baptist church of this place for many years, but for a number of years before her death was mostly confined to the house, through infirmities; but she died very suddenly. Her disease was bowel complaint, and after they considered her dangerously sick, she was not conscious about anything, but died easy. We hope that she has gone to rest.

ALSO,

Oct. 13, 1865, sister MARY HALL, aged 82 years. Sister Hall has also been a member of the same church for many years, and a few months before she died she had a special revival in her mind. She seemed to be as near heaven as any one could be while in the flesh, and said that it was not for anything that she had done, for it was all of grace, from first to last. She died with the same disease, and we believe that she has gone to rest.

WILLIAM QUINT.

BROTHER BEEBE.—Please publish the death of our beloved mother, Mrs. ANNA STEPHENS. She died August 31, 1865, aged 76 years, 11 months and 18 days. She had been a member of the Old School Baptist church about forty-five years, and a strong believer in the doctrine held by them. She lived a christian life, and died a christian death. She had been looking for many years for a summons to come, and she was willing to go. Her disease was nervous rheumatism. I was with her

In her last moments, and she seemed to be resigned to the will of our heavenly Master, for although satisfied that our loss is her gain, it is very hard to give her up; the ties of nature bind us while here below. May we all be prepared to meet her in heaven.

JEREMIAH STEPHENS.

JAMESTOWN, Ohio, Sept. 14, 1865.

DEAR BROTHER BEEBE:—My son, JOHN W. DUDLEY, is no more on earth. He suffered much with bone fever in his hand, for some two weeks, when he was attacked with typhoid fever, and continued to grow worse for about ten days, when he breathed his last. He was conscious the most of the time he was confined, and manifested consciousness only a few moments before he closed his mortal career. He was born on the 16th of June, 1816, and died November 11, 1865, being in his fiftieth year, leaving a wife and three children, with many friends to mourn his loss, but who indulge confident hope that he has entered the portals of endless rest. I baptized him at Bryans, many years since, where he continued his membership until he was called home. He was engaged at work with my nephew, Elder Eldred S. Dudley, of Bourbon county, Ky., where he received the most untiring attention from him and his family. But the sympathy of friends, combined with the skill of attentive physicians, could not protect life. We sorrow not as those who have no hope. Most truly and affectionately your brother in tribulation.

THOS. P. DUDLEY.

NEAR LEXINGTON, KY., Nov. 17, 1865.

BROTHER BEEBE:—By request I send you for publication in the "Signs of the Times" the following notice:

MRS. ELIZABETH MOBERLY, relict of Richard Moberly, deceased, fell asleep in Jesus, at her home, in Madison county, Ky., Wednesday, September 6, 1865. She was born Feb. 15, 1787; was baptized in the 15th year of her age; was married March 3, 1803; and was released from the fetters of mortality at the age of 78 years, 6 months and 21 days. There is something unusually solemn in the departure of those whose natural lives more than span the allotted three score and ten; and whose earthly pilgrimage links us with fathers and mothers of a by-gone age. In the presence of such, we seem to associate with those, who, having been cradled in adversity, left to their successors examples of holy confidence in the promises of God, and of heroic fortitude in defence of the faith. The term of sister M's pilgrimage began in the midst of a most remarkable display of sovereign grace in the salvation of sinners, and continued through the affliction which marked the conduct of Satan, in attempting to corrupt the faith of the gospel, through the extremes of unmeasurable enthusiasm and cold philosophy. Firmly fortified in the experience of God's free grace to helpless sinners, sister M. constantly rejoiced in the finished righteousness of the Lord Jesus. Adding to an ardent temperament and clear judgment, unusual knowledge of holy scripture, she became the willing companion of those who, through patience inherit the promise. With the people of God her life appeared a scene of overflowing affection, which extended to all who seemed to love our Lord Jesus Christ. Not a few who may read this notice, will remember the generous hospitality and warm christian sympathy of one of the mothers in Israel, now gone to her rest. They will witness of her, that partaking the spirit of him who bestows graciously, none sought comfort at her hand and turned empty away. It may be cheering to them to know, that after an affliction of many years, in which her mind sympathized, she received strength in her last painful illness, to leave to children and friends, assurances that Jesus had not forsaken her, and that now all is well. Yours in christian bonds,

E. H. BURNAM.

KIRKSVILLE, KY., Oct. 27, 1865.

Donations and Subscription Receipts.

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SUBSCRIPTION RECEIPTS, &c.

NEW YORK—J. Soul 4, H. P. Roberts 2, Mr. C. Connelly 2, \$3 00
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4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED

ON THE FIRST AND FIFTEENTH OF EACH MONTH.

BY GILBERT BEEBE.

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottles, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good; so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 33.

MIDDLETOWN, N. Y., DECEMBER 15, 1865.

NO. 24.

Correspondence of the Signs of the Times.

GIBSON COUNTY, N. D., Sept. 1, 1865.

DEAR BROTHER BEEBE:—In writing to you upon business, I have thought proper to communicate some of my thoughts upon the all-important subject of the christian religion. Upon serious meditation and reflection, upon the word of God and the fruit of the spirit, upon my mind, in relation to the most momentous and weighty subject of all others, that of the christian religion, I am most fully and thoroughly convinced that the grand and glorious chain of christian union consists in love, loving God, and our neighbor as ourselves. This love is the fulfilling of the law, and enables us to love God with our whole heart, soul, mind and strength; this love will lead men and women to receive, obey and love the whole truth as it is in Jesus. Men and women reject the truth because they do not love it; but when God converts them by His Spirit, they are converted to love the truth, and the truth is to make them free from sin; but how they are made free from sin by the thing they hate is a great mystery; and thus it has been truly said by the apostle Paul that, "Without controversy great is the mystery of godliness." In this union there is a unity of speech, or language, for all heaven-born children speak the same spiritual language, and this spiritual language is only taught in grace's school. A man must be born again before he can correctly speak the spiritual language of Canaan, and feelingly recognize God as his Father and the heavenly Jerusalem as his mother. The ministers of the everlasting gospel are all taught in heaven's college, where the Savior is the teacher, and the tuition gratis. It is by the same spiritual teaching that all God's children have the same spiritual knowledge of him, and by it all true preachers of the gospel give a certain sound; "For if they give an uncertain sound, who shall prepare himself to the battle," and truly I may say, Happy are the people who (in this day of false lights and false sounds) know the joyful sound." In this heavenly and glorious union there is a unity of faith which will invariably lead to a unity of practice. Connected with this unity of faith, hope, love and humble dependence on God, there is a unity of joy, peace and good will to all the united family of Jesus; a unity in watchfulness, patience and brotherly kindness, a unity in spirit and in truth. Thus the people of the Lord are one people, and their Lord is one Lord; let their head, and they his members, his body, his church, his spouse. This church, this spouse, is the united Zion of God, the bride, the Lamb's wife. This is the people who were chosen in Christ before the foundation of the world, who were captured by the enemy of God,

seduced by hellish craft and subtlety, and involved in sin and wretchedness. "But God who is rich in mercy, for his great love wherewith he loved us," hath redeemed, recaptured and saved many, and I believe will save all his elect children. And now, my dear brethren, if we are thus united, surely we ought to feel very thankful that the Lord of glory has ever had thoughts of mercy towards us, and hath called us by his grace to be partakers of his spirit. Moreover, if the Lord has called and separated us from the world, calling us his peculiar people, most surely we ought to remain separate from the world and all its false societies. By false societies I mean all false or pretended churches, all communities, committees and congregations of persons for religious purposes, who have not the word of God for their rule of faith and practice. Many new fangled societies are now in the world that the Savior of men never appointed, nor ordained in his word, now under the specious pretence of religion. Therefore, remember that the church of the living God is the only society instituted by Christ, which we as christians are required by his word to join or participate with in any way in our religious devotions. As such I hope we will still continue to stand aloof from all such false societies, and keep our hands clean from all false mixtures in religion. The religion of Jesus Christ is not of this world, and can gain nothing, but lose much by an amalgamation with the institutions, wealth and wisdom of this world. God has not authorized, and of course will not approve of such an unnatural union. The remarkable good will and brotherly love that abounds among the Regular Baptists generally in this part of God's Zion, together with the union in the faith of the gospel which prevails throughout nearly all of the churches and associations with whom we correspond, seems to be almost a sure guarantee of future and increased blessings among them, and is also a manifest proof that Prince Immanuel, the great Shepherd of his flock, has been in his fold collecting his sheep together, and uniting them in the little bodies where they are situated, with under-shepherds appointed by Jehovah, to feed them, which is manifestly the most sacred duty required of them in discharge of their ministerial labors and pilgrimage in this world. Jesus said to Simon Peter on a certain occasion, "Simon, son of Jonas, lovest thou me more than these. He saith unto him, Yea, Lord, thou knowest I love thee. He saith unto him, Feed my lambs." And again the second time he said unto him, "Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. And so the third

time he said unto him as before, "Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." So it seems that the great injunction resting upon the ministers of Christ, or under-shepherds of the fold, is to feed the sheep and lambs of Jesus with the gospel food delivered to them by the great Shepherd of the flock. Not to make them sheep as some preachers would have it, at least by their actions, but to feed them because they are sheep, and by the aid of the divine spirit to act as instruments in bringing them into the fold. I have no doubt in my mind but that even the Lord's preachers say and do many things that the Lord has not required at their hands; but all the spiritual good done by or through them, is of the Lord by his spirit, which doeth the work. To my mind the preacher should consider himself as but an organ or instrument through and by which the Lord speaks and works of his own good pleasure, especially when his labors prove beneficial to his hearers. He should therefore know that he is wholly dependent upon the Lord for his success in all his works. Yet I believe the preacher should be as much engaged to teach both saint and sinner the way of truth and true holiness, as if it were in his power to teach, and their capacity to perform the work; but it is God that worketh in them by his spirit. It is clear to my mind that preachers should never stretch beyond their length, but attend to subjects plain to their understanding. When the enemy can get the preacher on the pinnacle, thirsting after popularity, wishing to be called the *big preacher*, and to lord it over God's heritage, or the rights of the churches, there is great danger with him; he is apt to think more of himself than others think of him; while his proud heart is very easily insulted by the devout admonitions of his brethren. I am satisfied that the most profitable preachers among us in the end are those who are humble, and are reconciled with small things and low stations, feeling and acknowledging their own weakness and great dependence on the Lord. And while the preacher should inform his mind all that he can in the mysteries of God's word, he should know that it is the Lord who must perform and crown all the work in which he is engaged as a gospel herald of the cross. Now I have known heralds of the cross of Christ, watchmen, claiming to stand upon the highest towers on the walls of Zion, who seemed to be quite diligently engaged in sounding the gospel trumpet to those within the city, as well as those without the city, consequently many times the sound thereof becomes confused and uncertain to those within the city, so that they are not always prepared to meet

the approach of the enemy upon the alarm given them, owing to the uncertain sound of the trumpet from their blasts. And were it not for the other trumpeters upon the watch towers of Zion, engaged also in blowing the gospel trumpet, who give the certain sound thereof, to those within the great city, causing the proper alarm to be proclaimed to its inmates, of the near approach of the enemy, the citizens thereof might be in danger of being overcome by the invaders, and starved to death for want of proper gospel food, or else taken to a strange land to live, (as Israel did in Babylon.) upon obnoxious and unpalatable diet. Of this latter class of trumpeters, we have by the favor of God a goodly number in this part of the city, to sound the alarm therein, and thus keep the hosts of King Jesus fully advised of the near approach of the enemy, so that they may not be taken by surprise from without the city. It seems that these gospel heralds who view themselves as possessing such very exalted positions in the army of spiritual Israel, very frequently usurp great authority over the soldiers and hosts of Prince Immanuel, the King of Zion, and Captain of our salvation. And by the manner of their reasoning in the matter, they claim, and seem to urge it very forcibly, that as a recompense for their very effective services in the great cause of the Redeemer, as helpers therein, the emoluments connected therewith should at least be commensurate with the elevated rank or station occupied by them in the armies of spiritual Israel, especially those *big generals* who have been so very efficient in the cause, and so exceedingly successful in enlisting soldiers of the cross in the army of King Jesus, as some of them claim to be, particularly in the vicinity of those camps, or churches, who have aided them so very materially with their effectual labors. Such persons are most likely to love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men, Rabbi, Rabbi. But I rather prefer to call no man Rabbi; for one is our Master, even Christ, and we all are brethren. "He that is greatest among us shall be our servant." "And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." As a preacher of old once said, "I returned, and saw under the sun that the race is not to the swift, nor the battle to the strong," &c. And again, as it is written, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." And Jesus said, "No man can come to me, except the Father which

hath sent me, draw him; and I will raise him up at the last day." For such sayings, with many others of the same tenor many of his disciples, when they heard it, said, "This is a hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him." These are hard sayings now—a-days to some of the disciples, which gives God all the honor and glory of the salvation and gathering in of his people, without the additional aid of men or mortals, unless it is the pleasure of the Lord at any time to clothe them with his divine spirit in the grand work of gathering his sheep into the fold, many of whom, in consequence thereof, cannot walk with him alone without some false mixtures. Paul once said to his brethren at Corinth, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Not may be, but it is imperative. He further says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Now the manner in which I understand the cause of the Redeemer's kingdom to be advanced and controlled, is this: The very same Jesus who saves his people with an everlasting salvation, is the Captain of their salvation.

Salvation! O the joyful sound,
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

And when he leads them forth to battle, he goes before them conquering, and to conquer; he slays all their enemies, and brings them off conquerors; yea, more than conquerors. He brings them to the banqueting house, and his banner over them is love. O what a glorious banner is this, that brings about such a unity of feeling, and unity of interest. How different from all the banners of which the nations of the earth can boast. All earthly banners are liable to be taken and destroyed, and those who rally under them, to be slain, or scattered abroad. But all who rally under the banner of King Jesus are perfectly safe, no enemy can disturb them there. Then we should take courage and fight valiantly in the strength of our King, for the war in which we are engaged will soon cease, and we shall come off victorious over death, hell and the grave. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Brother Beebe, I have scribbled considerable, a part of which may be considered by some as rather personal; but unless the shoe fits, no one need put it on. And now, may grace, mercy and peace be with you, and all the Israel of God, is my sincere desire. Yours in hope of eternal life. JOHN HARGROVE.

CORLEND, Dr. Knapp Co., Ltd., March 12, 1865.

ELDER BEEBE:—As you published a short extract from the "Gospel Standard" in the last year's volume of the "Signs of the Times," I will venture to send you another, believing that it will be of use to some of God's dear tried and tempted children.

CHANGES, BY J. RUSK.

(CONCLUDED FROM PAGE 174.)

There are in every child of God un-

belief and faith. O what a plague, a sore plague is unbelief! It appears to be one of the master sins. That we should call in question again and again everything that God does for us. But say you, every child of God is not so plagued. That some feel it more keenly, and more than others I will admit; but I believe they are all plagued with it more or less. Hence we read of it in Abraham, who was the father of the faithful, in denying his wife. In Isaac also the same. In David, too, when he said, "I shall one day fall by the hand of Saul." Gideon also, in proving God with his fleece. Zacharias, in asking a sign of the angel, and he gave him one, and that was that he should be dumb, and not open his mouth. And Thomas, who declared that unless he put his fingers into the print of the nails, and thrust his hands into the Lord's side, he would not believe. Thus you see that bible saints were plagued with unbelief. But those that you call children of God, who are not plagued with it, I call hypocrites, and God's word bears me out. Hence you read of Balaam's confidence, "I cannot go beyond the word of the Lord my God." In Job also, of the hypocrite mounting up to heaven, and his head reaching the clouds. —xx. 6. Now such as these are never plagued with unbelief, neither have they real faith. But blessed be God, though we are sorely harassed with unbelief, we are not without faith also. And remember, you and I cannot be happy partakers of genuine faith if we never be convinced of unbelief. Again, when made truly sensible of our unbelief, it is not finally removed. It is not eradicated, but left to plague us continually till death. But, though this is the case, God will be a faithful God to the promise he has made us in Christ Jesus. "For our indwelling sin of unbelief shall not make the promise of God of none effect." "If we believe not, he abideth faithful; he cannot deny himself." All this you may see in Job's case. Hear what he says in his first of unbelief. "I know that thou wilt not hold me innocent;" "My hope is removed like a tree;" "Thou destroyest the hope of man;" "If I had called and he had answered, yet would I not have believed that he had hearkened to my voice." And yet Job had real faith as well as unbelief. Hear what the same man says at other times. "I know that my Redeemer liveth, and that he shall stand in the latter days on the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not for another, though my reins be consumed within me." "Thou wilt slay me, yet will I trust in him." "My witness is in heaven, and my record is on high." Now here is strong faith, but did not Job's unbelief make God's promise of no effect? O no; for God turned the captivity of Job. You may see the same principles in Hezekiah, Jeremiah, and others. If you examine God's word. These are the changes.

Having treated a little of these changes, and but a little, for it is an endless work, I will now as the Lord shall assist, show the use of the changes in several things, and so conclude.

1. It is a great truth, that those who never have these changes are dead in trespasses and sins. They have corruptions

working in them all their lives; but being spiritually dead, they do not feel them, and being spiritually blind, they do not see them. This shuts them out of the commission of Christ, for he came into this world "not to call the righteous, but sinners to repentance." But if a man is not enlightened by God's spirit to see his own heart, and quickened to feel the admonitions of it, he is without changes, and goes on in one way, either in the world at large, or mocking God in a hypocritical profession of unfeigned truth. This is the farthest he can go; he has only a natural faith in the letter of the gospel. Then, how needful these changes are; not only at first, that I might feel my need of a Savior, but that I may be kept sensible of my need all my journey through, and in all the covenant characters that he sustains. You and I would soon get into self were there no changes, and our religion would dwindle away into a mere form. But these deep discoveries of our vileness hunt us out of self; nor do we feel any rest until we have a fresh believing view of the Lord Jesus Christ, and our interest in his salvation.

2. These changes are of use in teaching us to pray aright from our heart. Whence arises all forms of prayer, and men mocking God with their lips and empty words? I answer, because such have not changes. They draw nigh with their mouths, and they honor God (or pretend to) with their lips, but their hearts are afar from him. A man needs three things in order to pray aright: 1. A deep sense of the need of what he is praying for. 2. Every refuge, or all human help must fail. 3. The Holy Spirit must help his infirmities. And where these things are, there are changes. The man's troubles crowd fast upon him, and he is driven to his wits end again and again. Peter, with the rest of the disciples said, "Lord teach us to pray, as John taught his disciples," and our Lord says, When you pray say, Our Father, &c. But when he would effectually teach Peter by experience to pray, he lets him get into a storm; and we do not find that Peter began with "Our Father." No, but "Lord save or I perish." Now these three things were in Peter: A deep sense of need, for he began to sink; a failure of all human help, for none could help him from being drowned but Jesus; and the Holy Spirit helped his infirmities, and testified of Jesus; therefore he cried out, "Lord save, or I perish," and immediately Jesus caught hold of him, saying, "O thou of little faith, wherefore dost thou doubt?" But if the Spirit had not helped his infirmities, how could he have made that prayer? for none can say with the heart as well as mouth that Jesus is the Lord, but by the Holy Ghost. Sometimes you and I get into a carnally secure state, and if we go at such times to a throne of grace, it is poor, dry, heartless work, and sometimes we are half asleep. But changes stir us up. A bitter enemy rises up, a violent corruption is working up, afflictions in body or family try us sorely, the devil is let loose, a heavy loss in business is sustained. Now the Lord suffers, and I may say, appoints these changes, that we may have errands to a throne of grace, and prove the reality of the three things I have just mentioned.

3. They are of use to keep us in our

proper place; to know well our dependence upon God. It is enough to make a quickened soul tremble to see what I have seen in times past—men in the pulpit laying claims upon God as their Father, who were swelled out with pride, having a great gown, powdered hair, and large seals to their watches, full of presumption, assuming the ministry for an easy, lazy life, robbing men, and being the means of their destruction. "If the blind lead the blind, both shall fall into the ditch." Now these changes are of use, for you and I cannot stand much spiritual prosperity. As Hart says:

"The heart uplifts with God's own gifts,
And makes e'en grace a snare."

But after the brightest manifestations we always find clouds of darkness, and very painful exercises of mind. This makes the righteous look well to his way, saying, "Lord keep me from presumption; do not leave me to myself; hold thou me up, and I shall be safe; thou knowest I shall surely turn my back upon thee, if thou do not keep me by thy power." After we have gone on for a time in this tottering, trembling, fearing, doubting way, the Lord visits our souls again, and liberty is sweetly felt and enjoyed. "Thine heart shall fear, and be enlarged." These changes are of use in keeping up a separation from the world, from empty professors, and from ourselves the worst of all. If you were to go a long time without changes, let your spiritual attainments be never so great, it would be hurtful, and you would get into a snare. Job experienced the truth of this. He went on a long time flourishing in providence, and thought he should die in his nest; but he got into self only. Read his 31st chapter. Now you and I do not like, according to the flesh, to be always at war at these three and the devil at their head. Therefore we long at times for a cessation of arms. But this is contrary to God's word; Israel, who were a typical people, never were to be in union with the Canaanites at all, nor serve their gods. And if they did, God resented it, and so he does with us. He suffers many difficulties to arise, and much opposition to take place, to keep us separate as a people for himself. Sore conflicts within, and ill usage from men, are means of keeping us crucified to the world and dead to it. It takes a great deal indeed to keep us from the spirit and practice of this vain world, and from our own wretched selves, that stick as close to us as our skin, always calling out for ease, and for some fleshly gratification, dishonorable to God and distressing to our own souls. Now the holy word enforces this three-fold separation.

1. From the world at large: "Come out from among them, and be ye separated."
2. From carnal professors, "Having a form of godliness but denying the power thereof; from such turn away."
3. From self. "He that will come after me, let him deny himself, take up his cross, and follow me." These changes are of use to keep us alive to God and useful to his family, so that we may not have a name to live while dead. I have heard people talk about being converted under Mr. W. or Mr. R's care, and some thirty years ago. Whenever you ask them about their experience this is brought up, and that is all they have to relate. But as for daily experience, and watching God's

hand, they know nothing about it. I really believe that some who talk in this way are enemies to the gospel of Christ, and that it is a made up thing with them to deceive God's children, or else that the devil has deceived them. However, it is not like the religion of bible saints; no, nor like the way the Lord has led me. He has not suffered me, from the first, to rest in any attainments; but has emptied me from vessel to vessel, that I might not settle upon my lees. And it is owing to these changes and continual exercises, both inward and outward, that a war is carried on. "Fight the good fight of faith; lay hold on eternal life unto which thou art also called."

JOSEPH DENSLOW.

HERRICK, Bradford Co., Pa., Nov. 25, 1865.

DEAR BROTHER BEEBE:—In my extensive journeyings during the past summer among our brethren, I have seen cause for abundant rejoicing and thanksgiving to God, in the unity of the Spirit which has been manifest among them. Wherever I have gone, north and south, and in the far west, I have heard the same things spoken among them; have found them rejoicing in the same doctrine; of one mind, of one judgment; showing that by one Spirit they have all been baptized into one body. It is true I have found in the world bitter opposition to the truth, but that we should be prepared to meet. Our Savior and his apostles have assured us of it; and in our own experience we have learned that "the carnal mind is enmity against God," and that even in the natural mind of the children of grace that opposition still exists, not yet destroyed, but brought into subjection. But when in the church we find faith in our Lord Jesus Christ, and obedience to his word, and subjection of the flesh to the spirit, we have reason to rejoice and thank God, as Paul did when he heard of his brethren's faith and steadfastness in the gospel. And so greatly have I found this prevailing, that the little of disturbance and wavering that has been manifested would seem but trifling in view of the general peace and prosperity of Zion. But no trouble within the church can truly be regarded as of trifling importance, though it exist but in the mind of a single brother. Where one is found really opposed to the word, and disorderly in doctrine or practice, if the church do not heed the admonition to withdraw, she will be sadly taught "that a little leaven leaveneth the whole lump;" and whenever the mind of a brother is disturbed and wavering our anxiety for that brother must be great, knowing that worldly influences entering have caused that disturbance, and that a loss of spiritual enjoyment must follow.

Feeling deeply my own weakness and liability to fall into error, I have been contemplating the infinite importance of the scriptures as our only guide, and as the only test by which to discover error. If we have ever been brought truly into the church of God, we were first made entirely to give up our own wisdom as well as righteousness. Without a particle of either we entered, and found all provided for us there. So Paul teaches his Corinthian brethren, calling their minds back to their first experience, and to the foundation of their faith, which stands, not in

the wisdom of man, but in the power of God. The word of God becomes ever after the man of our counsel. It is the only lamp to our feet, the only light to our path. Whenever we receive an error in doctrine, or turn aside in any way from the truth, it is because we have forgotten that in our first experience we became fools that we might be wise, and are trying to get some worldly wisdom into the church. But it cannot be. To follow worldly wisdom we must go without the walls of Jerusalem, for it cannot enter there. On every subject, in regard to our walk, our relations with men, or to doctrine in any respect, we must be instructed alone by the word. The man of God cannot be perfect, thoroughly furnished unto all good works, unless he implicitly receive all scripture as given by inspiration of God, and as profitable. By the word our experience is tried, for the Spirit teaches us in perfect harmony with it; and Peter when referring to the glorious revelation made to him on the mount of transfiguration, says, "We have also a more sure word of prophecy," whereunto ye do well that ye take heed." By the word the gifts in the church are tried, as Paul "gives us to understand" in the twelfth chapter of his first epistle to the Corinthians, and as in Isaiah viii. 20: "If they speak not according to this word, it is because there is no light in them." By the word all things are tried. It is our wall of separation from the world, and defence against it. The enemies of truth prowl without. Wherever Satan can find a stone removed from the wall, wherever he can find a saint not thoroughly furnished with the whole armor of God, his arrows of mischief enter. May the dear children of God be made to reverence the word, and where they do not understand, carefully to seek instruction from our King, and patiently wait till power and understanding comes from on high. When our Savior was upon earth his words distinguished and separated his true disciples from those who followed him falsely. When he spoke that which the natural mind cannot receive or understand, those nominal professors who had not the love of his word in their hearts, turned angrily back and walked no more with him, while his disciples came to him and asked for further instruction. So they are distinguished now. And as then, so now, those who come to him for instruction, and seek earnestly through his word and his gifts to the church to distinguish his voice, are gently and pleasantly led onward in the ways of wisdom; while those of his children who turn back with the enemies and revilers are left to suffer sharply from the arrows of the destroyer.

In all the disturbances and divisions which have taken place, and which will continue to take place unto the end, among the professed followers of the Lamb, we have a sure test in the word by which to find who still remain on the foundation of the Apostles and Prophets. We shall find them contending for the plain and simple declaration of the word, and thus saying that Jesus is Lord; (1 Cor. xii. 3.) while the others, though professing to contend for the same, by their works as well as words deny it. Those who contend for any religious institution not expressly authorized by a "thus saith the

Lord," though they may profess to believe the doctrine of sovereign grace, really deny it. All opposition to the truth is sustained by arguments founded in worldly considerations. He who has been chosen out of the world therefore cannot receive them. No assertions of men, though seeming to be sustained by all worldly science or philosophy, can be received by the followers of Christ to guide them in faith or practice, unless plainly established by the word. By the spiritual weapons of our warfare "every thought is brought into captivity, to the obedience of Christ." —2 Cor. x. 5. Of him we are to learn in all things. If there is any portion of scripture which our feelings seem to rise against, because the world has very strong objections to its plain, apparent teaching, we should with fear and trembling contemplate that Scripture, interpreting it by the rest of the word, and not by worldly wisdom, and crucify all opposition to it; for here Satan is making his attack upon our faith where it is weakest. He would have us deny the Lord in his word. He would have us "blaspheme the name of God and his doctrine," and so where we are troubled he multiplies upon us "questions," and "strifes of words," and "opposition of science, falsely so called." Paul has shown us how to meet these temptations. Falling back upon the word, we say, "Nay, but, O man, who art thou that repliest against God?"

The Psalmist says, "Our feet shall stand within thy gates, O Jerusalem." This safe and pleasant position is occupied only by those who, being risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Being crucified with Christ, they are henceforth cut off from any confidence in the flesh, and desire to walk not after the flesh but after the spirit. They are risen with him to newness of life. Old things are passed away; behold all things are become new. Let temptations or persecutions come. They assail only the carnal nature, and that being crucified, we are unmoved by them. Our Savior met and overcame them all, and by faith his victory is ours, for, "This is the victory that overcometh the world, even your faith." Let worldly wisdom present its allurements, and pronounce us foolish for despising its teachings; we have no need for its favor, nor fear of its derision. In Christ are hid for us all the treasures of wisdom and knowledge. How secure and rich are those whose feet thus stand within the gates of the Holy City. So Stephen stood while his enemies wrecked their vengeance upon his body. So Paul at Rome, and John on the isle of Patmos, were securely within Jerusalem, whose walls are called Salvation, and her gates, Praise; while glories, of which the princes of this world have no knowledge, were opened to their enraptured vision. Into this holy city there can come "neither the uncircumcised nor the unclean." The word defines to us its bounds, and there all its laws are written. When we enter the church, we still bear about with us this body, which is full of evil; but we have learned that it is dead because of sin, and that it must be led and controlled by the spirit, which is life because of righteousness. Unless we keep the body under we become cast-aways from the church. No sinful practice, no sinful re-

laxation which we may have held before with men, no false belief can be brought with us, or maintained there. "Walk in the Spirit and ye shall not fulfill the lust of the flesh." The Word tells us what our actions must be, and what relations we may maintain with men, and points out all our path; and such a course of conduct, and such relations as by the word we are taught may be within the church, are holy. Let not man pronounce them unlawful or unholy. "What God hath cleansed that call not thou common or unclean."

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So our Savior answered the first temptation. And it is of great significance that every temptation was met and overcome, not by argument, but by a single quotation of scripture. Now it is often the case that we feel it pleasanter to contemplate those portions of scripture which speak directly of heavenly joys, than those which refer to the destruction of the wicked, and who has not at times had troublesome thoughts when reading such scripture as this: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." It is the rebellion of the unchanged, natural heart against the sovereignty of God, and it is to be subjected. If Satan prevail over us to believe and teach that any such portion is not food and profitable, we shall, if we are truly his children, undoubtedly be brought down to where only such scripture will reach us, that we may say, "I will hear what God, the Lord, shall speak."

Jonah was severely tried. The word of the Lord seemed grievous to him, and no doubt all the world would have agreed with him that it would be very useless and unwise, to say the least, to go to a great city and proclaim that in forty days it would be destroyed. He tried to get away from the word. In doing so he necessarily got into the belly of hell. There he was taught that "they that observe lying vanities forsake their own mercy." All is vanity that is not according to the word of the Lord, for that alone endures forever. Solomon tried all the good things of this world, and pronounced them vanity. If any thing is presented to us not claiming to be sanctioned by the Scriptures, it proclaims itself a vanity, and we are not deceived. But that which presents itself as coming from the Lord, and yet is not found in his word, is a lying vanity. All the religious institutions of men, not being authorized by the scriptures, are vanities. But they profess to be doing benevolent works, to be necessary in spreading the gospel, in giving children a religious education, in teaching men how to preach the gospel word, therefore they are all lying vanities. It is that which comes under the mask of benevolence, and religion, and reform, that we are to guard against. In observing such things which are not found in the word, we are trusting in arms of flesh, and forsaking our own mercy.

You have deemed it necessary of late, in rightly dividing the word, to refer in two or three articles in the "Signs," to the scriptures relating to master and servant, and have taught and exhorted upon this subject, as commanded by the Apostles. Your teaching has been to the

CULPEPPER C. H., V., Nov. 7, 1867.

church, and not to the world, and of that which pertains to the church, and not to the world. If any who fully accept the doctrine still have doubts of the propriety of agitating the subject at present, let us remember that just such periods as this, are the "perilous times," when Satan's assaults upon the word seem most plausible, and cause many to depart from the faith, and that at the time to present any portion of the word by way of warning is when that portion is most assailed. The enemies of truth assert that the subject is political, and I fear have caused some who really love the truth, for a time, at least, to think so. But you have fully shown by the word that it is not so. It is not as defending a political institution that we speak upon this subject. As such it is a matter entirely for the government, and not for the church. My voice would be against its establishment where I live, as inexpedient. But we defend the relation as one approved and never disapproved in the scriptures. By the authority of the apostles we say it may exist in the church of God, and therefore the time never can come when any member of that church can be allowed to denounce it as sinful. The evil that reigns in the natural heart will manifest itself in all the relations of life, except as restrained by the providence and grace of God. We must charge the evil where it belongs. Governments and institutions of men vary throughout the world, and change from age to age; but the church remains one in all ages and countries. Zion is a quiet habitation. But I do not wish to dwell upon what you have so fully and clearly explained.

Considering the importance and power and glory of the Word, and that only in the word we have light and understanding, well might the sweet singer of Israel sing of it through the longest of his Psalms. May we be able to say with him, "Thy word have I hid in my heart that I might not sin against thee." "The law of thy mouth is better to me than thousands of gold and silver." "Through thy precepts I get understanding, therefore I hate every false way." "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." "Princes have persecuted me without a cause, but my heart standeth in awe of thy word." May we prove all things by the word, and hold fast that which is good, remembering that all the goodness and glory of man shall pass away as the flower of the field, but the word of the Lord, and that alone, shall stand forever. Yours in the truth, and in christian love,

SILAS H. DURAND.

HAMILTON, Butler Co., Ohio, September, 1865

BROTHER BEEBE:—As we now hold our standing in a church where we have no covenant meetings, or conference meetings, I feel constrained to open my mouth by the use of the pen and say, Draw near, all ye that fear the Lord, and I will tell you what he has done for my soul. "He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise unto our God." And my mind often wanders back to the time and place where I first found my beloved. And my mind is often with the dear people in

Westmoreland, and Melvin Hill, N. Y., where we passed over fifty years of our life where we so often met with the dear brethren and sisters, and heard them tell their hopes and fears, their joys and sorrows, and how often have we heard them express that they had the sweet assurance that the form of the fourth was in their midst. "Behold, how good and how pleasant it is for brethren to dwell together in unity." It is like the precious ointment upon the head, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore. And how oft does the poor weeping child of God feel that blessing in his own soul, and that sweet peace in believing in Jesus, which the world can neither give or take away. And notwithstanding the awful depravity of my heart, and the sink of sin and pollution in me is so great, and I often feel that the fallow ground of my heart has never been broken up, yet I am constrained to say, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. The Lord reigneth, let the people tremble; he sitteth between the cherubines; let the earth be moved. Exalt ye the Lord our God, and worship at his footstool, for he is holy."

When I read in the "Signs of the Times" your editorials, and the communications of the dear brethren and sisters, whom I have never seen in the flesh; when you have told my exercises of mind better than I can myself, how oft has my soul been drawn out in sweet communion and fellowship toward them whom I believe are heirs of immortal glory. Well might the prophet have exclaimed, "Thou wilt keep him in perfect peace whose mind is staid on thee;" for my poor soul has often been made to enjoy that sweet peace of mind amidst confusion and turmoil. "And when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

Brother Beebe, if I have written one word which you think will be a dishonor to the cause of God, throw it aside, and all will be right, for faithful are the wounds of a friend; for if I prefer not Jerusalem above my chief joy, let my tongue cleave to the roof of my mouth. I know that in me, that is in my flesh, dwelleth no good thing; but worthy is the Lamb that was slain for me. And now, may that peace which flows like a river, flow into your soul and keep you in perfect peace, till he shall have accomplished his work in you.

E. JANE CROSHAW.

DECEMBER 22, 1864.

FRIEND BEEBE:—I see your correspondents in addressing you claim fellowship with you as christians. I feel too unworthy to address you as such. But if we both have been born of the spirit, we are brethren in Christ. So I will give you the history of my experience, and you can judge whether you are willing to claim me as a spiritual brother. I was made to consider my situation as a sinner when I was young, so I went to work. I would go to the most secret places I could find, where no eye could see me but the Lord's, and there I would offer up my poor weak petitions to the Lord for pardon. So I worked on in this way for

a long time, fearing that there was no pardon for me. At times my load of guilt would be more heavy than at other times. At length I thought my health was on the decline, and I would not live long. And to die in my sins and be banished from the presence of the Lord, was a great trouble to me. This was in the fall of 1832. One evening one of the neighbors called to see me—a young man that I was frequently with. I was lying on the bed reading the Testament when he came in. I felt such a load of guilt, and it distressed me so, that I bursted into tears, and I got up off of the bed and started to one of my secret places to pray the Lord to have mercy on me. But before I got quite to the place, I looked around and saw that young man following me. I stopped until he came up. I do not now recollect the conversation that took place, but I turned back, for I did not want any person to see me trying to pray. I went on in this way until June, 1833. One evening in June I caught my horse and rode to a saw-mill, about four miles from home, in company with one of my neighbors, on business. We came back together to the forks of the road where we had to part, and while riding by myself it came to my mind that I ought to pray to the Lord to have mercy on me, a poor sinner. Then I thought I had often tried to pray and it did not lessen my guilt. It appeared to me that I had worked through, and I was at an end as to anything I could do, but I could not help trying to pray, and if I ever prayed in my life, I did then, until I got home, that the Lord would pardon my sins and make me a christian. When I got home I turned my horse out and started to the house. When I got in the yard I saw my two oldest sisters sitting in the shade at the east end of the house, and I started to go where they were. When I got within about ten steps of them, I felt something come over me very quick. It appeared to me that I was turning around very fast, though I did not turn at all. But O, the joy that I felt. It is indescribable. My sisters came to me; my father and mother met me. It appeared to me like a heaven below. We all went in the house, and this hymn came in mind:

"Come away to the skies,
My beloved arise."

As I said above, this hymn came in my mind, and I got the hymn book and commenced hunting for it. Mother asked me what hymn I was hunting for. I told her. She told the girls to sing it, and while they were singing I walked the floor and the tears ran freely from my eyes. I was so filled with joy that I felt like I was laughing instead of crying. At the commencement I said I was made to consider my situation as a sinner. I still feel that I am a sinner; I know that I am a sinner, for I know that in me, that is in my flesh, dwelleth no good thing. O that seventh chapter of Romans, it gives me some encouragement, that if such a christian as Paul could not do good, how can such a sinner as I expect to live without sin. So here is where I put my trust, that is in Christ, that if I am saved it will be through him, and not of myself. I will stop, fearing I will weary your patience and do an injury to Christ's cause.

W. F. C.

DEAR BROTHER BEEBE:—Please give us your views on the latter clause of the 15th verse, 1st chapter of Mark: "Repent ye and believe the gospel." My mind has been much exercised about repentance lately, especially as to its obligation on the unregenerate. Is Christ preaching legal or evangelical repentance? and are his injunctions intended for universal obedience? Does man's inability to repent, or to believe, or even to keep from sin, relieve him from his obligation to do so? I understand the difference between natural repentance resulting from fear of punishment, which all other denominations receive as evidence of change of heart, and evangelical repentance, the result of godly sorrow, the gift of Christ, their Prince and Savior, to Israel. And which sorrow I understand to be rather for indwelling sin than for transgression of the law, and rather from a desire after holiness, than from fear of punishment, though the creature does mourn his sins as well as his sinfulness, and does fear hell as well as strive for heaven; yet I think those who have experienced both will not be likely to confound the natural fear with the godly sorrow. Which of these two is Christ's preaching, and to whom are his words addressed?

Dear brother, please excuse me for making this request, as I well know you are much troubled with similar applications, but we have no pastor now, and our daily bread comes to us through reading the bible and the "Signs." May you be long spared to defend God's most holy truth, and may he sustain you against all of your and his adversaries. In christian love and fellowship, your brother,

SAMUEL RIXEY, JR.

Corresponding Letters.

The Western Association of Regular Predestinarian Baptists, in session with Middle River church, Iowa, sendeth christian salutation to her sister Association, or Corresponding Meeting of Old School Baptists of California.

DEARLY BELOVED BRETHREN:—We received your correspondence through the "Signs of the Times," and were made glad to learn our brethren are there contending earnestly for the faith once delivered to the saints. The times upon which we have fallen are not only big with events of the future, but trying in the extreme with regard to the present; but God, who tempers the northern blast to the shorn lamb in every department of his government, will overrule all our changes in such a manner that they shall work together for good to them who are called according to his holy purpose.

Dearly beloved brethren, we desire a continuance of your correspondence, and reciprocate your solicitude and interest in our welfare, and desire when it is well with you to remember us. Our next Association will be held with Council Bluffs church, Potawattamie county, Iowa, commencing on Saturday before the third Sunday in September, 1866.

BONHAM KESTER, Mod.

ABRAHAM FOUTCH, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1865.

REPENTANCE.

In replying to the enquiries of brother Samuel Rixey, of Culpepper C. H., Va., we will in the onset observe that although we are not very familiar with all the theories of theologians on the subject of repentance, and therefore but poorly qualified to follow them in all their applications, explanations, divisions, and nice distinctions as to the meaning of the word, when applied literally, we nevertheless feel willing to give to our brother, and to our readers generally, such views as we can gather from a close attentive reading of the scriptures. That the word is used in our version of the bible with a variety of application, is certain, from the fact that it is not only applied to good men, and bad men, but also to God himself. And that it does not apply to God in the same sense that it does to man, is clear from the declaration that God is not a man that he should repent. That is, God does not repent, yet in the same chapter (1 Sam. xv. 29, 35.) we are told "the Lord repented that he had said: Saul king over Israel." And this he did, simply by deposing him from the throne, and supplying the throne with a better man. Repentance when applied to God does not intend a sorrow for what he had done, a conviction of having done wrong, or even a change in his mind or purpose; but, as we understand, it signifies a change of his outward administration in his dispensations, and all in perfect harmony with his eternal and immutable purpose. Nor does the term when applied to men, always mean sorrow, or regret, for what we sometimes denominate *evangelic*, or gospel repentance which is unto life, is not, but results from a godly sorrow for sins.

In the text referred to by brother Rixey, (Mark i. 15,) the word is used in the preaching of the gospel of the kingdom, by Christ himself, and not in the ministration of the law by Moses; it was not therefore *legal* repentance, but a repentance preparatory to a cordial reception of the gospel of the kingdom which Christ was preaching. If the term *legal* be used as an adjective, to signify a repentance demanded or required by the law, we should first enquire whether the law ever did or could demand, or accept of any kind of repentance. It is not in the nature of any absolute law to require repentance. The law of God does not require that we shall be sorry for having sinned, but it forbids that we should sin. It requires perfect and perpetual obedience, and condemns to death for the first transgression. "And could our tears forever flow, and could our grief no respite know," it would avail us nothing by way of expiation. "He that despised Moses' law, died without mercy." No repentance or mercy can flow to transgressors, from the law.

From the confused theory of Arminians of a legal repentance, grows also the doctrine of obligatory repentance. That repentance which is unto life and is connected with godly sorrow, is the gift of God; it proceeds from a godly principle implanted in the heart, and which cannot possibly flow from an ungodly source.

Any sorrow or repentance that could come from an ungodly sinner's heart, or from any sinner's heart before a godly principle is therein implanted, would be like the fountain from whence it emanates, ungodly. We search the law and gospel both in vain to find this obligatory repentance which is in so great demand among all the legal work-mongrel tribes of the Arminians. We do not wonder that our dear brother's mind has been puzzled and perplexed to bring the obligation of repentance upon unregenerate sinners. We might as well speak of their obligation to remit their own sins, as to procure their own repentance, seeing Christ alone is exalted to be a Prince and Savior, for to give, both the one and the other unto Israel. It would be equally as proper and scriptural to speak of their obligation to be saved, to go to heaven, and to make themselves sons and heirs of God. But, "Does man's inability to repent, or to believe, or even to keep from sinning, relieve him from his obligation to do so? Certainly not, if it can be found that such obligations are upon him. Now the sinner is one that has sinned. Sin is the transgression of the law; but where has the law under which the unregenerate sinner is held, either required him to repent, or believe the gospel? The law truly forbids him to transgress, and holds him answerable for every transgression. Sin, not a want of repentance or faith, is what the sinner is condemned for. Without the faith of the Son of God, no sinner ever did or could believe the gospel; for believing the gospel is the assurance of faith, and that is the gift of God. Is there any obligation devolving on a graceless sinner making it his duty that God shall give him either faith or repentance? How absurd! But suppose the sinner could control the convictions of his own carnal mind so far as to make himself believe that he is a christian, that he was chosen in Christ before the foundation of the world, that Christ died for him, that he is freely justified through the redemption that is in Christ Jesus, would that carnal assurance make it so? Would he not believe an untruth, even if he believed literally just what the christian believes? because that which is true in the case of one that is born of the Spirit, is not true of him who only possesses a carnal assurance. The heaven-born child believes that God is his Father, and has the witness in himself. The Spirit bearing witness with his spirit that he is born of God. But if the unregenerate sinner without that witness, believes himself to be an heir of immortality, he is deceived, and believes a lie. But to believe the gospel is to believe all this. It is precisely so with all that passes for true gospel repentance, if it be not the work of God, and the gift of God, it is all delusive and vain.

But, we shall be asked, Did not John the Baptist and our Lord preach to the people saying, "Repent ye, for the kingdom of heaven is at hand?" All this is admitted. But if we carefully observe when, to whom, and by whom this repentance was preached, it will enable us the more clearly to understand what manner of repentance was called for.

"The law and the prophets were until John: since that time," and until these words were spoken by our Lord, (See Luke xvi. 16.) "the kingdom of God is

preached, and every man presseth into it." At this particular time John was sent from God to prepare the way of the Lord; to preach that the kingdom of heaven, so long predicted, was at hand; that the Messiah had come; that Jewish rites and ceremonies were now about to be abolished; that their fleshly descent from Abraham was no longer to avail them; for God was able of these stones to raise up children to Abraham. John's mission was only to the Jews, to preach repentance to them, and to baptize them with the baptism of repentance. This repentance and baptism both signified a turning away from the works, rites, ceremonies and ordinances of the law, as a ground of acceptance with God; and a coming out from Jerusalem, and a reception of Christ as that Messiah which was to come, and which they professed to be looking for. Their repentance did not signify that they were at that time born of the Spirit, or that they had not been subjects of that spiritual birth for many years. But it did signify that they came out from Judaism, sensible that the works of the law could not purge their consciences from dead works, to serve the living God; and hence they came to John's baptism of repentance, confessing their sins, and professing their faith in and reliance upon that Christ whom John pointed out to them as the Lamb of God, who taketh away the sins of the world. Remember John was sent to make ready a people prepared for the Lord. His work was stated by the angel of the Lord.—Luke i. 13-17. Also in the prophetic declarations of Zacharias.—Luke i. 68-79. "And thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation to his people, by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Now observe, John's commission was to go before the face of the Lord, to announce his coming, and to "give knowledge of salvation" to God's people, by remission of *their* (God's people's) sins, and to make ready a people, already prepared by grace for the Lord, by calling them out from the house of bondage, and by baptizing them with the baptism of repentance, or reformation, saying unto them, that they should believe on him that was to come, that is on Christ. That they should receive him as the true Messiah, and look to him alone for salvation. The repentance which John preached, and to which he baptized the people prepared for the Lord, is farther defined, in its peculiar nature and effects, by the rejection of the pharisees from John's baptism of repentance. "O, generation of vipers! who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children to Abraham."—Matt. iii. 7-9. Had these Pharisees and Sadducees possessed the repentance which John preached, they would have signified it by a turning away from their cherished

traditional hopes of being saved by their fleshly relation to Abraham, and by a reliance alone on him whose kingdom was about to be organized. The repentance preached was an abandonment of all confidence in the flesh, and a ready and hearty acknowledgement of Christ. "And now also the axe is laid unto the root of the trees." They were about to be cut off from Abraham as their root, and scattered among the Gentiles. *The wrath to come*, of which John spake, was that wrath which had long been accumulating and now hung impending over Jerusalem and the Jews as a nation. Every tree, in this wilderness of Judea, which God had not, by his grace made good and fruitful, was to be cut down. Their confidence in Abraham as their root, and the covenant of circumcision was now to fail them, and only such Jews as God had prepared, and John was commissioned to make ready, should be admitted into the kingdom which was at hand.

The preaching of Christ referred to by brother Rixey, was addressed to the same people, and was a continuance of the preaching of John. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."—Mark i. 14, 15. The time appointed, Daniel's weeks, or the "fulness of time," when God was to send forth his Son. The time allotted to the legal dispensation. The time for the worldly sanctuary and carnal ordinances was fulfilled. The good news, tidings of great joy to those who could show fruits meet for repentance; the gospel of the kingdom, which the God of heaven was to set up, was now preached, and those who had oil in their vessels were to go into the marriage, and the door to be shut. This proclamation was made, that all such as were prepared for the announcement, should abandon their former position under the works and ritual of the law of a carnal commandment, and adhere to the gospel. This proclamation was not a proposition that if they would repent and believe the gospel they should be saved for doing so; for that would suppose that a bad tree could bring forth good fruit, without first being made good, which Christ says is impossible.—Matt. vii. 18. We are told that when Jesus thus came to his own, (his own people, the Jews,) his own received him not. But unto as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11-13. The twelve disciples also which were sent out, were in their commission forbidden to go with this message to the Gentiles, for God had not yet granted repentance to the Gentiles. See acts xi. 18. Nor were they allowed to bear these gospel tidings to the Samaritans, "But, go ye rather to the lost sheep of the house of Israel."—Matt. x 5, 6. The time had not yet come for the gathering in of the *other* sheep which were afar off among the Gentiles. For this preaching of repentance and remission of sins in Christ's name must begin at Jerusalem.—Luke xxiv. 47. At the preaching of John, of Christ, of the twelve, and of the seventy, as many as

were ordained unto eternal life believed, and came forward, confessing their sins, and professing faith in Christ; renouncing their former hopes of salvation by the deeds of the law, or works of the flesh; and signified the same by being baptized in the name of the Lord Jesus, and not unto Moses.

We have perhaps said enough to signify our views as to the nature of the repentance preached to the lost sheep of the house of Israel, by John, by Christ, and by the disciples, before the crucifixion and resurrection of the Son of God, to satisfy brother Rixey that we do not understand the repentance preached by Christ in our text to be either that, strictly speaking, which results from fear of wrath, nor that which proceeds from godly sorrow for sins, but rather a turning away from their former legal works and adherence to abrogated rites and ceremonies, to receive that promised Messiah, of whom Moses and the prophets had written, and whom they were expecting should come. And although the words were addressed to the Jews generally, they were only applied to a people prepared for the Lord. All such on hearing the proclamation, came from Judea, Jerusalem, and from regions about Jordan, to Jordan, and were baptized of John in the river Jordan, confessing their sins, thus fleeing from the wrath which was then about to come upon Jerusalem, and other cities of Judea, and thus by baptism signifying their death to Moses, and resurrection with Christ to newness of life.

CLOSE OF VOLUME XXXIII.

As flies the winged arrow of the archer, and the shuttle of the busy weaver, so in swift succession pass away our hasty years. Generations are born, and generations die. Kingdoms and nations rise and fall; and nature herself with time worn marks leans forward to her final fall. The very heavens shall soon be wrapped in flame; and the elements melt with fervent heat; the sun with age grow dim, and all the stars shall fade and disappear, and nothing terrestrial shall remain to mark the place or tell the story of the past. And yet our years as they rush onward, each is the bearer of its due share of great and small events; each the revealer of things before unknown by mortal intelligences. And as we are hurried along down the steep declivity of the last years which the supreme Ruler of all events has allotted to the existence of this transitory world, we witness the fulfillment of long recorded prophecy, and the development of what must be accomplished before this mundane sphere can pass away. We are filled with amazement as we gaze on what has in our days transpired, and what is now transpiring. Newly discovered arts and sciences in the natural world; the harnessed lightning and the mighty power of steam, inventions of machinery unequalled in the history of the world, while the embowed treasures of the earth, in precious minerals, and oily fluids are disclosed.

But what are all the wonders of nature when compared to the amazing revelation of the wisdom, power, and providence of God, for whose pleasure all things are and were created, and whose right it is to

govern, control, and dispose of all beings, all events, and all worlds.

Darkness indeed must shroud the stupid mind of him who living at this time does not discern the "signs of the times," which indicate the near approach of that day in which "the Son of man shall be seen coming in a cloud with power and great glory. We do not mean it for sensation when we say that our firm convictions are that before another year shall elapse great and fearful events are to be developed in fulfillment of the prophecies. The closing up of the events of the sixth trumpet, the resurrection of the "Two Witnesses." The great earthquake, the falling of the tenth part of the city which is spiritually called Sodom and Egypt, the slaughter of men, seven thousand, and the remnant of the citizens of that city affrighted shall give glory to the God of heaven. See Rev. xi. 10-13. These developments are to immediately precede the seventh, and last of the seven trumpets, in which great voices shall be heard saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

Many of the signs, laid down in the scriptures, which indicate our near approach to the period of the fulfillment of these things, have already transpired; and while we wait and watch further developments, "Let us exhort one another, and much more as we see the day approaching."

This being the last number for the year 1865, with it the thirty-third year of our labors as editor and publisher of the "Signs of the Times," are finished, and we have great cause to acknowledge with gratitude the goodness of God in so long sustaining us, and in raising up brethren and friends to encourage us in our work, by their liberal contributions to our columns, and substantial aid in the pecuniary support which they have generously afforded.

PROSPECTUS FOR VOL. XXXIV.

Encouraged by the very liberal patronage we have hitherto received from brethren and friends, even in the most trying times, we propose to continue the regular publication of the "Signs of the Times," as formerly. Although the experience of the past thirty-three years has taught us many important lessons, we have as yet seen no cause to make any alteration in our avowed sentiments with which we commenced this publication. The scriptures were then announced as our standard; "THE SWORD OF THE LORD, AND OF GIDEON," as our motto; reliance on God as our supporter; and the fellowship and co-operation of his people for our encouragement; we have thus far been sustained through the most perilous times. We have no new test, doctrine, or policy to advocate. Our sheet shall still be devoted to the Old School, or Primitive Baptist cause. It will be, as heretofore, a medium of correspondence to the children of God who love and walk in the truth.

Many new contributors to our columns have recently given us their aid, and the restoration of postal facilities will restore to us for the next and all succeeding volumes the able and interesting communications of an host of dear brethren and

sisters who have not for the past four years been able to communicate with us.

Under unusually flattering circumstances as to patronage and correspondence, we shall begin the new year. No weapon that has ever been formed against us in times past has prospered, and every tongue that has risen in judgment against us has been silenced; we have therefore no reason to fear that the good hand of our God will now be withdrawn from our support. In him have we been permitted to confide for more than fifty years, and he has never been a barren wilderness to us. In him we hope still to confide in all time to come.

We had hoped to be able to reduce our terms of subscription; but it is well known by most of our patrons that the price of every article required in the publication of our paper is more than double what we had to pay five years ago. As also almost everything required to subsist upon has also advanced at the same rate, we cannot therefore obtain workmen, type, paper, or ink, for twice the amount we had formerly to pay, and some articles cost us more than four fold the former prices. Until the prices of stock and labor shall be reduced we cannot well afford to supply the papers to subscribers for less than the terms of the last year, viz: Two dollars per year, for each subscriber, in Greenbacks, or what shall at any time be equivalent to two dollars in U. S. Currency, in specie.

Our Southern subscribers, to whom any number of papers were due when their papers were stopped by the interruption of the mails, will be furnished with the numbers due them; they will please let us know how many are due when they send in their orders. Those of them who have been so impoverished by the devastations of the late war, as to feel unable to meet our terms, on making that fact known to us shall for the ensuing year be supplied on the old terms. This proposition we make, not because it will pay, but because we desire to place our paper in the hands of all who desire to receive it.

Those who wish a discontinuance of their subscriptions should let us know without delay. It will neither be honest nor honorable to let their subscriptions run on a month or two beyond the time for which they intend to pay.

In renewing old, or ordering new subscriptions, as well as in discontinuing, or changing post office addresses, let the following rules be strictly observed:

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice

to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

APPOINTMENTS.

As brother Robert C. Leachman has authorized us to arrange and publish meetings for him from the second Sunday in December, until the second Sunday in January, on his Northern tour; after having advised with as many of the brethren on his route as we could, we publish the following arrangement of appointments, namely: At Loudon Tract, on Sunday, Dec. 10. At Philadelphia, Tuesday evening, 13th. Wednesday, 14th, at Southampton, where he will remain until after Sunday, 17th. At Hopewell, as Elder Hartwell shall arrange, Monday, Tuesday, and Wednesday, 18, 19, 20. At Kingwood, Thursday evening, and Friday, the 21st and 22d. At Ebenezer Church in New York, 154, 36th Street, on Sunday, 24th. At the Ramapo Church, in Rockland Co., N. Y., on Monday afternoon and night, the 25th. At the Hall in Middletown, on Tuesday night, 26th, at half-past six, p. m. Wednesday evening, 27th, at Brookfield Meeting House. At school house in Otisville, on Thursday evening, 28th. On Sunday, 31st, at New Vernon. The balance of the appointments will be announced in our next number.

Inquiries after Truth.

BRO. KLYN, Mich., Nov. 16, 1865.

Will Eld. W. J. Purington of Washington, D. C., please give his views, through the "Signs of the Times," on 1 John, v. 2d, 3d, and 4th verses, and oblige a lover of truth.

THOMAS SWARTOUT.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

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IOWA—Catharine Harden all right

KENTUCKY—Eld. T. P. Dudley 11 50, Atwell Shelton 6..... 17 50

CANADA WEST—A. Livingston..... 2 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$67 60

Marriages.

Nov. 24.—At Fair Oaks Hotel, in this town, by Eld. G. Beebe, Mr. THEODORE KING, and Miss HATTIE E. HOYT, daughter of S. D. Hoyt, all of Walkkill.

Dec. 5.—By the same, at his house on Orchard Street, Middletown, Mr. JOHN MCDANIEL, of Crawford, and Miss FANNY A. DAILY, of Walkkill.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

Is now being published in consecutive numbers of the "Banner of Liberty," (an independent weekly newspaper published by G. J. Beebe, at Middletown, Orange Co., N. Y., at \$2 per year, payable in advance.) Back numbers or supplements, containing the chapters already published, will be furnished to subscribers. This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cranmer and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanatichisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, has now involved us, in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

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designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than what at the time of ordering them shall be equal in value to the foregoing prices in gold. As in the fluctuation of the value of U. S. legal tender notes compared with the gold standard, U. S. notes have advanced considerably, we will, for the present, supply our common bound books at \$1.50 blue, gilt edge, at \$2; imitation of morocco, very handsome style, at \$2.50; and our best Turkey morocco, at \$3.

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READ THE FOLLOWING TESTIMONIALS.

WINTEROP, MISSOURI, Nov. 26, 1867.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.
DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success. Your obedient servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.
From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything he may recommend, may be used with confidence.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,
To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

TERMS:
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